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Southampton-Row,
1 July 1746.

M. MAITTAIRE.

Publii Virgilii Maronis

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THE

GEORGICKS

OF

VIRGIL,

WITH AN

ENGLISH TRANSLATION

AND

NOTES.

By *JOHN MARTYN*, F. R. S.

Professor of BOTANY in the University of *Cambridge*.

THE SECOND EDITION.

LONDON:

Printed by *R. Reily*, for T. OSBORNE, in *Gray's-Inn*.

MDCC XLVI.

MVSEVM
BRITAN
NICVM

TO

RICHARD MEAD, *M. D.*

PHYSICIAN to His Majeſty King *GEORGE* II.

SIR,

I Deſire leave to preſent ~~to~~ You the following Work, which was begun with Your Approbation and Encouragement. You will find in almoſt every Page, what Uſe has been made of thoſe valuable Manuſcripts of *VIRGIL*, which make a Part of Your noble Library; and which You was pleaſed to lend me with that Readineſs, which You always ſhew in the Encouragement of Learning.

YOUR exact Acquaintance with all the fine Authors of Antiquity, makes You a proper Patron of an Edition of any of their Compoſitions. But *VIRGIL* ſeems in a particular Manner to claim Your Patronage. He, if we may credit the Writers of his Life, had made no ſmall Proficiency in that Divine Art, in the Profeſſion of which You have

for ſo many Years held the firſt Place, and acquired a Reputation equal to the great Knowledge and Humanity, with which You have exerciſed it.

As the GEORGICKS were, in the Opinion of their great Author himſelf, the moſt valuable Part of his Works, You will not be diſpleaſed with the Pains that I have taken to illuſtrate the moſt difficult Paſſages therein. And if I ſhall be ſo happy as to have Your Approbation of theſe Fruits of my Labours, I ſhall have no Reaſon to fear the Cenſure of others. But if they had not been compoſed with as much Exactneſs and Care as I am Maſter of, I ſhould not have ventured to deſire Your Acceptance of them, from,

SIR,

Your moſt obliged

Humble Servant,

CHELSEY,
March 16, 1740-1.

JOHN MARTYN.

THE PREFACE.

HUSBANDRY is not only the moſt ancient, but alſo the moſt uſeful of all arts. This alone is abſolutely neceſſary for the ſupport of human life; and without it other purſuits would be in vain. The exerciſe therefore of this art was juſtly accounted moſt honourable by the Ancients. Thus in the earlieſt ages of the world, we find the greateſt heroes weilding the ſhare as well as the ſword, and the faireſt hands no more diſdaining to hold a crook than a ſcepter. The ancient Romans owed their glory and power to Huſbandry: and that famous Republick never flouriſhed ſo much, as when their greateſt men ploughed with their own hands. Lucius Quintius Cincinnatus was found naked at the plough-tail, when he was ſummoned to take upon him the Dictatorſhip. And when he had ſettled the Commonwealth, the glorious old man returned to the tillage of his ſmall farm, laden with the praiſes of the Roman people. C. Fabricius and Curius Dentatus, thoſe glorious patterns of temperance, who drove Pyrrhus out of Italy, and vanquiſhed the Samnites and Sabines, were as diligent in cultivating their fields, as they were valiant and ſucceſsful in war. But when the virtuous induſtry of this great people gave way to luxury and effeminacy, the loſs of their glory attended on their neglect of Huſbandry, and by degrees they fell a prey to barbarous nations.

This art has not only exerciſed the bodies of the greateſt heroes, but the pens alſo of the moſt celebrated writers of Anti-

quity. Heſiod, who lived in the generation immediately ſucceeding the Trojan war, wrote a Greek poem on Huſbandry. And though Homer did not write expreſſly on this ſubject, yet he has repreſented Laërtes, the father of his favourite hero, as a wiſe prince, retiring from publick buſineſs, and devoting his latter years to the tillage of his land. Democritus, Xenophon, Ariſtotle, Theophraſtus, and ſeveral other Grecian Philoſophers, have treated of Agriculture in proſe. Among the Romans, Cato the famous Cenſor has written a treatiſe of rural affairs, in which he was imitated by the learned Varro. Cato writes like an ancient country gentleman, of much experience; he abounds in ſhort pithy ſentences, interſperſes his book with moral precepts, and was eſteemed as a ſort of rural oracle. Varro writes more like a ſcholar than a man of much practice: he is fond of reſearches into antiquity, inquires into the etymology of the names of perſons and things; and we are obliged to him for a catalogue of thoſe who had written on this ſubject before him.

But Virgil ſhines in a ſphere far ſuperior to the reſt. His natural abilities, his education, his experience in Huſbandry, conſpired to render him the fineſt writer on this ſubject. No man was ever endowed with a more noble genius, which he took care to improve by the ſtudy of Greek Literature, Mathematicks, Aſtronomy, Medicine, and Philoſophy. He cultivated his own lands near Mantua, till he was about thirty years of age, when he appeared at Rome, and was ſoon received into the favour of Auguſtus Caeſar. Virgil wanted nothing but the air of a court, to add a poliſh to his uncommon ſhare of parts and learning. And here he had the happineſs to live under the protection of the moſt powerful Prince in the world, and to converſe familiarly with the greateſt men that any age or nation ever produced. The Paſtorals of Theocritus were much admired, and not undeſervedly; but the Romans had never ſeen any thing of that kind in their own language. Virgil attempted it, and with ſuch ſucceſs, that he has at leaſt made the victory doubtful. The Latin

Eclogues

Eclogues diſcovered ſuch a delicacy in their compoſition, that the Author was immediately judged capable of arriving at the nobler ſorts of Poetry. The long duration of the civil wars had almoſt depopulated the country, and laid it waſte; there had been ſuch a ſcarcity in Rome, that Auguſtus had almoſt loſt his life by an inſurrection of the populace. A great part of the lands in Italy had been divided among the ſoldiers, who had been too long engaged in the wars, to have a juſt knowledge of Agriculture. Hence it became neceſſary that the ancient ſpirit of Huſbandry ſhould be revived among the Romans. And Maecenas, who wiſely purſued every thing that might be of ſervice to his Maſter, engaged the favourite Poet in this undertaking.

Virgil, who had already ſucceeded ſo well in the contention with one Greek Poet, now boldly entered the liſts with another. And if it may be queſtioned whether he exceeded Theocritus; there can be no doubt of his having gone far beyond Heſiod. He was now in the thirty-fifth year of his age, his imagination in full vigour, and his judgment mature. He employed ſeven years in the compoſition of this noble Poem, which he called GEORGICKS, and, when it was finiſhed, it did not fall ſhort of the expectations of his patron.

Thoſe, who have been accuſtomed to ſee the noble art of Huſbandry committed to the management of the meaneſt people, may think the majeſtick ſtyle, which Virgil has uſed, not well adapted to the ſubject. But the Poet wrote for the delight and inſtruction of a people, whoſe Dictators and Conſuls had been huſbandmen. His expreſſions accordingly are every where ſo ſolemn, and every precept is delivered with ſuch dignity, that we ſeem to be inſtructed by one of thoſe ancient farmers, who had juſt enjoyed the honours of a triumph. Never was any Poem finiſhed with ſuch exactneſs: there being hardly a ſentence that we could wiſh omitted, or a word that could be changed, without injuring the propriety or delicacy of the expreſſion. He never ſinks into any thing low and mean; but by a juſt diſtribution of

Greciſms,

Greciſms, antique phraſes, figurative expreſſions, and noble alluſions, keeps up a true poetical ſpirit through the whole compoſition. But we cannot be ſurprized at this extraordinary exactneſs, if we conſider, that every line of this charming Poem coſt more than an entire day to the moſt judicious of all Poets, in the moſt vigorous part of his life. Beſides, it appears that he was continually reviſing it to the very day of his death.

It would be an endleſs labour to point out all the ſeveral beauties in this Poem: but it would be an unpardonable omiſſion in an Editor, to paſs them wholly over in ſilence. The reader will eaſily obſerve the variety which Virgil uſes in delivering his precepts. A writer leſs animated with a ſpirit of Poetry, would have contented himſelf with dryly telling us, that it is proper to break the clods with harrows, and by drawing hurdles over them; and to plow the furrows acroſs: that moiſt ſummers and fair winters are to be deſired; and that it is good to float the field after it is ſown. Theſe precepts are juſt; but it is the part of a Poet to make them beautiful alſo, by a variety of expreſſion. Virgil therefore begins theſe precepts by ſaying, the huſbandman, who breaks the clods with harrows and hurdles greatly helps the fields; and then he introduces Ceres looking down from heaven with a favourable aſpect upon him, and on thoſe alſo, who plow the field acroſs, which he beautifully calls exerciſing the earth, and commanding the fields *. He expreſſes the advantage of moiſt ſummers and dry winters, by adviſing the farmers to pray for ſuch

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* *Multum adeo raſtris glebas qui frangit inertes,*

Vimineaſque trahit crates juvat arva, neque illum

Flava Ceres alto nequicquam ſpectat Olympo;

Et qui, proſciſſo quae ſuſcitat aequore terga,

Rurſus in obliquum verſo perrumpit aratro,

Exercetque frequens tellurem atque imperat arvis,

ſuch ſeaſons; and then immediately leaves the didactic ſtyle, and repreſents the fields as rejoicing in winter duſt, and introduces the mention of a country famous for corn, owing it's fertility to nothing ſo much as to this weather, and, by a bold metaphor, makes the fields aſtoniſhed at the plenty of their harveſt *. The Poet now changes his ſtyle to the form of a queſtion, and aſks why he needs to mention him that floats the ground: he then deſcribes the field gaſping with thirſt, and the graſs withering, and places before our eyes the labourer inviting the rill to deſcend from a neigbouring rock; we hear the ſtream bubble over the ſtones, and are delighted with the refreſhment that is given to the fields †. To mention every inſtance of this variety of expreſſion, would be almoſt the ſame thing with reciting the whole Poem.

Virgil has exceeded all other Poets in the juſtneſs and beauty of his deſcriptions. The ſummer ſtorm in the firſt book is, I believe, not to be equalled. We ſee the adverſe winds engaging,

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* *Humida ſolſtitia atque hyemes orate ſerenas,*
Agricolae: hyberno laetiſſima pulvere farra,
Laetus ager: nullo tantum ſe Myſia cultu
Jactat, et ipſa ſuos mirantur Gargara meſſes.

† *Quid dicam jacto qui ſemine cominus arva*
Inſequitur, cumuloſque ruit male pinguis arenae?
Deinde ſatis fluvium inducit, rivoſque ſequentes?
Et cum exuſtus ager morientibus aeſtuat herbis,
Ecce ſupercilio clivoſi tramitis undam
Elicit: illa cadens raucum per laevia murmur
Saxa ciet, ſcatebriſque arentia temperat arva.

ing, the heavy corn torn up by the roots, and whirled aloft, the clouds thickening, the rain pouring, the rivers overflowing, and the ſea ſwelling, and to conclude the horror of the deſcription, Jupiter is introduced darting thunder with his fiery right-hand, and overturning the mountains; earth trembles, the beaſts are fled, and men are ſtruck with horror; the ſouth wind redoubles, the ſhower increaſes, and the woods and ſhoars rebellow. The deſcription of the ſpring, in the ſecond book, is no leſs pleaſing, than that of the ſtorm is terrible. We there are entertained with the melody of birds, the loves of the cattle, the earth opening her boſom to the warm zephyrs, and the trees and herbs unfolding their tender buds. I need not mention the fine deſcriptions of the *aeſculus*, the citron, the *amellus*, or the ſeveral ſorts of ſerpents, which are all excellent. The deſcriptions of the horſe, the chariot race, the fighting of the bulls, the violent effects of luſt, and the Scythian winter, can never be too much admired.

The uſe of well adapted ſimiles is in a manner eſſential to a Poem. None can be more juſt, than the compariſon of a well ordered vineyard to the Roman army drawn out in rank and file; nor could any have been more happily imagined, than that of a bull ruſhing on his adverſary, to a great wave rolling to the ſhoar, and daſhing over the rocks. But above all, that celebrated ſimile of the nightingal, in the fourth book, has been no leſs juſtly than univerſally applauded.

But nothing is more generally admired in Poetry, than that curious art of making the numbers of the verſe expreſſive of the ſenſe that is contained in it. When the giants ſtrive to heap one huge mountain upon another, the very line pants and heaves *; and when the earth is to be broken up with heavy drags, the verſe labours as much as the huſbandman

* *Ter ſunt conati imponere Pelio Oſſam.*

bandman *. We hear the prancing ſteps of the war horſe †, the ſwelling of the ſea, the craſhing of the mountains, the reſounding of the ſhoars, and the murmuring of the woods‖, in the Poet's numbers. The ſwift ruſhing of the North wind **, and the haſte required to catch up a ſtone to deſtroy a ſerpent ††, are deſcribed in words as quick as the ſubject.

Digreſſions are not only permitted, but are thought ornamental in a Poem; provided they do not ſeem to be ſtuck on unartfully, or to ramble too far from the ſubject. Virgil's are entertaining and pertinent; and he never ſuffers them to loſe ſight of the buſineſs in hand. The moſt liable to objection ſeems to be the concluſion of the firſt Georgick, where he entertains the reader with a long account of the prodigies that attended Caeſar's death, and of the miſeries occaſioned by the civil wars among the Romans. But here it may be obſerved what care the Poet takes not to forget his ſubject. He introduces a huſbandman in future ages turning up ruſty ſpears with

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* - - - - - - - - - *Omne quotannis*
Terque quaterque ſolum ſcindendum, glebaque verſis
Aeternum frangenda bidentibus.

† *Inſultare ſolo, et greſſus glomerare ſuperbos.*

‖ - - - - - - - - - - *Freta ponti*
Incipiunt agitata tumeſcere, et aridus altis
Montibus audiri fragor: aut reſonantia longe
Littora miſceri, et nemorum increbreſcere murmur.

** *Ille volat, ſimul arva fuga, ſimul aequora verrens.*

†† - - - *Cape ſaxa manu, cape robora paſtor.*

with the civil plough-ſhare, ſtriking harrows againſt empty helmets, and aſtoniſhed at the gigantic ſize of the bones. And when he would deſcribe the whole world in arms, he expreſſes it by ſaying the plough does not receive it's due honour, the fields lie uncultivated by the abſence of the huſbandmen, and the ſickles are beaten into ſwords. The praiſes of Italy, and the charms of a country life, in the ſecond Georgick, ſeem naturally to flow from the ſubject. The violent effects of luſt, in the third book, are deſcribed with a delicacy not to be parallelled, This was a dangerous undertaking; it was venturing to ſteer between Scylla and Charybdis. We need but conſult the tranſlations to be convinced of this. Dryden, endeavouring to keep up the ſpirit of the original, could not avoid being obſcene and laſcivious in his expreſſions: and Dr Trapp, whoſe character laid him under a neceſſity of avoiding that rock, has ſunk into an inſipid flatneſs, unworthy of the Poet whom he has tranſlated. But in the original, the ſentiments are warm and lively, and the expreſſions ſtrong and maſculine. And yet he does not make uſe of a word unbecoming the gravity of a Philoſopher, or the modeſty of a virgin. The peſtilence that reigned among the Alpine cattle is confeſſedly a maſter-piece; and not inferior to the admired deſcription which Lucretius has given of the plague at Athens. The ſtory of Orpheus and Eurydice is told in ſo delightful a manner, that, had it been leſs of a piece with the main Poem, we could not but have thanked the author for inſerting it.

Theſe, and innumerable other beauties, which cannot eaſily eſcape the obſervation of a judicious reader, are ſufficient to make the Georgicks eſteemed as the fineſt Poem that ever appeared. But the work is not only beautiful, but uſeful too. The precepts contained in it are ſo juſt, that the graveſt proſe writers among the Romans have appealed to Virgil, as to an oracle, in affairs of Huſbandry. And though the ſoil and climate of Italy are different from thoſe of England; yet it has been found by experience, that moſt of his rules may be put in practice, even here, to advantage.

This was the Poem on which Virgil depended for his reputation with poſterity. He deſired on his death-bed, that his Aeneis might be burnt; but was willing to truſt the Georgicks to future ages. The reaſon of this conduct ſeems to be obvious. The Aeneis was unfiniſhed, and had not received the laſt hand of the author. And though it has juſtly been the admiration of all ſucceeding times; yet this great maſter thought it unworthy of his pen. He was conſcious, that it fell ſhort of the Iliad, which he had hoped to exceed; and, like a true Roman, could not brook a ſuperior. But in the Georgicks, he knew that he had triumphed over the Greek Poet. This Poem had received the finiſhing ſtroke, and was therefore the fitteſt to give poſterity an idea of the genius of it's author. Nor was the Poet diſappointed in his expectations: for the Georgicks have been univerſally admired, even by thoſe who are unacquainted with the ſubject. The deſcriptions, the ſimiles, the digreſſions, the purity and majeſty of the ſtyle, have afforded a great ſhare of delight to many whom I have heard lament, that they were not able to enjoy the principal beauties of this Poem. I had the good fortune to give ſome of my friends the ſatisfaction they deſired in this point: and they were pleaſed to think, that my obſervations on this Poem would be as acceptable to the publick, as they had been to themſelves. I was without much difficulty perſuaded to undertake a new edition of a work, which I had always admired, and endeavoured to underſtand, to which the general bent of my ſtudies had in ſome meaſure contributed. I was deſirous in the firſt place, that the text of my author might be as exact as poſſible. To this end, I compared a conſiderable number of printed editions, valuable either for their age, their correctneſs, or the ſkill of the editor. I thought it neceſſary alſo to inquire after the manuſcripts, that were to be found in England; that by a collection of all the various readings, I might be able to lay before the reader the true and genuine expreſſion of my author. The manuſcripts, which I collated,

being

being all that I had any information of, are ſeven in number: One of them is in the King's Library; one in the Royal Library at Cambridge; one in the Bodleian Library at Oxford; two in the Arundelian Library, belonging to the Royal Society; and two in Dr Mead's Library. I have collated all theſe myſelf, and the reader will find the various readings inſerted in the following annotations. I have generally followed the edition of Heinſius, ſeldom departing from it, unleſs compelled by ſome ſtrong reaſon; and I have never ventured to alter the text by any conjectural emendation, or on the authority of a ſingle manuſcript.

In compoſing the annotations, I have carefully peruſed the grammatical comments of Servius, the learned paraphraſe of Grimoaldus, the valuable collections of obſervations, various readings, and compariſons with the Greek Poets, made by Fulvius Urſinus and Pierius; the learned and judicious criticiſms of La Cerda and Ruaeus, and the curious remarks of Father Catrou, whoſe French edition of Virgil did not fall into my hands, till the greateſt part of the firſt Georgick was printed, which is the reaſon that I have not quoted him ſooner. But I did not depend entirely on theſe learned Commentators; and have often ventured to differ from them, for which I have aſſigned ſuch reaſons, as I believe will be found ſatisfactory. They were all unacquainted with the ſubject, and therefore could not avoid falling into conſiderable and frequent errors. When the ſenſe of any word or expreſſion has been doubtful, or variouſly interpreted, I have endeavoured to find how it has been uſed by the Poet himſelf in other parts of his works, and by this means have ſometimes removed the ambiguity. If this has failed, I have conſulted the other authors, who wrote about the ſame time; and after them, the earlieſt criticks, who are moſt likely to have retained the true meaning. With regard to the precepts themſelves, I have compared them with what is to be found in Ariſtotle, Cato, and Varro, whom our author himſelf evidently conſulted; and with thoſe of Columella,

Columella, Pliny, and Palladius, who wrote before the memory of Virgil's rules was loſt in the barbarous ages. I have generally given the very words of the author, whom I find occaſion to cite, not taking them at ſecond hand, as is too frequent, but having recourſe to the originals themſelves.

I am not conſcious of having aſſumed any obſervation, for which I am indebted to any other. The reader will find many, which I am perſuaded are not to be met with in any of the commentators. I have been very particular in my criticiſms on the plants mentioned by Virgil: that being the part, in which I am beſt able to inform him, and which, I believe, has been chiefly expected from me. The aſtronomical part has given me moſt trouble, being that with which I am the leaſt acquainted. But yet I may venture to lay the annotations on this ſubject before the reader, with ſome confidence, as they have had the good fortune to be peruſed by the greateſt Aſtronomer of this, or perhaps of any age; the enjoyment of whoſe acquaintance and friendſhip I ſhall always eſteem as one of the happieſt circumſtances of my life.

I know not whether I need make any apology for publiſhing my notes in Engliſh. Had they been in Latin as I at firſt intended, they might have been of more uſe to foreigners: but as they are, I hope they will be of ſervice to my own country, which is what I moſt deſire. The proſe tranſlation will, I know, be thought to debaſe Virgil. But it was never intended to give any idea of the Poet's ſtyle; the whole deſign of it being to help the leſs learned reader to underſtand the ſubject. Tranſlations of the antient Poets into proſe have been long uſed with ſucceſs by the French: and I do not ſee why they ſhould be rejected by the Engliſh. But thoſe who chooſe to read the Georgicks in Engliſh verſe, may find ſeveral tranſlations by eminent men of our own country, to whom we are greatly obliged for their laudable endeavours, though they have ſometimes deviated from the ſenſe and ſpirit of the author. I have

therefore pointed out of moſt their errors, that have occurred to me; which I thought myſelf the more obliged to do, becauſe I have found Virgil himſelf accuſed of ſome miſtakes, which are wholly to be aſcribed to a tranſlator. I ſay not this to detract from the merit of any of thoſe learned and ingenious gentlemen. I am no Poet myſelf, and therefore cannot be moved by any envy to their ſuperior abilities. But as I have endeavoured to rectify the errors of others; ſo I ſhall be heartily glad to have my own corrected. I hope they are not very numerous, ſince I have ſpared no labour, to do all the juſtice to my author that was in my power; and have beſtowed as much time in attempting to explain this incomparable Work, as Virgil did in compoſing it.

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PUBLII
VIRGILII
MARONIS
GEORGICORUM

Liber Primus.

QUID faciat laetas ſegetes, quo ſidere terram
Vertere, Maecenas, ulmiſque adjungere vites

What may make the fields rejoice, under what ſigns it may be proper to turn the earth, and join the Vines to Elms:

NOTES.

1. *Quid faciat, &c.*] Virgil begins this Poem with a brief account of the ſubjects of his four books: Corn and plowing being the ſubject of the firſt, Vines and other trees of the ſecond, Cattle of the third, and Bees of the fourth.

Laetas ſegetes.] *Seges* is commonly uſed by Virgil to ſignify the field. Joyful is a noble epithet: we have the ſame metaphor uſed in ſome paſſages of the Bible. Thus it is in the 65th Pſalm, ver. 14. "The vallies ſhall ſtand ſo thick "with corn, that they ſhall laugh "and ſing."

Quo ſidere.] This expreſſion is very poetical. Dryden has debaſed it by tranſlating it,

" ——— *when* to turn
" The fruitful ſoil, and *when* to
" ſow the corn:
———————————
" And *when* to raiſe on elms the
" teeming vine."

And yet in the eſſay on the Georgicks, prefixed to Dryden's tranſlation, Addiſon obſerves that "Virgil, "to deviate from the common form "of words, would not make uſe of "*tempore*, but *ſidere* in his firſt "verſe."

what care is to be had of Oxen, and how other cattle may be managed: what experience is required to treat the frugal Bees.

Conveniat: quae cura boum, qui cultus habendo
Sit pecori: apibus quanta experientia parcis:

NOTES.

3. *Qui cultus.*] Pierius tells us, that in the Roman, the Lombard, the Medicean, and ſome antient manuſcripts it is *qui*. The ſame reading is in all the manuſcripts I have collated, except that of the King's Library, and one of Dr Mead's, where it is *quis*. La Cerda, and ſome other printed editions have *quis*: but Heinſius, and moſt of the beſt editors read *qui*.

4. *Pecori: apibus.*] Some editions have *atque*, between *pecori* and *apibus*, to avoid the ſynaloepha. But Pierius aſſures us, that in all the moſt antient manuſcripts he had ſeen, *atque* is left out. It is wanting in the King's, the Cambridge, the Bodleian, and in one of Dr Mead's manuſcripts. In another of Dr Mead's, there is only *que*, which Pierius obſerves to have been generally inſerted in the Lombard manuſcript, where there would be a ſynaloepha. This figure however is frequent in Virgil: Pierius quotes many inſtances. I ſhall mention only one, which is in the third Georgick:

" Arcebis gravido pecori; armenta-
" que paſces."

Heinſius and Maſvicius leave out *atque*: but La Cerda, Ruaeus, and moſt of the common editions keep it in.

Experientia.] This is generally underſtood to mean the experience which is required in us to manage Bees. Ruaeus interprets it in this ſenſe, " quanta induſtria, ut alan-
" tur apes frugales." But in his notes he propoſes another ſenſe, making *experientia* to ſignify the experience, prudence, or ingenuity, of the Bees. " Praeter interpretatio-
" nem jam traditam afferri poteſt
" haec altera: Dicam quae ſit apum
" experientia, prudentia, ingenium,
" ars quaedam: non uſu quidem
" comparata, ſed ingenita." Dryden tranſlates *apibus quanta experientia*

" The *birth* and *genius* of the frugal
" bee."

Mr B— tranſlates it

" What mighty *arts* to thrifty bees
" belong."

Dr Trapp has it

" The *experience* of the parſimonious
" bee."

He is very fond of this new interpretation of Ruaeus: " To me (ſays
" he) it is much the beſt ſenſe; be-
" cauſe it is literal, and yet moſt
" poetical. According to the other
" conſtruction, the expreſſion is ve-
" ry harſh; and not to be ſupport-
" ed by any parallel place that I
" know of." This learned gentleman is miſtaken, when he thinks that *only Ruaeus mentions this ſenſe*; for

Hinc canere incipiam. Vos, ô clariſſima mundi
Lumina, labentem caelo quae ducitis annum:

hence, Maecenas, will I begin to ſing. Ye moſt ſhining lights of the world, who lead the year ſliding through the ſky:

NOTES.

for Grimoaldus had interpreted this paſſage the ſame way long before: "poſtremo quam frugalem ſolertiam "ipſis apibus, in congregando, et "cuſtodiendo melle, divina provi- "dentia, conceſſerit, explicabo." But, for my part, I do not ſee any reaſon to reject the common interpretation; nor do I perceive why we may not interpret this paſſage, *qui cultus ſit habendo pecori*; *quanta experientia ſit* habendis *apibus*. Beſides it rather ſeems harſh to aſcribe experience to Bees, whoſe prudence, as Ruaeus himſelf confeſſes, is *non uſu comparata ſed ingenita*.

Parcis.] This epithet is frequently applied to Bees: thus Ariſtotle, ἐξελαύνουσι, δὲ καὶ τὰς ἀργὰς αἱ μέλιτται, καὶ τὰς μὴ φειδομένας; and Pliny *Caeterum praeparcae, et quae alioquin prodigas atque edaces, non ſecus ac pigras, et ignavas proturbent*; and Martial, *parca laborat apis*.

One of Dr Mead's manuſcripts, inſtead of *parcis*, has *paucis*, which would make this paſſage be read thus;

"- - - apibus quanta experientia, paucis
"Hinc canere incipiam."

But I think the common reading is better.

5. *Vos, &c.*] The Poet having propoſed the ſubject of his work, proceeds to the invocation of thoſe deities, who preſide over rural affairs.

Clariſſima mundi Lumina.] Some are of opinion, that in theſe words Virgil does not invoke the Sun and Moon, but only Bacchus and Ceres. Ruaeus aſſents to this interpretation, and gives his reaſons why thoſe deities may deſerve ſuch an appellation; 1. Becauſe they are thought to have diſcovered, and to preſide over the harveſt and vintage: 2. Becauſe by them may be underſtood the Sun and Moon; for it is proved in Macrobius, that the Sun is not only Liber and Dionyſius, but alſo Jupiter, Mars, Mercury, and Hercules, and that the Moon is Ceres. La Cerda contends with better reaſon, that the Sun and Moon are here invoked diſtinctly from Bacchus and Ceres: 1. Becauſe theſe words denote only the Sun and Moon: 2. Becauſe *leading the year* is more properly underſtood of thoſe which lead the whole year, than of thoſe which lead only two parts of it: 3. Becauſe Virgil ſeems to imitate Varro in this paſſage, who invokes the Sun and Moon diſtinctly from Bacchus and Ceres: 4. Becauſe Virgil is underſtood in this ſenſe by Apuleius.

As it is generally thought that Virgil had Varro's invocation in his mind; it may not be amiſs to place it here before the Reader. "Et "quoniam (ut aiunt) Dei facientes "adjuvant, prius invocabo eos, nec, "ut Homerus, et Ennius, Muſas, "ſed XII. deos, conſenteis neque "tamen eos urbanos, quorum ima- "gines, ad forum auratae ſtant,

O Bacchus and nourishing Ceres, if by your bounty the earth changed Chaonian acorns for fruitful corn, and mixed the draughts of Acheloian water with the juice of the newly discovered grapes.

Liber et alma Ceres, vestro si munere tellus
Chaoniam pingui glandem mutavit aristâ,
Poculaque inventis Acheloïa miscuit uvis:

NOTES.

" sex mares, & foeminae totidem,
" sed illos XII. deos, qui maxime
" agricolarum duces sunt. Primum,
" qui omnes fructus agriculturae
" caelo, et terra continent, Jovem,
" et Tellurem. Itaque quod ii pa-
" rentes, magni dicuntur, Juppiter
" pater appellatur, Tellus terra ma-
" ter. Secundo Solem et Lunam,
" quorum tempora observantur, cum
" quaedam seruntur et conduntur.
" Tertio Cererem et Liberum,
" quod horum fructus maxime ne-
" cessarii ad victum: ab his enim
" cibus et potio venit è fundo.
" Quarto Robigum ac Floram, qui-
" bus propitiis, neque rubigo fru-
" menta, atque arbores corrumpit,
" neque non tempestive florent. Ita-
" que publicae Robigo feriae robiga-
" lia, Florae ludi floralia instituti.
" Item adveneror Minervam et Ve-
" nerem, quarum unius procuratio
" oliveti, alterius hortorum, quo
" nomine rustica vinalia instituta.
" Nec non etiam precor Lympham,
" ac Bonum Eventum, quoniam
" sine aqua omnis arida ac misera
" agricultura sine successu ac bono
" eventu, frustratio, est, non cul-
" tura."

7. *Liber & alma Ceres.*] These two deities are properly invoked together, because temples were erected jointly to them, and they were frequently united in the same mysteries. Lucretius has brought them together much after the same manner:

" Namque Ceres fertur fruges, Li-
" berque liquoris
" Vitigeni laticem mortalibus insti-
" tuisse."

Si.] Servius thinks *si* is used in this place for *siquidem*.

Munere.] Fulvius Ursinus says, that, in an antient manuscript of A. Colotius, it is *numine*. The same reading is in one of the Arundelian manuscripts.

8. *Chaoniam glandem.*] Epirus is often called Chaonia, because the Chaones, a people of Epirus, formerly ruled over the whole country. Dodona was a city of Epirus, near which was the famous grove of oracular oaks. Thus Virgil poetically mentions *Chaonian* or *Dodonean acorns*, for acorns in general; those of Dodona being the most celebrated.

9. *Pocula Acheloïa.*] The river Acheloüs is said to be the first that brake out of the earth: whence the name of that river was frequently put for water by the ancients. Thus Eustathius observes, that, as all high mountains were called Ida, so all water was called Achelous. This expression might still be more proper in the invocation of deities, as being more solemn; for we find in Macrobius, that water was called Achelous, chiefly in oaths, prayers, and sacrifices: Μάλιστα γὰρ τὸ ὕδωρ ἀχελῶον προσαγορεύομεν ἐν τοῖς ὅρκοις

Et vos agreſtum praeſentia numina Fauni,
Ferte ſimul Faunique pedem, Dryadeſque puellae:
Munera veſtra cano. Tuque ô, cui prima frementem

And ye Fauns, the Deities who aſſiſt husbandmen, come hither, O Fauns, together with the Dryads, the Nymphs who preſide over trees: I ſing your gifts. And thou, O Neptune,

NOTES.

ὄρχοις, καὶ ἐν ταῖς ἐυχαῖς, καὶ ἐν ταῖς θυσίαις. Fulvius Urſinus quotes many paſſages out of antient authors, to the ſame purpoſe. Dryden has quite loſt the ſolemnity of the expreſſion, by tranſlating it,

" Who gave us corn for maſt, for
" water wine."

Vida alludes to this paſſage, when he tells us that the Poets ſometimes put Acheloüs, for water in general:

" Nec deerit tibi, pro fluviis, pro-
" que omnibus undis,
" Pocula qui preſſis Acheloïa miſ-
" ceat uvis."

10. *Agreſtum praeſentia numina Fauni, &c.*] The Fauns and Dryads were uſually invoked together, as deities who preſided over rural affairs. " Quin et Sylvanos, ſays " Pliny, Faunoſque et Dearum ge-" nera ſylvis, ac ſua numina, tan-" quam et caelo, attributa credi-" mus." The original of theſe Fauns is thought to be Faunus, who taught the ancient Italians their religion, and was worſhipped by them. He was the father of Latinus, and delivered his oracles in a grove, not by ſigns, but by voice. We have an account of this in the ſeventh Aeneid:

" At Rex ſollicitus monſtris, oracu-
" la Fauni
" Fatidici genitoris adit, lucoſque
" ſub alta
" Conſulit Albunea, nemorum quae
" maxima ſacro
" Fonte ſonat. — — — —
" — Subita ex alto vox reddita luco
" eſt."

The Fauns are ſo called *à fando*, becauſe they ſpeak perſonally to men. They are generally thought to be the ſame with the ſatyrs. Horace ſeems to make Faunus the ſame with Pan:

" Velox amoenum ſaepe Lucretilem
" Mutat Lycaeo Faunus;"

for Lycaeus was one of the habitations of Pan, as we find in this invocation:

" Ipſe nemus linquens patrium, ſal-
" tuſque Lycaei,
" Pan ovium cuſtos."

The Dryads had their name from δρῦς, an oak.

12. *Prima.*] Various are the opinions of commentators concerning the meaning of this epithet. Many, ſays Servius, take it to mean *olim*. In this ſenſe Grimoaldus has interpreted it. La Cerda leaves his reader to chooſe which he pleaſes of four interpretations. 1. The earth may be called *prima*, becauſe it exiſted before the other elements. 2. Becauſe the earth, together with heaven, was ſaid to be the parent of the

at whoſe command the earth being ſtruck with thy mighty trident, firſt brought forth the neighing horſe:

Fudit equum magno tellus percuſſa tridenti, 13

NOTES.

gods. In this ſenſe Dr Trapp has tranſlated it:

" —— Thou, at whoſe command,
" The *parent earth* a ſprightly ſteed
" diſclos'd."

3. *Tellus prima* may ſignify the ſea-ſhoar, where the horſe was produced by Neptune; for Virgil in another place uſes *prima terra* in this ſenſe:

" — Primaque vetant conſiſtere
" terra."

4. The Poet may allude to Attica, the ſeat of this fable, for the Athenians pretended to be the moſt ancient people in the world. I have ventured to take it in what ſeems to me the moſt obvious ſenſe. I imagine that the adjective is put here only for the adverb, of which many examples may be produced from our Poet: as " pede terram crebra fe-
" rit." Nay he has uſed *prima* in the ſame manner, in this very Georgick:

" Prima Ceres ferro mortales verte-
" re terram
" Inſtituit."

Mr B— tranſlates it in this ſenſe

" —— Thou, whoſe trident's force
" *Firſt* clave the earth and rais'd the
" neighing horſe."

13. *Fudit equum, &c.*] This alludes to the ſtory of Neptune's producing a horſe at Athens. La Cerda offers ſome ſtrong reaſons for reading *aquam* inſtead of *equum*, which emendation is mentioned alſo by Servius, who ſays the moſt antient manuſcripts have *aquam*. La Cerda's reaſons are; 1. Herodotus ſays, that in the temple of Erectheus, there was an olive-tree and the ſea, in memory of the contention between Neptune and Minerva. 2. Varro, when he relates this fable, mentions water, not a horſe, to be produced by Neptune. 3. In the beſt and pureſt manuſcripts of Ovid, he finds *fretum*, where the common editions have *ferum*:

" Stare Deum pelagi, longoque fe-
" rire tridente
" Aſpera ſaxa facit, medioque e vul-
" nere ſaxi
" Exſiluiſſe *fretum*."

I have adhered to the common reading, for the three following reaſons: 1. Becauſe I do not remember to have ſeen *aquam* in any manuſcript, or printed edition. 2. Becauſe it ſeems proper for Virgil to invoke Neptune, on account of his beſtowing the horſe on mankind, that animal being celebrated in the third Georgick; whereas the ſea has nothing to do in this Poem. 3. Becauſe in the third Georgick, when he is ſpeaking of the characters of a

fine

Neptune: et cultor nemorum, cui pinguia Ceae
Ter centum nivei tondent dumeta juvenci:
Ipſe nemus linquens patrium, ſaltuſque Lycaei,
Pan ovium cuſtos, tua ſi tibi Maenala curae,
Adſis ô Tegeaee favens: oleaeque Minerva

and thou inhabitant of the groves, whoſe three-hundred milk white ſteers browze on the fruitful buſhes of Caea: and thou O Tegeaean Pan, the protector of Sheep, if thy own Maenalus be thy care, leave the groves of thy own country, and the foreſts of Lycaeus, and come hither propitious: and thou, O Minerva, who diſcoveredſt the olive:

NOTES.

fine Stallion, he mentions as the moſt excellent, that he ſhould be deſcended from the horſe of Neptune:

" Et patriam Epirum referat, for-
" teſque Mycenas;
" Neptunique ipſa deducat origine
" gentem."

14. *Cultor nemorum, &c.*] He means Ariſtaeus, the ſon of Apollo and Cyrene. This Ariſtaeus was educated by the Nymphs, who taught him the arts of curdling milk, making bee-hives, and cultivating olive-trees. He communicated theſe benefits to mankind, on which account he had the ſame divine honours paid to him as to Bacchus.

Ceae.] A very fruitful iſland, in the Archipelago, to which Ariſtaeus retired after the unfortunate death of his ſon Actaeon. He was there firſt worſhipped as a deity.

16. *Ipſe nemus linquens patrium, &c.*] Pan's country is Arcadia, in which were the mountains Lycaeus and Maenalus, and the city Tegea.

17. *Si.*] Grimoaldus interprets *ſi* by *quantumvis*, and gives this paſſage the following ſenſe: " And " thee, O Arcadian Pan, the illu- " ſtrious feeder of ſheep, I moſt ear- " neſtly intreat: that *though* thy " mountain Maenalus, famous for " the paſtoral pipe, affords thee " great pleaſure; yet leave thy na- " tive ſoil a little while, and engage " entirely in overſeeing our affairs." Ruaeus gives it this ſenſe: " If thou " haſt any regard for Maenalus, Ly- " caeus, and the other mountains " and woods of thy own Arcadia, " leave now thoſe places, and aſſiſt " me whilſt I ſpeak of paſtoral af- " fairs and trees: for my diſcourſe " will do honour to theſe places, and " be of uſe to them." I have followed this ſenſe, as the moſt generally received.

18. *Tegeaee.*] Servius and Heinſius read *Tegaee*; one of the Arundelian manuſcripts has *Tegehe*; in the Cambridge, the Bodleian, and one of Dr Mead's manuſcripts it is *Tegee*; in the King's manuſcript, and in ſome of the old printed editions, it is *Tegeae*; La Cerda and Ruaeus read *Tegeaee*, which ſeems to be right, for the two firſt ſyllables are always ſhort; the Greek name of the city being Τεγέα.

Oleaeque Minerva Inventrix.] This alludes to the ſtory of the contention between Neptune and Minerva, about naming Athens. Pliny ſays the Olive-tree produced on that occaſion by Minerva was to be ſeen in his time at Athens.

and thou, O youth, who didſt teach the uſe of the crooked plough: and thou, O Sylvanus, who bearest a young cypreſs-tree pluckt up by the roots. And all ye Gods and Goddeſſes, whoſe employment it is to protect the fields,

Inventrix: uncique puer monſtrator aratri:
Et teneram ab radice ferens, Sylvane, cupreſſum:
Dîque Deaeque omnes, ſtudium quibus arva tueri,

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19. *Uncique puer monſtrator aratri.*] Some will have this to be Oſiris, the Egyptian deity, but others, with better reaſon, think that Triptolemus the ſon of Celeus is meant, who was taught the art of huſbandry by Ceres. La Cerda gives the following reaſons: 1. It is not probable that Virgil would invoke the gods of the Egyptians, which he reproaches in the eighth Aeneid. 2. Servius obſerves that the Romans had not yet admitted the Egyptian worſhip under Auguſtus. 3. As he invokes Minerva and other Grecian gods, why not a Grecian inventor of the plough? 4. It was a generally received opinion, that the diſcovery of corn was made in Attica. 5. Pauſanias ſays, that the Athenians and their neighbours relate that Triptolemus was the inventor of ſowing. 6. As Celeus is mentioned in this very book, it is not probable that he would omit the mention of his ſon.

20. *Et teneram ab radice ferens, Sylvane, cupreſſum.*] Sylvanus is the god of the woods. Achilles Statius, in his commentary on Catullus, tells us, that on ancient coins and marbles, Sylvanus is repreſented bearing a cypreſs-tree plucked up by the roots, which fully explains this paſſage, Mr B— ſeems not to have been aware of this, when he tranſlated it;

"And you, Sylvanus, with your
"cypreſs *bough*."

Sylvanus is deſcribed in a different manner, by our Poet, in his tenth Eclogue:

"Venit et agreſti capitis Sylvanus
"honore,
"Florentes ferulas et grandia lilia
"quaſſans."

But in the Georgicks, where the Poet ſpeaks of trees, and deſignedly omits flowers, it was more proper to diſtinguiſh Sylvanus by his cypreſs.

21. *Dique Deaeque omnes.*] Having invoked the particular Deities, he concludes with an invocation of all the reſt. This is according to the cuſtom of the prieſts, who uſed, after the particular invocation, to invoke all the gods in general. Fulvius Urſinus ſays he ſaw a marble at Rome, with this inſcription:

ΝΟΜΙΟΙϹ ΘΕΟΙϹ
ΙΟΥΛΙΟϹ
ΜΑΙΟΡ
ΑΝΤΟΝΙΝΟϹ

La Cerda mentions ſeveral inſcriptions to all the gods and goddeſſes in general.

22. *Non*

Quique novas alitis non ullo ſemine fruges,
Quique ſatis largum caelo demittitis imbrem.
Tuque adeo, quem mox quae ſint habitura deorum
Concilia incertum eſt, urbeſne inviſere, Caeſar,
Terrarumque velis curam, et te maximus orbis

and ye who take care of the new fruits, that are produced without culture, and ye who ſend down the plenteous ſhowers on thoſe which are cultivated. And chiefly thou, O Caeſar, whoſe future ſeat amongſt the gods is at preſent uncertain: whether thou wilt accept of the guardianſhip of cities, and the care of countries,

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22. *Non ullo.*] So I find it in the Cambridge, and in one of Dr Mead's manuſcripts. Heinſius, Maſvicius, and ſeveral good editors have the ſame reading. Servius, Grimoaldus, La Cerda, Ruaeus, and many others read, *nonnullo.* Servius gives it this ſenſe: you who nouriſh the ſeeds ſown by us, with your own ſeed; that is, with rain and warmth. La Cerda interprets it; you who produce new fruits, with ſome newly diſcovered ſeed. I am loth to depart from that excellent manuſcript of Heinſius, without very good reaſon. And here I think *non ullo* the beſt reading, notwithſtanding the great authorities I have quoted againſt it. *To produce new fruits with ſome ſeed* ſeems to me a very poor expreſſion, and by no means worthy of Virgil. But *to produce new fruits without any ſeed*; that is, without being ſown by men, is a very proper expreſſion. The Poet, in theſe two lines, invokes, firſt, thoſe deities who take care of ſpontaneous plants, and then thoſe who ſhed their influence on thoſe which are ſown. Thus, at the beginning of the ſecond Georgick, he tells us, that ſome trees come up of their own accord, without culture, and that others are ſown:

" Principio arboribus varia eſt natu-
" ra creandis:
" Namque aliae, nullis hominum
" cogentibus, ipſae
" Sponte ſua veniunt. — — — —
" Pars autem poſito ſurgunt de ſe-
" mine."

24. *Tuque adeo, &c.*] After the invocation of theſe deities, he takes an opportunity of making his court to Auguſtus Caeſar, by adding him to the number, and giving him his choice, whether he will be a god of earth, ſea, or heaven.

Adeo.] Some think *adeo* to be only an expletive here, others interpret it *alſo.* Servius, and after him moſt of the commentators, take it to ſignify *chiefly.*

Mox.] It is generally agreed that *mox* in this place ſignifies *hereafter*; as in Horace:

" Aetas parentum, pejor avis, tulit
" Nos nequiores, *mox* daturos
" Progeniem vitioſiorem."

It is uſual with the Poets to pray that it may be long before their monarchs are received into heaven; thus Horace:

" Serus in caelum redeas, diuque
" Laetus interſis populo Quirini;
" Neve te noſtris vitiis iniquum
" Ocyor aura
" Tollat."

25. *Urbes.*] Almoſt all the editions have *urbis*; ſome read *urbeis.* It is certainly

ſo that the whole world ſhall acknowledge thee as the giver of fruits and ruler of ſtorms, crowning thy temples with thy mother's myrtle:

Auctorem frugum, tempeſtatumque potentem 27
Accipiat, cingens materna tempora myrto:

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certainly the accuſative caſe plural, for the conſtruction will not admit of its being the genitive ſingular; wherefore, to avoid confuſion, I have put *urbes*. Dryden imagined *urbis* to be the genitive caſe ſingular; and that Virgil meant particularly the city of Rome:

"Whether in after times to be de-
"clar'd,
"The patron of the world, and
"Rome's peculiar guard."

Inviſere.] La Cerda obſerves that this word is expreſſive of Divinity, and quotes ſeveral paſſages from the Poets in confirmation of his opinion.

27. *Tempeſtatumque potentem*] Theſe words are generally underſtood to mean, that Auguſtus ſhould be the ruler of the ſeaſons. But I think Virgil has ſeldom, if ever, uſed *tempeſtates* to ſignify the ſeaſons. Sure I am that many paſſages may be produced where he has expreſſed ſtorms by that word. I ſhall content myſelf with one in the firſt Aeneid, where Aeolus ſpeaks in the following manner to Juno:

"Tu mihi quodcunque hoc regni,
"tu ſceptra, Jovemque
"Concilias: tu das epulis accumbe-
"re divûm,
"Nimborumque facis, *tempeſtatum-*
"*que potentem.*"

Pliny explains *tempeſtates*, hail, ſtorms, and ſuch like: "Ante om-
"nia autem duo genera eſſe caele-
"ſtis injuriae meminiſſe debemus.
"Unum quod tempeſtates vocamus,
"in quibus grandines, procellae, cae-
"teraque ſimilia intelliguntur."

Mr B— tranſlates it in this ſenſe;

"Parent of fruits, and pow'rful of
"the ſtorm."

The Poet means, no doubt, that Auguſtus ſhall govern the ſtorms in ſuch a manner, that they ſhall not injure the fruits of the earth.

28. *Cingens materna tempora myrto.*] The myrtle was ſacred to Venus, as Virgil tells us himſelf in the ſeventh Eclogue:

"Populus Alcidae gratiſſima, vitis
"Iaccho,
"Formoſae myrtus Veneri."

He pays a fine compliment to Auguſtus in this paſſage, making him, as he was very deſirous to have it thought, to be deſcended from Aeneas, who was the ſon of Venus. The ſame expreſſion is uſed with regard to Aeneas himſelf, in the fifth Aeneid:

"Sic fatus, velat materna tempora
"myrto."

30. *Ul-*

An deus immenſi venias maris, ac tua nautae
Numina ſola colant; tibi ſerviat ultima Thule,
Teque ſibi generum Tethys emat omnibus undis:
Anne novum tardis ſidus te menſibus addas,
Qua locus Erigonen inter, Chelaſque ſequentes

or whether thou wilt be a god of the vaſt ocean, and be the only one invoked by mariners, the fartheſt parts of the earth ſhall worſhip thee, and Tethys ſhall give thee all her waters to be her ſon-in-law: or whether thou wilt put thy ſelf, as a new ſign, among thoſe that riſe ſlowly, in the ſpace between Virgo and Scorpio;

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30. *Ultima Thule.*] The King's manuſcript, and one of Dr Mead's have it Thile; in another of Dr Mead's, and in the Cambridge manuſcript, it is Tyle; in the Bodleian manuſcript it is Thyle. Thule was thought by the Antients to be the fartheſt part of the earth towards the north, and inacceſſible; thus Claudian:

" Ratibuſque impervia Thule."

The place which the Romans meant by Thule ſeems to be Schetland; for Tacitus tells us, it was in ſight of the Roman fleet, when Agricola ſailed round Britain, and conquered the Orkney iſlands. " Hanc " oram noviſſimi maris tunc primum " Romana claſſis circumvecta, inſu- " lam eſſe Britanniam affirmavit, ac " ſimul incognitas ad id tempus in- " ſulas, quas Orcadas vocant, in- " venit, domuitque. Diſpecta eſt " et Thule, quam hactenus nix, et " hyems abdebat."

31. *Teque ſibi generum Tethys, &c.*] One of the Arundelian manuſcripts, and one of Dr Mead's, have Thetis, which is certainly a miſtake; for the firſt ſyllable of Thetis is ſhort:

" Dilectae Thetidi halcyones."

Tethys is the wife of Oceanus, and mother of the nymphs.

32. *Tardis menſibus.*] By the ſlow months he is generally underſtood to mean the ſummer months, becauſe the days are then longeſt; or perhaps, becauſe the ſummer ſigns riſe backwards, he might poetically feign them to move ſlower than the reſt; thus Manilius:

" Quod tria ſigna novem ſignis con-
" juncta repugnant,
" Et quaſi ſeditio caelum tenet. Af-
" pice Taurum
" Clunibus, et Geminos pedibus,
" teſtudine Cancrum,
" Surgere; cum rectis oriantur cae-
" tera membris.
" Ne mirere moras, cum Sol ad-
" verſa per aſtra
" Aeſtivum tardis attollit menſibus
" annum."

But Dr Halley has favoured me with the true meaning of theſe words, which have given ſo much trouble to the commentators. Leo, Virgo, Libra, and Scorpio, are really of much ſlower aſcenſion than the other eight ſigns of the Zodiack; to which Virgil no doubt alluded.

33. *Qua locus Erigonen inter, &c.*] Erigone is Virgo. Servius tells us, that the Egyptians reckoned twelve

ſigns

the ardent ſcorpion himſelf already pulls back his claws, Panditur ; ipſe tibi jam brachia contrahit ardens

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ſigns of the Zodiack, and the Chaldeans but eleven : that the Chaldeans allotted twenty degrees of the ecliptick to ſome ſigns, and forty to others ; whereas the Egyptians allotted juſt thirty to each : and that the Chaldeans make the Scorpion to extend his claws into the place of Libra : thus Ovid :

" Eſt locus, in geminos ubi brachia
" concavat arcus
" Scorpius ; et cauda flexiſque utrin-
" que lacertis,
" Porrigit in ſpatium ſignorum mem-
" bra duorum."

It is certain that Libra was not univerſally received as a ſign amongſt the Antients ; and that the *Chelae*, or claws of the Scorpion, were reckoned inſtead of it. Virgil was by no means ignorant of Libra, for he mentions it in another place :

" Libra dies ſomnique pares ubi fe-
" cerit horas."

He takes advantage of this difference amongſt the ancient Aſtronomers, and accommodates it poetically, by placing Auguſtus, inſtead of Libra, the emblem of juſtice, between Virgo and Scorpio ; and deſcribes the ſcorpion as already pulling back his claws to make room for him. He might alſo in this place, have a view to the birth of Auguſtus, which was under Libra.

34. *Panditur ; ipſe tibi*] Servius made the point after *tibi* : but I think it is better after *Panditur*. The ſenſe is better if *ipſe* be joined with *Scorpius*, than if it be made to agree with *locus*.

Ardens Scorpius.] This epithet is thought to belong to Scorpio, becauſe it is the houſe of Mars ; thus Manilius :

" Pugnax Mavorti Scorpius haeret."

Thoſe, who are born under this ſign, are ſuppoſed by Aſtrologers to be of a fiery and turbulent diſpoſition. Thus we find in Manilius :

" Scorpius armata violenta cuſpide
" cauda,
" Qua ſua cum Phoebi currum per
" ſidera ducit,
" Rimatur terras, et ſulcis ſemina
" miſcet.
" In bellum ardentes animos, et mar-
" tia caſtra
" Efficit, et multo gaudentem ſan-
" guine civem,
" Nec praeda quam caede magis.
" Cumque ipſa ſub armis
" Pax agitur, capiunt ſaltus, ſylvaſ-
" que pererrant.
" Nunc hominum, nunc bella ge-
" rent violenta ferarum :
" Nunc caput in mortem vendunt,
" et fumus arenae :
" Atque hoſtem ſibi quiſque parat,
" cum bella quieſcunt :
" Sunt quibus et ſimulachra placent,
" et ludus in armis.

" Tantus

Scorpius, et caeli juſta plus parte relinquit.
Quicquid eris, nam te nec ſperent Tartara regem,
Nec tibi regnandi veniat tam dira cupido,
Quamvis Elyſios miretur Graecia campos,
Nec repetita ſequi curet Proſerpina matrem,
Da facilem curſum, atque audacibus annue coeptis,
Ignaroſque viae mecum miſeratus agreſtes,

to leave for thee a more than equal ſhare of the heavens: whatſoever thou wilt be, for let not hell hope for thee to be her king, nor let ſo dire a thirſt of reigning enter thy breaſt, though Greece admires the Elyſian fields, and Proſerpine does not care to follow her mother to the upper regions, do thou direct my courſe, and favour my bold undertaking, and with me taking pity on the huſbandmen who are ignorant of the way, begin thy reign,

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"Tantus amor pugnae eſt, diſcunt-
"que per otia bellum,
"Et quodcunque pari ſtudium pro-
"ducitur arte."

Servius hints at another interpretation; that by *ardens* the Poet may mean that the ſcorpion is *ardent* to embrace Auguſtus.

35. *Et caeli juſta plus parte relinquit.*] Some manuſcripts and printed editions have *reliquit*; but the beſt authority ſeems to be for the preſent tenſe. One of the Arundelian manuſcripts has *ut caeli juſta plus parte relinquat*, which is a good reading. But as I find only the authority of this ſingle manuſcript for it, I chooſe to preſerve *relinquit*.

Juſta plus parte may admit of two interpretations: either that the Scorpion, by drawing in his claws, will relinquiſh to Auguſtus the unequal ſhare of the heavens, which he now poſſeſſes: or that by ſo doing he will leave him a greater ſhare than belongs to one ſign. Dryden follows the former interpretation:

"The Scorpion ready to receive thy
"laws,
"Yields half his region, and con-
"tracts his claws."

And Mr B—

"For thee his arms the Scorpion
"now confines,
"And his unequal ſhare of heaven
"reſigns."

Dr Trapp underſtands it in the latter ſenſe:

"—ſee the burning Scorpion now,
"Ev'n now contracts his claws, and
"leaves for thee,
"A more than juſt proportion of the
"ſky."

36. *Sperent.*] It is *ſpernent* in one of Dr Mead's manuſcripts, and in an old edition printed at Nurenberg, in 1492: but I look upon it to be an error of the tranſcribers.

41. *Ignaroſque viae mecum miſeratus agreſtes.*] Servius mentions two ways of interpreting this verſe. One is *agreſtes mecum ignaros*; in which ſenſe Dryden has tranſlated it:

"Pity the Poet's and the Plough-
"man's cares."

The other is *ruſticis ignaris fave mecum*; which ſeems to be much the beſt ſenſe; for Virgil would hardly have

and accuſtom thy ſelf even now to be invoked. In the very beginning of the ſpring, as ſoon as the ſnow is melted from the hoary mountains, and the crumbling earth is unbound by the Zephyrs; then let my bullock begin to groan with plowing deep, and let the ſhare be worn bright with the furrow. That land fulfils the wiſhes of the moſt covetous farmer, which has twice felt the cold, and twice the heat. That man's crops have been ſo large, that they have even burſt his barns.

Ingredere, et votis jam nunc aſſueſce vocari.
Vere novo, gelidus canis cum montibus humor
Liquitur, et zephyro putris ſe gleba reſolvit;
Depreſſo incipiat jam tum mihi taurus aratro
Ingemere, et ſulco attritus ſplendeſcere vomer.
Illa ſeges demum votis reſpondet avari
Agricolae, bis quae ſolem, bis frigora ſenſit;
Illius immenſae ruperunt horrea meſſes.

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have declared himſelf ignorant of the ſubject on which he had undertaken to write. This interpretation is generally received by the commentators; and thus Mr B — has tranſlated it.

" Pity with me th' unſkilful Pea-
" ſant's cares."

And Dr Trapp:

" And pitying, with me, the ſim-
" ple ſwains
" Unknowing of their way."

42. *Ingredere, et votis jam nunc aſſueſce vocari.*] Ruaeus interprets this *ingredere viam*, which is very low. *Ingredior* ſignifies to enter upon an office. Virgil therefore calls upon Auguſtus, to begin now to take the divine power upon him. Dr Trapp has very well tranſlated this line;

" Practiſe the god, and learn to hear
" our pray'rs."

The Poet is juſtified in this compliment, by the divine honours which began to be paid to Auguſtus about the time that Virgil began his Georgicks. Thus Horace:

" Praeſenti tibi maturos largimur ho-
" nores,
" Jurandaſque tuum per nomen po-
" nimus aras."

43. *Vere novo, &c.*] The invocation being finiſhed, he begins his work with directions about plowing, which is to be performed in the very beginning of the ſpring.

The beginning of the Spring was in the month of March; but Virgil did not mean this by his *Vere novo.* The writers of agriculture did not confine themſelves to the computations of Aſtrologers, but dated their ſpring from the ending of the froſty weather. Thus Columella has explained this very paſſage: " Ne diſ-
" cedamus ab optimo vate qui ait,
" ille vere novo terram proſcindere
" incipiat. Novi autem veris prin-
" cipium non ſic obſervare ruſticus
" debet, quemadmodum aſtrologus,
" ut expectet certum diem illum,
" qui veris initium facere dicitur.
" Sed aliquid etiam ſumat de parte
" hyemis, quoniam conſumpta bru-
" ma, jam intepeſcit annus, permit-
" titque clementior dies opera mo-
" liri. Poſſunt igitur ab idibus Ja-
" nuariis, ut principem menſem Ro-
" mani anni obſervet, auſpicari cul-
" turarum officia."

48. *Bis quae ſolem, bis frigora ſenſit.*] The King's, the Cambridge, the

At prius ignotum ferro quam ſcindimus aequor,
Ventos, et varium caeli praediſcere morem
Cura ſit, ac patrios cultuſque habituſque locorum,

But before we plow an unknown plain, we muſt carefully obtain a knowledge of the winds, the various diſpoſitions of the weather, the peculiar culture and nature of the place,

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the Bodleian, and ſome of the old printed editions have *ſentit*. The commentators have found great difficulty in explaining this paſſage. Servius takes it to mean that land, which has twice felt the heat of the days and cold of the nights; by which he ſuppoſes Virgil intends to expreſs the two times of plowing, in ſpring and autumn. Others ſuppoſe that he means the ground ſhould lie fallow every other year, and thus explain it's feeling both heat and cold twice: they ſay it is plowed about the end of winter, it reſts the next ſummer, is ſown about the beginning of winter, and yields it's crop the following ſummer. They ſupport their interpretation by ſeveral quotations: but theſe prove only that it was a common practice amongſt the Antients, to cultivate their fields after this manner. The Poet is here adviſing the farmer to be very diligent in plowing, not to ſpare the labour of his oxen, and to poliſh his ſhare with frequent uſe; and to encourage him, he adds, that if he would exceed the common rule, by letting his land lie fallow two years, and conſequently plowing it four times, his crop would be ſo large, that his barns would ſcarce contain it. We have Pliny's authority, that this is thought to be the ſenſe of Virgil: "quarto ſeri ſulco Virgilius exiſti-"matur voluiſſe, cum dixit optimam "eſſe ſegetem, quae bis ſolem, bis "frigora ſenſiſſet." Dryden erroneouſly tranſlates *illa ſeges*, *that crop*: it is plain that *ſeges* can mean nothing but the *land* in this paſſage.

50. *At prius, &c.*] In theſe lines the Poet adviſes us to conſider well the nature of the place, before we begin to plow.

At.] The King's, the Cambridge, the Bodleian, and both Dr Mead's manuſcripts have *ac*: it is the ſame alſo in Servius, Paul Stephens, La Cerda, and ſome other printed editions. The two Arundelian manuſcripts, Heinſius, Ruaeus, Maſvicius, and moſt of the editors read *at*.

51. *Caeli morem.*] I take *caelum* in this place to ſignify the *weather*, or temperature of the air. Thus Servius interprets it; *caeli, id. eſt aëris*; and ſtrengthens his opinion with theſe words of Lucretius:

"In hoc *caelo* qui dicitur *aër*."

La Cerda quotes the authority of Pliny for rendring *caelum* the conſtellations; but he is miſtaken. Pliny's words are, "Et confitendum eſt, "caelo maxime conſtare ea: quippe "Virgilio jubente praediſci ventos "ante omnia, ac ſiderum mores, "neque aliter quam navigantibus "ſervari." In theſe laſt words it

is

and what each country will produce, and what not. In one place corn ſucceeds, in another vines: another abounds with fruit-trees, and ſpontaneous herbs. Do you not ſee that Tmolus yields the odorous ſaffron, India ivory, the ſoft Sabeans frankincenſe,

Et quid quaeque ferat regio, et quid quaeque recuſet.
Hic ſegetes, illic veniunt felicius uvae:
Arborei foetus alibi, atque injuſſa vireſcunt
Gramina. Nonne vides croceos ut Tmolus odores,
India mittit ebur, molles ſua thura Sabaei?

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is plain that Pliny alludes to another paſſage in this Georgick:

" Praeterea tam ſunt Arcturi ſidera
" nobis
" Hoedorumque dies ſervandi, et lu-
" cidus anguis;
" Quam quibus in patriam ventoſa
" per aequora vectis
" Pontus et oſtriferi fauces tentantur
" Abydi."

53. *Et quid quaeque ferat regio, et quid quaeque recuſet.*] Pliny alludes to this line, when he ſays, *Lib.* 18. *cap.* 18: "In omni quidem parte "culturae, ſed in hac quidem ma-"xime valet oraculum illud, *Quid* "*quaeque regio patiatur.*" Columella alſo ſeems, in his preface, to have had it in his view: "Nam qui ſe "in hac ſcientia perfectum volet pro-"fiteri, ſit oportet rerum naturae ſa-"gaciſſimus, declinationum mundi "non ignarus, ut exploratum habe-"at, *quid cuique plagae conveniat,* "*quid repugnat.*" In *Lib.* 5. *cap.* 5. he quotes the very words of our Poet: "Notandum itaque et dili-"genter explorandum eſſe, *et quid* "*quaeque ferat regio, et quid ferre* "*recuſet.*"

56. *Croceos ut Tmolus odores.*] One of the Arundelian manuſcripts has *croceos Timolus odores.* The name of this mountain is ſometimes indeed ſpelt *Timolus* or *Tymolus*; but then the firſt ſyllable is ſhort, as in the ſixth book of Ovid's Metamorphoſis.

" Deſeruere ſui nymphae vineta Ti-
" moli."

One of Dr Mead's manuſcripts has *croceos ut Timolus*, which cannot be right: the other has *ut Molus.* Tmolus is a mountain of Lydia famous for the beſt ſaffron. Some of the commentators would fain underſtand the Poet to allude to the odorous wines which are made in that country; but the other interpretation ſeems to be the beſt, as well as the moſt obvious.

57. *India mittit ebur.*] All authors agree in preferring the elephants of India to thoſe of all other countries. Ivory is the tuſk of that animal, not the tooth, as is commonly imagined.

Molles ſua thura Sabaei.] The Sabeans are a people of Arabia Felix, in whoſe country only the frankincenſe-tree is ſaid to grow; thus we find in the ſecond Georgick:

" — Solis eſt thurea virga Sabaeis."

Theophraſtus alſo and Pliny both affirm

At Chalybes nudi ferrum, viroſaque Pontus — *the naked Chalybes iron, Pontus the powerful caſtor,*

NOTES.

affirm that it is found only in Arabia. Dioſcorides mentions an Indian as well as an Arabian frankincenſe. Garcias affirms that it does not grow in any part of India, and that the Indians have all their frankincenſe from Arabia. Bodaeus a Stapel, in his notes on Theophraſtus, obſerves that the Greek writers called that ſort of frankincenſe Indian, which grew in the iſlands near Arabia, becauſe thoſe iſlands were formerly under the government of the Indians. Virgil gives them the epithet of *molles* becauſe of their effeminacy; thus Manilius:

"Nec procul in *molles Arabes*, ter-
" ramque ferentem
"Delicias."

And again,

"Et *molles Arabes*, ſylvarum ditia
" regna."

58. *Chalybes nudi ferrum.*] There is ſome doubt who theſe Chalybes are. Strabo ſays the Chaldeans were anciently ſo called, and that their chief ſupport is from iron and other metals: Τῆς δὲ Τραπεζοῦντος ὑπέρκειται, καὶ τῆς Φαρναχίας, Τιβαρηνοί τε καὶ Χαλδαῖοι. —— Οἱ δὲ νῦν Χαλδαῖοι, Χάλυβες τὸ παλαιὸν ὠνομάζοντο, καθ' οὓς μάλιστα ἡ Φαρναχία ἵδρυται, καλὰ θάλατταν μὲν ἔχουσα εὐφυΐαν τὴν ἐκ τῆς πλαμυδίας. πρώτιστα γὰρ ἁλίσκεται ἐνταῦθα τὸ ὄψον τοῦτο ἐκ δὲ τῆς γῆς τὰ μέταλλα, νῦν μὲν σιδήρου, πρότερον δὲ καὶ ἀργύρου. Ὅλως δὲ κατὰ τοὺς τόπους τούτους ἡ παραλία σεινὴ τελέως ἐστὶν· ὑπέρκειται γὰρ εὐθὺς τὰ ὄρη μεταλλων πλήρη καὶ δρυμῶν, γεωργεῖ δὲ οὐ πολλά. λείπεται δὴ τοῖς μὲν μεταλλευταῖς ἐκ τῶν μετάλλων ὁ βίος. He thinks alſo that they are the Halizones of Homer; and that Alyba in that Poet is the ſame with Chalyba:

Αὐτάρ Αλιζώνων Οδίος καὶ Επίστροφος ἦρχον
Τηλόθεν ἐξ Αλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Juſtin makes them a people of Spain, and ſays they take their name from the river *Chalybs*, near which they dwell. Both Dryden and Mr B—— have followed Juſtin, tranſlating *Chalybes*, *Spaniards*. They are called naked, becauſe the exceſſive heat of their forges made them work naked. Thus we find one of the Cyclops deſcribed, when at work:

"Ferrum exercebant vaſto Cyclopes
" in antro,
"Bronteſque Steropeſque et *nudus*
" *membra* Pyracmon."

Viroſaque Pontus Caſtorea.] Pontus is a part of Aſia minor, famous for drugs of extraordinary efficacy, and ſuch as were ſaid to be uſed in enchantments. Virgil mentions them in his eighth eclogue:

and Epirus the beſt of mares, which win the prize in the Olympic games.

Caſtorea, Eliadum palmas Epiros equarum?

NOTES.

" Has herbas, atque haec Ponto mi-
" hi lecta venena
" Ipſe dedit Moeris: naſcuntur plu-
" rima Ponto.
" His ego ſaepe lupum fieri et ſe con-
" dere ſylvis
" Moerin, ſaepe animas imis excire
" ſepulchris,
" Atque ſatas alio vidi traducere
" meſſes."

Caſtor is an animal ſubſtance taken from a quadruped, which in Latin is called *Caſtor* and *Fiber*, in Engliſh *the Beaver*. It has been generally imagined, that this drug is the teſticle of that animal, and that, when it is cloſe purſued, it bites off it's teſticles, leaves them for the hunters, and ſo eſcapes. To this ſtory we find frequent alluſions amongſt the ancients; thus Juvenal:

" —— Imitatus caſtora, qui ſe
" Eunuchum ipſe facit, cupiens eva-
" dere damno
" Teſticulorum."

Pliny takes the caſtor to be the teſticles of the animal; but quotes the authority of Sextius, againſt the ſtory of it's biting them off. " Spec-
" tabilis naturae potentia in his quo-
" que, quibus et in terris et in aqua
" victus eſt, ſicut et fibris quos ca-
" ſtores vocant, et caſtorea teſtes eo-
" rum. Amputari hos ab ipſis cum
" capiantur negat Sextius diligentiſ-
" ſimus medicinae. Quinimo par-
" vos eſſe ſubſtrictoſque, & adhae-
" rentes ſpinae, nec adimi ſine vita
" animalis poſſe." Modern authors have diſcovered that the bags which contain the caſtor, are not the teſticles of the Beaver, and that they have no communication with the *penis*, and are found in both ſexes. They are odoriferous glands placed in the groin of the Beaver, as we find in ſome other quadrupeds. The beſt caſtor is now brought to us from Ruſſia. *Viroſa* does not mean in this place *poiſonous*; but *efficacious* or *powerful*. *Virus*, from which it ſeems to be derived, is ſometimes uſed in a good ſenſe, as we find it in Statius:

" — Jungam ipſe manus, atque om-
" ne *benigne*
" *Virus*, odoriferis Arabum quod
" doctus in arvis,
" Aut Amphryſiaco paſtor de gra-
" mine carpſi."

In the paſſage juſt now quoted from the eighth eclogue we find the *venena* of Pontus not to ſignify any thing deſtructive to life; but drugs of ſuch extraordinary power, that by their means Moeris could turn himſelf into a wolf, raiſe ſpirits, and remove a crop of corn from one field to another.

Dryden has followed the antient tradition of the teſticles:

" Thus Pontus ſends her Beaver
" *ſtones* from far."

Continuo has leges, aeternaque foedera certis
Impoſuit natura locis, quo tempore primum
Deucalion vacuum lapides jactavit in orbem:
Unde homines nati durum genus. Ergo age, terrae
Pingue ſolum primis extemplo a menſibus anni

Theſe laws, and eternal covenants, were laid by nature on certain places, ever ſince the time that Deucalion threw the ſtones into the uninhabited world: whence a laborious race of men were produced. Come on then, immediately from the very firſt months of the year,

NOTES.

Mr B — tranſlates *viroſa*, *heady*. Dr Trapp obſerves that *virus* and *venenum* ſometimes carry the ſenſe of φάρμακον, and ſo tranſlates it,

"Pontus, it's caſtor's drug,"

which is very low.

59. *Eliadum palmas Epiros equarum.*] Elis is a country of Peloponneſus, in which was the city Olympia, famous for the temple of Jupiter Olympius, and the Olympic games. Epirus was formerly a kingdom of Greece, famous for horſes. In the third Georgick we find Epirus recommended as breeding good horſes:

"Et patriam Epirum referat."

The Phoenicians are thought to have given this country it's name, from אביר *abir*, which ſignifies *ſtrong*; whence bulls and horſes are called אבירים *abirim*, being the ſtrongeſt of beaſts. Thus Epirus will ſignify *the country of bulls and horſes*. It was certainly famous for both theſe animals.

60. *Continuo has leges, &c.*] After having obſerved that nature has ſubjected the world to theſe laws, that different places ſhould produce different things, ever ſince the time of Deucalion, he reſumes his ſubject, and gives directions when a rich ſoil ſhould be plowed, and when a poor one.

62. *Deucalion vacuum lapides, &c.*] The ſtory of Deucalion is in the firſt book of Ovid's Metamorphoſis. We are there told that, when the world was deſtroyed by a deluge, Deucalion only, with his wife Pyrrha, ſurvived. They conſulted the oracle of Themis, in what manner mankind was to be reſtored. The oracle commanded them to throw the bones of their great mother behind their backs. By their great mother they underſtood the earth to be meant, and her bones they apprehended to mean the ſtones. They obeyed this command, and the ſtones which Deucalion threw became men, and thoſe which Pyrrha threw became women. Ovid concludes the fable with a remark, almoſt in Virgil's words:

"Inde genus durum ſumus, expe-
"rienſque laborum,
"Et documenta damus, qua ſimus
"origine nati."

64. *Primis a menſibus anni.*] The prepoſition *a* is wanting in the Cambridge manuſcript. By theſe words he means the ſame that he did by

let the ſtrong bullocks turn up the rich ſoil, and let the clods lie to be baked by the duſty ſummer with the hot beams of the ſun. But if the ſoil be poor, it will be ſufficient to turn it up lightly with a ſmall furrow, about the riſing of Arcturus: the deſign of the firſt of theſe precepts is to hinder the weeds from hurting the joyful corn; that of the ſecond is to prevent the ſmall quantity of moiſture from forſaking the barren ſand.

Fortes invertant tauri, glebaſque jacentes
Pulverulenta coquat maturis ſolibus aeſtas.
At ſi non fuerit tellus foecunda, ſub ipſum
Arcturum tenui ſat erit ſuſpendere ſulco:
Illic, officiant laetis ne frugibus herbae,
Hic, ſterilem exiguus ne deſerat humor arenam.

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vere novo in the forty-third verſe in this Georgick. He there mentions the beginning of the ſpring, as the ſeaſon to begin plowing. Here he is more particular, and informs us, that a rich ſoil only is to be plowed ſo early, and gives his reaſon for it. Pliny has quoted this paſſage of our Poet, in *lib.* 18. *c.* 26. He is there ſpeaking of what work the huſbandman is to do, when Favonius begins to blow, which he makes to be about the eighth of February, ſooner or later. "Interim, ſays he, ab eo "die, quiſquis ille fuerit, quo flare "coeperit, non utique VI. Idus "Febr. ſed ſive ante, quando praevernat, ſive poſt, quando hyemat: "poſt eam diem, inquam, innumera ruſticos cura diſtringat, et "prima quaeque peragantur quae "differri nequeunt. — Terra in futurum proſcinditur, Virgilio maxime autore, ut glebas ſol coquat. "Utilior ſententia, quae non niſi "temperatum ſolum in medio vere "arari jubet: quoniam in pingui "ſtatim ſulcos occupant herbae, gracili inſecuti aeſtus exiccant: tum "namque ſuccum venturis ſeminibus auferunt. Talia autumno melius arari certum eſt." Columella tells us, that a fat ſoil ſhould be plowed in February, if the weather be warm enough to admit of it. "Colles pinguis ſoli, peracta ſatione "trimeſtri, menſe Martio, ſi vero "tepor caeli, ſiccitaſque regionis ſuadebit, Februario ſtatim proſcindendi ſunt."

65. *Fortes invertant tauri.*] This agrees with what he ſaid before,

"Depreſſo incipiat jam tum mihi
"taurus aratro
"Ingemere."

He adviſes the huſbandman to make deep furrows in the rich ground, which he expreſſes poëtically by requiring the bullocks to be ſtrong.

66. *Maturis ſolibus.*] Pierius tells us that in the Roman manuſcript it is *maturis frugibus.*

67. *Sub ipſum Arcturum.*] Arcturus riſes, according to Columella, on the fifth of September: "Nonis "Septembris Arcturus exoritur." According to Pliny, it riſes eleven days before the autumnal equinox, that is, a week later, than Columella's account: "Poſt eos, rurſus "Auſtri frequentes, uſque ad ſidus "Arcturi, quod exoritur undecim "diebus ante æquinoctium autumni." In another place he tells us,

Alternis idem tonſas ceſſare novales,
Et ſegnem patiere ſitu dureſcere campum.
Aut ibi flava ſeres mutato ſidere farra,

Suffer alſo your arable land to lie fallow every other year, and let the idle field grow hard with lying ſtill. Or elſe, changing the ſeaſon, ſow the golden corn,

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us, that according to the Athenians, Arcturus riſes on the fifth of September, but, according to Caeſar, on the twelfth: "Vindemiator Aegypto nonis exoritur. Atticae "Arcturus matutino, & ſagitta occidit mane. Quinto Idus Septembris Caeſari capella oritur veſperi. "Arcturus vero medius pridie Idus, "vehementiſſimo ſignificatu terra "marique per dies quinque." Columella no doubt followed the Greek calculation. This author gives the ſame advice about plowing a poor ſoil; and for the ſame reaſon: "Graciles clivi non ſunt aeſtate arandi, ſed circa Septembres calendas; quoniam ſi ante hoc tempus proſcinditur, effoeta et ſine "ſucco humus aeſtivo ſole peruritur, nullaſque virium reliquias habet. Itaque optime inter Calendas, et Idus Septembris aratur, "ac ſubinde iteratur, ut primis pluviis aequinoctialibus conſeri poſſit: neque in lira, ſed ſub ſulco "talis ager ſeminandus eſt."

"Arcturus in the time of Columella and Pliny, roſe with the ſun "at Athens, when the ſun was in "12 $\frac{1}{3}$ of Virgo; but at Rome three "days ſooner, the ſun being in 9 $\frac{1}{4}$ "of Virgo: the autumnal equinox "then falling on the 24th or 25th "of September." Dr Halley.

71. *Alternis idem, &c.*] In this paſſage the Poet adviſes us to let the ground lie fallow, every other year; or elſe to change the grain.

Tonſas novales.] *Novalis* ſignifies, according to Pliny, a ground that is ſown every other year: "Novale "eſt, quod alternis annis ſeritur." Varro ſays, it is one that has been ſown before it is renewed by a ſecond plowing: "Seges dicitur quod "aratum ſatum eſt; arvum quod "aratum, nec dum ſatum eſt; *novalis* ubi ſatum fuit ante, quam "ſecunda aratione renovetur." It is ſometimes alſo uſed to expreſs a land that is new broken up. The epithet *tonſas* being added to *novales*, ſeems to bring it to Varro's ſenſe; if we muſt underſtand it to mean the ſame with *demeſſas*, as it is generally interpreted. But perhaps, the Poet may mean by *tonſas novales*, new broken up fields that had lately been grazed by cattle. Our author uſes *tondeo* in this ſenſe, at the beginning of this Georgick:

"Tondent dumeta juvenci,"

And in the third Aeneid:

"— — Equos in gramine vidi
"Tondentes campum late."

73. *Mutato ſidere.*] Pierius ſays it is *mutato ſemine* in the Roman manuſcript, which ſeems a plainer and more intelligible reading, than *mutato ſidere:*

where you have just taken off the joyful pulse with shattered pods; Unde prius laetum siliqua quassante legumen,

NOTES.

sidere: but as we have only the authority of a single manuscript for it, I have preserved the common reading. By *mutato sidere*, the Poet must mean that pulse are sown in one season, and corn in another.

Farra.] *Far* seems to be put here for corn in general. It may not however be improper to say something in this place concerning that grain; which was so famous amongst the ancient Romans. It seems to me pretty plain, that it is the ζεία or ζέα of the Greeks, and what we call in English *spelt*. It is a sort of corn, very like wheat; but the chaff adheres so strongly to the grain, that it requires a mill to separate them, like barley. Dionysius of Halicarnassus says expressly, that the Greeks call tnat ζεία, which the Romans call *far*. The principal objection to this seems to be that Pliny treats of *zea* and *far*, as two different sorts of grain. But this is of no weight with me, for it is plain that Pliny borrows what he says of *zea* from the Greek writers. In *lib.* 18. *cap.* 8. he says it is peculiar to Egypt, Syria, Cilicia, Asia, and Greece: "Frumenti genera non eadem ubi-"que: neque ubi eadem sunt, iis-"dem nominibus. Vulgatissima far, "quod adoreum veteres appellavere, "siligo, triticum. Haec plurimis "terris communia. Arinca Gal-"liarum propria, copiosa et Italiae "est. Aegypto autem ac Syriae, Ci-"liciaeque et Asiae, ac Graeciae "peculiares *zea*, olyra, tiphe." In *cap.* 10, he says, "Apud Graecos "est *zea*." Thus we may reasonably suppose that what Pliny says of *zea* is taken from the Greek authors; and that they are the same grain, notwithstanding his having distinguished them. Besides, it may not be amiss to observe, that our Poet has given, in the 219th verse of this Georgick, the epithet *robusta* to *farra*; which is the very same that Theophrastus has given to *zea*: Τῶν δὲ ὁμοιοπύρων, καὶ ὁμοιοχρίθων, οἷον ζειᾶς, τίφης, ὀλύρας, βρώμου, αἰγίλωπος, ἰσχυρότερον καὶ μάλιστα καρπιζόμενον, ἡ ζεία. I shall add only one observation more; that *far* was the corn of the ancient Italians, and was frequently used in their sacrifices and ceremonies, whence it is no wonder that this word was often used for corn in general. Thus in several counties of England, we find the several sorts of grain called by their proper names, and that which is the chief produce of the country dignified with the name of *corn*. That *far* was the food of the ancient Italians, we have Pliny's authority: "Primus antiquis Latio cibus." That it was used in sacrifices, I shall quote only the authority of Virgil himself, in the fifth Aeneid:

"Haec memorans cinerem et sopitos
"suscitat ignes:
"Pergameumque Larem, et canae
"penetralia Vestae
"*Farre pio* et plena supplex venera-
"tur acerra."

74. *Laetam siliqua quassante legumen.*] Pierius seems to approve of *lectum*

Aut tenues foetus viciae, triſtiſque lupini
Suſtuleris fragiles calamos, ſylvamque ſonantem.

or the ſmall ſeeds of vetches; or the brittle ſtalks, and rattling haulm of the bitter lupine.

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lectum inſtead of *laetum*; as it is in the Roman manuſcript: but I take *laetum* to be the true reading. By *laetum legumen* Virgil intends to expreſs *beans*; which were eſteemed as the principal ſort of pulſe. Thus Pliny: "Sequitur natura legumi-"num, inter quae maximus honos "fabis." The ſame author, quoting this paſſage of Virgil, ſubſtitutes *faba* for *legumen*: "Virgilius alter-"nis ceſſare arva ſuadet, et hoc, ſi "patiantur ruris, ſpatia, utiliſſimum "procul dubio eſt. Quod ſi neget "conditio, far ſerendum unde lupi-"num, aut vicia, aut *faba* ſublata "ſint, et quae terram faciant lae-"tiorem." He mentions beans alſo in another place, as fattening the ſoil, inſtead of dung: "Solum in "quo ſata eſt laetificat ſtercoris vi-"ce." Cato alſo, where he is ſpeaking of what enrich the earth, begins with *lupinum*, *faba*, *vicia*. *Legumen* is derived *à legendo*, becauſe pulſe are gathered by hand, and not reaped, according to Varro: "Alii legumina, alii, ut Gallicani "quidam, legaria appellant, utraque "dicta a legendo, quod ea non ſe-"cantur, ſed vellendo leguntur." Pliny has almoſt the ſame words, ſpeaking of the *legumina*: "Quae "velluntur e terra, non ſubſecantur: "unde et legumina appellata, quia "ita leguntur." The epithet *quaſſante* ſeems not to have been well underſtood by the Commentators. They generally indeed agree with Servius, in telling us that *quaſſante* is uſed for *quaſſata*: but then they proceed no farther than to tell us, that they ſuppoſe the Poet alludes to the ſhaking of the pods with the wind. I have never obſerved any remarkable ſhaking in bean pods, nor does their firm adherence to the ſtalk ſeem to admit of it. I rather believe the Poet alludes to the method uſed by the Romans, of ſhaking the beans out of the pods. Pliny juſt mentions it in his eighteenth book, where he ſays *faba metitur, deinde concutitur*. Columella has given us a particular account of it. He ſays they untie a few bundles at a time, at the farther end of the floor, and then three or four men kick them forward, and ſtrike them with ſticks or pitch-forks, and when they are come the whole length of the floor, they gather the ſtalks into a heap, and ſo the beans are ſhaken out. "Maxime ex leguminibus ea, "et ſine jumentis teri, et ſine vento "purgari expeditiſſime ſic poterit. "Modicus faſciculorum numerus re-"ſolutus in extrema parte areae col-"locetur, quem per longiſſimum "ejus, mediumque ſpatium tres vel "quatuor homines promoveant pe-"dibus, & baculis furcilliſve con-"tundant: deinde cum ad alteram "partem areae pervenerint, in acer-"vum culmos regerant. Nam ſe-"mina excuſſa in area jacebunt, ſu-"perque ea paulatim eodem modo "reliqui faſciculi excutientur. Ac "duriſſi-

For a crop of flax, or oats, or drowsy poppies, burns the land.

Urit enim lini campum ſeges, urit aveñae,
Urunt lethaeo perfuſa papavera ſomno.

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" duriſſimae quidem acus reſectae, " ſeparataeque erunt a cudentibus : " minutae vero, quae de ſiliquis " cum faba reſederunt, aliter ſecer- " nentur. Nam cum acervus pa- " leis, graniſque miſtus in unum fu- " erit conjectus, paulatim ex eo ven- " tilabris per longius ſpatium jacte- " tur, quo facto, palea, quae levior " eſt, citra decidet : faba, quae lon- " gius emittetur, pura eo perveniet, " quo ventilator eam, jaculabitur." I have rendred *quaſſante*, *ſhattered*, which I take to be the true meaning of the word : for it appears by Columella's account, that the pods are broken and ſhattered to let the beans come out. *Quaſſo* is frequently uſed in this ſenſe ; and our Engliſh word *to quaſh* is derived from it.

75. *Tenues foetus viciae.*] The ſeeds of vetches, or tares, are very ſmall in proportion to beans and lupines ; and therefore the Poet has diſtinguiſhed them by the epithet of *tenues*. They are alſo reckoned to fertilize the fields : *Et vicia pingueſcunt arva*, ſays Pliny.

Triſtis lupini.] This epithet is well choſen, for *lupinus* is derived from λύπη, *triſtitia*. The ancient writers of agriculture agree that lupines being ſown in a field are as good as dung to it. Columella ſays they will make the huſbandman amends, if he has no other dung: " Jam vero ut ego reor, ſi deficia- " tur omnibus rebus agricola, lupini " certe expeditiſſimum praeſidium " non deeſſe, quod cum exili loco " circa Idus Septembris ſparſerit, et " inaraverit, idque tempeſtive vo- " mere vel ligone ſuccideriſ, vim " optimae ſtercorationis exhibebit." Pliny alſo mentions lupine as an excellent manure : " Inter omnes au- " tem conſtat nihil eſſe utilius lupini " ſegete, priuſquam ſiliquetur, ara- " tro vel bidentibus verſa, mani- " puliſve deſectae circa radices ar- " borum ac vitium obrutis. - - - Se- " getem ſtercorant fruges, lupinum, " faba, vicia." And in the eighteenth book, ſpeaking of lupine, he ſays : " Pingueſcere hoc ſatu arva " vineaſque diximus. Itaque adeo " non egit ſimo, ut optimi vicem " repraeſentet."

77. *Urit enim lini campum ſeges.*] Moſt authors agree with Virgil, that flax burns or impoveriſhes the ſoil. Columella ſays it is ſo exceedingly noxious, that it is not ſafe to ſow it, unleſs you have a proſpect of great advantage from it. " Lini ſemen, " niſi magnus eſt ejus in ea regione " quam colis proventus, et pretium " proritat, ſerendum non eſt ; agris " enim praecipue noxium eſt." Palladius obſerves alſo that it exhauſts the ground : " Hoc menſe lini ſemen " ſeremus, ſi placet, quod pro mali- " tia ſui ſerendum non eſt, nam ter- " rae uber exhaurit." Pliny quotes Virgil, for this obſervation : " Vir- " gilius et lino ſegetem exuri, et a- " vena, et papavere arbitratur."

78. *Urunt lethaeo perfuſa papavera ſomno.*] Poppies were commonly ſown by the ancients ; not that with the

Sed tamen alternis facilis labor: arida tantum

But to ſow every other year is an eaſy labour.

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the ſcarlet flowers, which is common in our corn fields, but thoſe ſorts which we cultivate in our gardens. That they were cultivated by the ancient Romans, is plain from the directions, which all their writers give about ſowing them. That it was not our corn poppy, but that of the gardens, appears from the figure of it's head in the hand of many ſtatues of Ceres. The head of the garden poppy is round, but that of the red poppy is long and ſlender, as Pliny has juſtly obſerved, *lib.* 20. *cap.* 18. "Sativum omne magis rotundat ca-"pita; at ſylveſtri longum ac puſil-"lum." This author therefore ſeems to contradict himſelf, when he reckons this red ſort, *lib.* 19. *cap.* 9. amongſt the cultivated poppies. He there mentions three ſorts; the white one, of which the antients uſed to eat the ſeeds: the black one, from which opium is obtained: and the *rhoeas*, or *erraticum*, which frequently grows amongſt barley, reſembling rocket, a cubit in heighth, with a red flower which ſoon falls off, whence it is called in Greek rhoeas. This is a plain deſcription of our *red poppy* or *corn-roſe*. I ſhall ſet down the author's own words: "Papaveris ſativi "tria genera: candidum, cujus ſe-"men toſtum in ſecunda menſa, cum "melle apud antiquos dabatur. Hoc "et panis ruſtici cruſtae inſpergitur "affuſo ovo inhaerens, ubi inferio-"rem cruſtam apium githque cere-"ali ſapore condiunt. Alterum ge-"nus eſt papaveris nigrum, cujus "ſcapo inciſo lacteus ſuccus excipi-"tur. Tertium genus rhoeam vo-"cant Graeci, id noſtri erraticum. "Sponte quidem, ſed in arvis, cum "hordeo maxime naſcitur, erucae "ſimile, cubitali altitudine, flore "ruffo et protinus deciduo, unde et "nomen a Graecis accepit." The white poppy is cultivated in our Phyſic gardens; the heads being much in uſe: for of them is made the ſyrup, which is generally known by the name of *Diacodium*. The black poppy is not only ſown in our gardens, but grows wild alſo in ſeveral places. I have found it in great plenty on banks, between Cambridge and Ely. The ſeeds of it are ſold for birds, under the name of maw ſeed. The beautiful double poppies ſo frequent in gardens, are the ſame ſpecies, the fulneſs of the flowers being only an accidental variety. That poppies, eſpecially the juice flowing from their wounded heads, which is well known under the name of Opium, procure ſleep, hardly requires to be mentioned. On this account Virgil ſays they are *lethaeo perfuſa ſomno:* and in the fourth Georgick he calls them *lethaea papavera:* and in the fourth Aeneid he has *ſoporiferum papaver*. Lethe is the name of a river in the infernal regions, which cauſes thoſe who drink of it entirely to forget every thing; whence our Poet gives the epithet *lethean* to ſleep.

79. *Sed tamen alternis facilis labor.*] He returns to his firſt precept, about plowing every other year, and obſerves

Only be not aſhamed to enrich the dry ſoil with fat dung; nor to ſpread unclean aſhes over the exhauſted fields. Thus alſo the fields reſt with changing the grain; nor at the ſame time is there any grace wanting in an unplowed field. It is often alſo beneficial to ſet fire to the barren fields,

Ne ſaturare fimo pingui pudeat ſola; neve
Effoetos cinerem immundum jactare per agros.
Sic quoque mutatis requieſcunt foetibus arva:
Nec nulla interea eſt inaratae gratia terrae.
Saepe etiam ſteriles incendere profuit agros,

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ſerves that this makes the labour eaſy; and adds that dunging muſt not be omitted, if the ſoil be poor or worn out. This is the generally received interpretation: but Grimoaldus gives another ſenſe to this paſſage. He takes it to mean that, tho' you ſhould ſow flax, oats, or poppies, which greatly exhauſt the ground; yet you may eaſily remedy this inconvenience, by letting the ground lie fallow one year, if you do but take care to dung it diligently.

82. *Mutatis requieſcunt foetibus arva.*] The ſenſe of this paſſage is, that the change of grain is of ſervice to the ground, and in ſome meaſure anſwers the ſame end as letting it lie fallow.

83. *Nec nulla interea eſt inaratae gratia terrae.*] By *inaratae* is meant *uncultivated*. He here again encourages the huſbandman to let his ground lie fallow a year or two, if he can afford to wait ſo long: and aſſures him that his forbearance will be well rewarded. Thus at the beginning of this Georgick, he tell us, that a huſbandman, who lets his ground lie fallow two years, will reap ſuch an abundant crop, that his barns will ſcarce contain it:

" Illius immenſae ruperunt horrea meſſes."

84. *Saepe etiam, &c.*] In this paragraph he relates the method of burning a barren ſoil; and aſſigns four reaſons, why it may be of ſervice.

Grimoaldus does not underſtand this paſſage as it is commonly underſtood; that the Poet propoſes ſo many different, and even contrary conjectures, concerning the benefit accruing from burning a barren field. He rather thinks that Virgil intends to deſcribe theſe four cures for ſo many cauſes of barrenneſs. If the ſoil be poor, burning will make it fat and full of juice: if it be watry, the heat will make the ſuperfluous moiſture tranſpire: if it be a ſtiff clay, the warmth will open the pores, and relax the ſtiffneſs: if it be a ſpongy and thirſty ſoil, the fire will bind and condenſe it. La Cerda quotes Berſmanus for the ſame interpretation: and approves of it.

Virgil is generally thought not to have intended to ſpeak of burning the ground itſelf, but only of burning the ſtubble. Pliny ſeems to underſtand him in this ſenſe: " Sunt " qui accendunt in arvo et ſtipulas, " magno Virgilii praeconio." Servius in his comment, on theſe words, *incendere profuit agros*, ſays, " Non " agros, ſed ea quae in agris ſunt, id " eſt ſtipulas vel quiſquilias: hoc eſt " purgamenta terrarum, et alia inu- " tilia

Atque levem ſtipulam crepitantibus urere flammis:
Sive inde occultas vires, et pabula terrae
Pinguia concipiunt: ſive illis omne per ignem
Excoquitur vitium, atque exudat inutilis humor:
Seu plures calor ille vias, et caeca relaxat
Spiramenta, novas veniat qua ſuccus in herbas.
Seu durat magis, et venas adſtringit hiantes;

and to burn the light ſtubble with crackling flames: whether by this means the lands receive ſome hidden powers, and rich nouriſhment: or whether every vicious diſpoſition is removed by the heat, and the ſuperfluous moiſture made to tranſpire: or whether the warmth opens more paſſages, and relaxes the hidden pores, thro' which the juice is derived to the new herbs: or whether it hardens and contracts the gaping veins,

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"tilia concremare." Grimoaldus alſo interprets this paſſage; "Saepenumero etiam herbas, frutices, et ſtipulam igne abſumpſiſſe, ad reparandam ſterilium agrorum foecunditatem nonnihil confert." Dryden alſo tranſlates it in this ſenſe:

"Long practice has a ſure improvement found,
"With kindled fires to burn the barren ground;
"When the light ſtubble to the flames reſign'd,
"Is driv'n along, and crackles in the wind."

And Dr. Trapp:

"Oft too it has been gainful found to burn
"The barren fields with ſtubble's crackling flame."

He ſays, "agros atque ſtipulam flammis: i. e. agros flammis ſtipulae." Mr. B—— differs from them all, and ſays, "Virgil ſpeaks of two different "things, of burning the ſoil itſelf "before the ground is plowed, and "of burning the ſtubble after the "corn is taken off from arable land." This ſeems to be the moſt natural interpretation.

Saepe.] Servius tells us that ſome join *ſaepe* to *incendere*. If this interpretation be admitted, we muſt render this paſſage; "It is beneficial "alſo to ſet fire often to the barren "fields."

85. *Atque levem ſtipulam crepitantibus urere flammis.*] It is ſcarce poſſible to avoid obſerving how beautifully the rapidity of this verſe, conſiſting entirely of Dactyls, expreſſes the ſwiftneſs of the flame, ſpreading over a ſtubble field. Vida quotes this paſſage, amongſt the many beautiful examples of making the ſound an eccho to the ſenſe:

"Hinc etiam ſolers mirabere ſaepe legendo
"Sicubi Vulcanus ſylvis incendia miſit,
"Aut agro ſtipulas flamma crepitante cremari.

86.] *Pabula.*] The Commentators generally ſuppoſe, that when the Poet ſpeaks of this nouriſhment to be derived from the fire, he alludes to the philoſophy of Heraclitus; that all things are created out of fire. La Cerda, with better reaſon, thinks, that he means the nouriſhment proceeding from the aſhes.

92. *Ne*

and ſo hinders the ſmall ſhowers, or parching heat of the ſun, or the piercing cold of Boreas from ſcorching it.

Ne tenues pluviae, rapidive potentia ſolis
Acrior, aut Boreae penetrabile frigus adurat.

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92. *Ne tenues pluviae, rapidive potentia ſolis acrior.*] This paſſage has very much perplexed ſome of the Commentators. They think it ſtrange that rain ſhould be ſaid to ſcorch the ground. La Cerda interprets it "ne "pluviae, quae tenuitate ſua pene-"trant, *herbas perdant.*" Dryden tranſlates it:

"Leſt ſoaking ſhow'rs ſhould pierce
"her ſecret ſeat."

And Dr Trapp:

— — — Leſt driſling ſhow'rs
Should ſoke too deep. ———

This ſeems to be taking too great a liberty with Virgil; to ſuppoſe an ellipſis, and then to fill it up with what we pleaſe. I would rather ſuppoſe that by *tenues*, he does not mean *quae tenuitate ſua penetrant*; but, as Servius tells us, ſome interpret it, *inutiles, jejunae, macrae*, in oppoſition to *pingues*, as *tenuis ubi argilla*. If we underſtand it in this ſenſe, why might not the Poet ſay that the fire, by contracting the gaping veins of the earth, hinders the ſmall ſhowers from ſcorching the earth: that is, hinders the earth from being ſcorched or dried, by the ſmallneſs of the ſhowers, which are not ſufficient to moiſten it; but ſoak through it's gaping chinks. This interpretation will be ſtill clearer if with Schrevelius we read *rapidique*, inſtead of *rapidive:* for then the ſenſe will be that the ſmall ſhowers joined with a very parching heat will dry up the ſpongy, thirſty ſoil. They may poetically be ſaid to parch the earth, becauſe they are not ſufficient to hinder it from being parched.

93. *Penetrabile frigus.*] Thus Lucretius:

"Permanat calor argentum, penetra-
"leque frigus."

Adurat.] Burning applied to cold is not merely a poetical expreſſion: but we find it made uſe of alſo by the Philoſophers. Ariſtotle ſays that cold is accidentally an active body, and is ſometimes ſaid to burn and warm, not in the ſame manner as heat, but becauſe it condenſes or conſtrains the heat by ſurrounding it. Ποιητικὸν δὲ τὸ ψυχρὸν, ὡς φθαρτικὸν, ἢ ὡς καθ' συμβεβηκὸς, καθάπερ εἴρηται πρότερον· ἐνίοτε γὰρ καὶ καίειν λέγεται καὶ θερμαίνειν τὸ ψυχρὸν, οὐχ ὡς τὸ θερμὸν, ἀλλὰ τὸ συνάγειν, ἢ ἀντιπερίστασθαι τὸ θερμὸν. Pliny alſo applies *aduror* to cold: "*Aduri* quoque "fervore, aut *flatu frigidiore:*" and again; "Olei libra, vinique ſextario "illinitur cum oleo coctis foliis parti-"bus quas *frigus aduſſerit:*" and in another place; "Leonis adipes cum "roſaceo cutem in facie cuſtodiunt a "vitiis, candoremque ſervant, et ſa-"nant *aduſta nivibus:*" and in another

Multum adeo, raſtris glebas qui frangit inertes,
Vimineaſque trahit crates, juvat arva: neque illum
Flava Ceres alto nequicquam ſpectat Olympo:
Et qui, proſciſſo quae ſuſcitat aequore terga,

He alſo greatly helps the fields, who breaks the ſluggiſh clods with harrows, and draws the oſier hurdles: nor does yellow Ceres look down upon him in vain from high Olympus: and he too, who turns the plough,

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other place he ſays; "Si vero aduſti "frigore."

94. *Multum adeo &c.*] In this paſſage he recommends the breaking of the clods ſmall, which the writers of agriculture call *occatio*. "Occare, id eſt comminuere, ne ſit gleba," ſays Varro. "Pulverationem "faciunt, quam vocant ruſtici occationem, cum omnis gleba in vineis "refringitur, et reſolvitur in pulverem," ſays Columella.

95. *Vimineas crates.*] Dr Trapp tranſlates *raſtris* rakes, and *crates* harrows:

"Much too he helps his tilth, who
"with the rake
"Breaks the hard lumpiſh clods, and
"o'er them draws
"The oſier harrow."

Raſtrum, I think, always ſignifies *a harrow*, in Virgil; who deſcribes it as ſomething very heavy, which by no means agrees with a *rake*. In this very Georgick we find *iniquo pondere raſtri*, and *gravibus raſtris*. *Crates* cannot be *harrows*, which are too ſolid to be made of oſiers or twigs of trees, as the *hurdles* are. Thus we have *arbuteae crates*, in this Georgick; and *crates ſalignas*, in the ſeventh Aeneid; and in the eleventh,

"— — — Crates et molle feretum
"Arbuteis texunt virgis, et vimine
"querno."

The word is uſed for any kind of baſket work; whence Virgil, in the fourth Georgic, applies it to the ſtructure of a honey-comb; *crates ſolvere favorum*; and the *crates ſalignae*, juſt quoted, are the basket work of a ſhield; whence the Poet figuratively uſes it to expreſs the bones of the breaſt:

"— — — — crudum
"Tranſadigit coſtas et *crates pectoris*
"enſem."

96. *Flava Ceres.*] Ceres is called yellow, from the colour of ripe corn; thus we have in Homer ξανθὴ Δημήτηρ.

97. *Et qui &c.*] "Ruaeus," ſays Mr B—, "and after him Mr Dry"den, apply this paſſage to what "goes before; but Virgil means it "only of what follows, namely, *croſs* "*plowing*. What the Poet ſpeaks "of here retains the Roman name "to this day, in many parts of Eng"land, and is called *ſowing upon the* "*back*, that is, ſowing ſtiff ground "after once plowing. Now, ſays "Virgil, he that draws a harrow, or "a hurdle, over his ground, before "he ſows it, *multum juvat arva*; for "this fills up the chinks, which "otherwiſe would bury all the corn: "but then, ſays he, *Ceres* always "*looks kindly upon him who plows his* "*ground croſs again*, and then *exer-*

"*ciſes*

and breaks the ridges obliquely, which he has already turned up, and frequently exerciſes the earth, and commands the fields.

Rurſus in obliquum verſo perrumpit aratro,
Exercetque frequens tellurem, atque imperat arvis

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" *ciſes it frequently*; that is, often " repeats the labour of plowing. " What made Ruaeus and others " miſtake this place, is, that they did " not obſerve that *Et qui, proſciſſo,* " *&c.* muſt be conſtrued *qui & per-* " *rumpit, & exercet, & imperat.*" This obſervation is very ingenious; but I am afraid we ſhall find it difficult to produce an authority for making *et qui* to be the ſame with *qui et.* Grimoaldus interprets this paſſage thus: " Neque vero illi minus pro- " pitia futura illa eſt, qui, &c." In this ſenſe Dryden tranſlates it:

" — — — Nor Ceres from on high
" Regards his labours with a grudging
" eye;
" Nor his, who plows acroſs the fur-
" row'd grounds,
" And on the back of earth inflicts
" new wounds."

This way too there ſeems to be a difficulty in the grammatical conſtruction; for we muſt place the words thus: " Neque flava Ceres ſpectat il- " lum; et *illum* qui &c." La Cerda's interpretation ſeems to be moſt natural: he couples *qui* with the other *qui* in *ver.* 94. Thus the ſenſe will be: " Ille juvat arva, qui frangit gle- " bas, et *ille juvat arva*, qui perrum- " pit, &c. Ruaeus follows La Cerda; for he interprets *et qui* thus: " Valde " etiam prodeſt ille, qui." Dr Trapp interprets it to the ſame purpoſe: " Et ille etiam juvat arva, qui." *Neque illum flava Ceres alto nequicquam ſpectat Olympo* muſt therefore be underſtood to be in a parentheſis.

Proſciſſo.] Beroaldus, in his notes upon Columella, tells us that *proſcindere* means the firſt plowing of the of the land: " Quod vere ſemel ara- " tum eſt, a temporis argumento ver- " vactum vocatur, dicitur et proſciſ- " ſum, et proſcindere appellant, cum " primum arant terram." Servius gives us the ſame interpretation: " Propria voce uſus eſt, cum enim " primo agri arantur, quando duri " ſunt, proſcindi dicuntur; cum ite- " rantur, obfringi; cum tertiantur, " litari."

98. *Perrumpit.*] The King's, one of the Arundelian, both Dr Mead's manuſcripts, Servius, La Cerda, and ſeveral of the old printed copies have *prorumpit.* Pierius owns that many of the ancient manuſcrips have *perrumpit*; but admits *prorumpit*, on the authority of the Medicean manuſcript, in which *prorumpit* is altered to *perrumpit* with a different ink. The Cambridge Manuſcript has *perrumpat*; and in the Bodleian manuſcript, it is *perrupit.*

99. *Exercet tellurem.*] Thus Horace; " Paterna rura bobus *exercet* " ſuis:" and Pliny; " alii tellurem " exercent:" and Columella; " fre- " quenter ſolum exercendum eſt."

Arvis.] The Bodleian manuſcript has *armis*, which no doubt is an error of the tranſcriber.

100. *Hu-*

Humida ſolſtitia, atque hyemes orate ſerenas, 100 *Pray, ye farmers, for moiſt ſummers and fair winters;*

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100. *Humida ſolſtitia &c.*] Having ſpoken ſufficiently of preparing the ground, he now begins to ſpeak of ſowing it; and adviſes the farmers, in the firſt place, to pray for moiſt ſummers and fair winters.

La Cerda has proved by a great number of inſtances, that the pureſt Latin writers meant only the ſummer ſolſtice by *ſolſtitium*, and that they called the winter ſolſtice *bruma*. Columella indeed calls the winter ſolſtice *brumale ſolſtitium:* but *ſolſtitium* alone, I believe, was never uſed, but to expreſs the ſummer ſolſtice. We have the word *ſolſtitium* no where elſe in Virgil, except in the ſeventh Eclogue:

"Muſcoſi fontes, et ſomno mollior herba,
"Et quae vos rara viridis tegit arbutus umbra;
"*Solſtitium* pecori defendite: jam venit aeſtas
"Torrida: jam laeto turgent in palmite gemmae."

This is apparently meant of the ſummer ſolſtice. It will not perhaps be diſpleaſing to the learned reader, if I quote ſome paſſages of Pliny, which confirm La Cerda's obſervation. In *lib.* 2. *cap.* 19. he ſays; "Sol autem "ipſe quatuor differentias habet, bis "aequata nocte diei, vere et autumno, et in centrum incidens terrae "octavis in partibus arietis ac librae: "bis permutatis ſpatiis, in auctum "diei, *bruma* octava in parte capricorni: noctis vero, *ſolſtitio* totidem "in partibus cancri." In *lib.* 18. *cap.* 25. he ſays; "Cardo temporum quadripartita anni diſtinctione conſtat, "per incrementa lucis. Augetur "haec a *bruma*, et aequatur noctibus "verno aequinoctio diebus xc. horis "tribus. Deinde ſuperat noctes ad "*ſolſtitium* diebus XCIII. horis XII. "uſque ad aequinoctium autumni. Et "tum aequata die procedit ex eo ad "*brumam* diebus LXXXIX. horis III. "Horae nunc in omni acceſſione aequinoctiales, non cujuſcunque diei "ſignificantur: omneſque eae differentiae fiunt in octavis partibus "ſignorum. *Bruma* capricorni, ab "VIII. calend. Januarii fere: aequinoctium vernum, arietis: *ſolſtitium*, cancri: alterumque aequinoctium, librae, qui et ipſi dies raro "non aliquos tempeſtatum ſignificatus habent. Rurſus hi cardines "ſingulis etiamnum articulis temporum dividuntur, per media omnes "dierum ſpatia. Quoniam inter *ſolſtitium* et aequinoctium autumni fidiculae occaſus autumnum inchoat "die XLV. At ab aequinoctio eo ad "*brumam*, vergiliarum matutinus occaſus hyemem die XLIII. Inter "*brumam* et aequinoctium die XLV. "flatus favonii vernum tempus." In *cap.* 28. of the ſame book he ſays; "*Solſtitium* peragi in VIII. parte cancri, et VIII. calendas Julii diximus. "Magnus hic anni cardo, magna res "mundi. In hoc uſque a *bruma* dies "creverunt ſex menſibus." Servius therefore muſt be miſtaken, who takes

humida

for nothing is so advantageous to the corn, nothing makes the field so fruitful, as winter dust: Mysia does not boast of any tillage that is so beneficial, and in such seasons even Gargarus admires it's own harvests. Why should I speak of him, who, as soon as he has sown the seed, immediately falls upon the field, and levels the ridges of the barren sand?

Agricolae; hyberno laetissima pulvere farra,
Laetus ager: nullo tantum se Mysia cultu
Jactat, et ipsa suas mirantur Gargara messes.
Quid dicam, jacto qui semine cominus arva
Insequitur, cumulosque ruit male pinguis arenae?

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humida solstitia to mean the winter solstice, and imagines that the epithet *humida* is added as a distinction from the summer solstice, and therefore interprets this passage thus: "Solstitia illa quae humida sunt naturaliter, id est hyberna, O Agricolae, et hyemes serenas orate."

Pliny accuses our Poet of a mistake in this advice, and says it was only a luxuriance of his wit: "Qui dixit "hyemes serenas optandas, non pro "arboribus vota fecit. Nec per sol"stitia imbres vitibus conducunt. "Hyberno quidem pulvere laetiores "fieri messes, luxuriantis ingenii fer"tilitate dictum est." But Virgil is sufficiently justified by it's being an universally received opinion amongst the antient Roman husbandmen. We are told by Macrobius, that in a very old book of verses, which is said to be the most antient of all the Latin books, the following words are to be met with: "Hyberno pulvere, verno "luto, grandia farra Camille metes." From this old saying Virgil no doubt derived his advice to the farmers, to pray for moist summers and fair winters.

Orate.] It is *optate* in one of the Arundelian manuscripts, and in La Cerda. Pliny seems also to have read *optate*; for in the passage, which I just now quoted, he says: "Qui "dixit hyemes serenas *optandas*."

102. *Nullo tantum se Mysia &c.*] It is Moesia in the Bodleian manuscript, in Servius, and in several old editions, some of the old editions have Mesia. The Cambridge manuscript has Messia. Fulvius Ursinus tells us that the old Colotian manuscript has Mysia, which reading is admitted also by Macrobius. Pierius says it is Mysia in the Roman manuscript, and in another very ancient one. Heinsius and several of the best editors have Mysia. According to Pliny, Moesia is the name of a province joining to Pannonia, and running down with the Danube to the Euxine sea. But Mysia is a part of Asia minor joining to the Hellespont. In this province were both a mountain and a town called Gargarus, famous for great plenty of corn. Thus we find in Ovid:

"Gargara quot segetes, quot habet
"Methymna racemos:
"Aequora quot pisces, fronde te-
"guntur aves;
"Quot caelum stellas, tot habet tua
Roma puellas."

104. *Quid dicam, &c.*] In this beautiful passage, the Poet advises to break the barren clods immediately after the seed is sown; and then to overflow the ground. He recommends also the feeding down of the young corn, to prevent it's too great luxuriance: and mentions the draining of a marshy soil.

105. *Male pinguis arenae.*] Ruaeus says, that *male pinguis* is not put for *sterilis*

Deinde ſatis fluvium inducit, rivoſque ſequentes?
Et cum exuſtus ager morientibus aeſtuat herbis,
Ecce ſupercilio clivoſi tramitis undam
Elicit: illa cadens raucum per laevia murmur
Saxa ciet, ſcatebriſque arentia temperat arva.
Quid, qui, ne gravidis procumbat culmus ariſtis,
Luxuriem ſegetum tenera depaſcit in herba;

and then brings down rills of water over it? And when the parched field lies gaſping with dying herbs, behold he draws down the water from the brow of a hill by deſcending channels: the water, as it falls, makes a hoarſe murmur along the ſmooth ſtones, and refreſhes the thirſty fields with it's bubbling ſtreams, Why ſhould I ſpeak of him, who, leſt the heavy ears ſhould weigh down the ſtem, feeds down the luxuriant corn in the tender blade,

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ſterilis in this place, but that it ſignifies *male*, *intempeſtive*, *et fruſtra compacta et conglobata*. He obſerves that *arena* is often put for any ſort of earth, as in the fourth Georgick it is uſed for the mud of the Nile, which is fat:

"Et viridem Aegyptum nigra foe-
"cundat arena."

But however it is certain that *male* joined with an adjective has the ſame ſignification with *non*. Thus in the ſecond Aeneid, *ſtatio male fida carinis* is the ſame as *non fida*; and in the fourth Aeneid, *alloquitur male ſana ſororem* is the ſame as *inſana* or *non ſana*: therefore *male pinguis* in this paſſage may well be interpreted *non pinguis*, notwithſtanding what Ruaeus has ſaid to the contrary.

106. *Deinde ſatis fluvium &c.*] Virgil is thought in theſe lines to have imitated the following paſſage of Homer, in the 21 Iliad:

Ὡς δ' ὅτ' ἀνὴρ ὑχετηγὸς ἀπὸ κρήνης μελανύδρου
Ἀμφυτὰ καὶ κήπους ὕδατος ῥόον ἡγεμονεύει,
Χερσὶ μάκελλαν ἔχων, ἀμάρης δ' ἐξ ἔχματα βάλλων.
Τὼ μέν τε προρέοντος, ὑπὸ ψηφῖδες ἅπασαι
Ὀχλεῦνται, τὸ δὲ τ' ὦκα κατειβόμενον κελαρύζει
Χώρῳ ἐνὶ πρανεῖ, φθάνει δὲ τε καὶ τὸν ἄγοντα.

"So when a peaſant to his garden
"brings
"Soft rills of water from the bub-
"bling ſprings,
"And calls the floods from high, to
"bleſs his bow'rs,
"And feed with pregnant ſtreams
"the plants and flow'rs;
"Soon as he clears whate'er their
"paſſage ſtaid,
"And marks their future current
"with his ſpade,
"Swift o'er the rolling pebbles, down
"the hills
"Louder and louder purl the falling
"rills,
"Before him ſcatt'ring, they prevent
"his pains,
"And ſhine in mazy wand'rings o'er
"the plains."

Mr POPE.

Rivoſque ſequentes.] It is *rivoſque fluentes*, in the Roman manuſcript, acccording to Pierius.

109.] *Elicit.* Pierius ſays it is *eligit*, in the Roman manuſcript.

112. *Luxuriem ſegetum tenera depaſcit in herba.*] The former precept, of breaking the clods, and wa-

as ſoon as it is even with the furrow? or of him who drains the collected moiſture of the marſh from the ſoaking ſand? eſpecially in doubtful months, when the river has overflowed it's banks, and covered all the country round with mud, whence the hollow ditches ſweat with warm moiſture. Tho' all theſe conſtant labours of men and oxen attend the culture of the earth, yet theſe are not all, for the wicked gooſe, and Strymonian cranes, and ſuccory with bitter roots,

Cum primum ſulcos aequant ſata? quique paludis
Collectum humorem bibula deducit arena?
Praeſertim incertis ſi menſibus amnis abundans
Exit, et obducto late tenet omnia limo,
Unde cavae tepido ſudant humore lacunae.
Nec tamen, haec cum ſint hominumque boumque labores
Verſando terram experti, nihil improbus anſer,
Strymoniaeque grues, et amaris intuba fibris

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tering them, related to a barren ſoil. Here he ſpeaks of an inconvenience attending a rich ſoil, the too great luxuriance of the corn; and adviſes to feed it down, while it is young. He ſeems to have taken this from Theophraſtus, who ſays, that in a rich ſoil the huſbandmen both mow the young corn, and feed it down, to keep it from running too much to leaf. Ἐν δὲ ταῖς ἀγαθαῖς χώραις πρὸς τὸ μὴ φυλλομανεῖν, ἐπινέμουσι καὶ ἐπικείρουσι τὸν σῖτον. Pliny ſays the ſame thing: "Luxuria ſegetum caſtigatur "dente pecoris in herba duntaxat."

113. *Quique paludis &c.*] He now ſpeaks of draining a marſhy land.

115. *Si.*] In the King's manuſcript it is *cum*.

Incertis menſibus.] Months wherein the weather is uncertain; as in ſpring and autumn.

118. *Nec tamen, &c.*] Having ſpoken of theſe labours which attend the culture of the earth, the Poet adds that theſe are not all; for birds that infeſt the corn are to be ſcared away, weeds are to be rooted up, and trees to be lopped, that overſhade the field. Hence he takes occaſion to make a beautiful digreſſion concerning the golden and ſilver ages.

Boum.] One of Dr Mead's manuſcripts has *bovum* throughout the book.

119. *Anſer.*] The gooſe is injurious whereſoever it comes by plucking every thing up by the roots. Columella quotes the following words to this purpoſe from Celſus: "Anſer "neque ſine aqua, nec ſine multa "herba facile ſuſtinetur, neque utilis "eſt locis conſitis, quia quicquid te-"nerum contingere poteſt carpit." Palladius has almoſt the ſame words, and adds that the dung of geeſe is hurtful: "Anſer ſane nec ſine herba, "nec ſine aqua facile ſuſtinetur: lo-"cis conſitis inimicus eſt, quia ſata "et morſu laedit et ſtercore." This notion, of the dung of geeſe burning up the graſs where they feed, ſtill prevails amongſt our country people. But I have obſerved that graſs will grow as well under their dung, as under that of other animals. The many bare places, which are found where geeſe frequent, are occaſioned by their drawing up the graſs by the roots.

120. *Strymoniae grues.*] The cranes are ſaid to come from Strymon, a river of Macedon, on the borders of Thrace.

Amaris intuba fibris.] *Intybum*, or *Intybus*, is commonly tranſlated Endive: but the plant which Virgil means is Succory. Columella, when he recommends *intubum* to be ſown

Officiunt, aut umbra nocet. Pater ipſe colendi
Haud facilem eſſe viam voluit, primuſque per artem
Movit agros, curis acuens mortalia corda:
Nec torpere gravi paſſus ſua regna veterno.

are injurious, and ſhade is hurtful to the corn. Jupiter himſelf would have the method of tillage not to be eaſy, and firſt of all commanded the fields to be cultivated with art, to whet the minds of mortals with care: and would not ſuffer his reign to ruſt in ſloth.

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for geeſe, tells us, it muſt be that ſort which the Greeks call σέρις: "Sed "praecipue genus intubi, quod σέριν "Graeci appellant." Dioſcorides tells us there are two ſorts of σέρις, one wild, and the other cultivated: the wild ſort is called πίκρις and ſuccory: Σέρις ἄγρια καὶ ἥμερος· ὧν ἡ μὲν ἀγρία πίκρις, ἣ καὶ κιχώριον καλεμένη. It is called πίκρις no doubt from it's bitterneſs: whence Virgil deſcribes it to be *amaris fibris*. It is a very common weed about the borders of our corn fields; and may be two ways injurious. The ſpreading of it's roots may deſtroy the corn; and, as it is a proper food for geeſe, it may invite thoſe deſtructive animals into the fields where it grows. La Cerda, in his note on this paſſage, takes occaſion to correct an error which has crept into the editions of Pliny. In *lib.* 8. *cap.* 27. he ſays, "Faſtidium "purgant——anates, anſeres, caete-"raeque aquaticae herba *ſiderite*." That judicious commentator obſerves that we ought to read *ſeride* inſtead of *ſiderite*.

121. *Umbra nocet.*] That trees overſhading the corn are injurious to it, is known to every body. The Poet has ſaid the ſame thing in his tenth Eclogue:

"Nocent et frugibus umbrae."

Pater ipſe colendi haud facilem eſſe viam voluit.] That the huſbandman may not repine at ſo many obſtacles thrown in his way, after all his labour, the Poet in a beautiful manner informs him, that Jupiter himſelf, when he took the government of the world upon him, was pleaſed to ordain, that men ſhould meet with many difficulties, to excite their induſtry, and prevent their minds from ruſting with indolence and ſloth.

122. *Primus per artem movit agros,*] Mr B— has juſtly obſerved that this does not mean, that Jupiter invented tillage, but that "he made "it neceſſary to ſtir the ground, be-"cauſe he filled it with weeds, and "obliged men to find out ways to "deſtroy them." Servius ſeems to think that *movit* may be interpreted *juſſit coli*. The Poet tells us preſently afterwards, that Ceres was the inventer of huſbandry. Dryden was not aware of this when he wrote

"Himſelf invented firſt the ſhining
"ſhare,
"And whetted human induſtry by
"care:
"Himſelf did handicrafts and arts
ordain."

Ovid alſo aſcribes the invention of agriculture to Ceres, in the fifth book of his metamorphoſis:

"Prima Ceres unco glebam dimovit
"aratro:

Before the reign of Jupiter, no husbandmen subdued the fields: nor was it lawful to mark out lands, or distinguish them with bounds: all things were in common: and the earth of her own accord produced every thing more freely, without compulsion. He gave a noxious power to horrid serpents, and commanded the wolves to proul, and the sea to swell: and shook the honey from the leaves of trees, and concealed the fire, and with-held the wine, which ran commonly before in rivulets:

Ante Jovem nulli subigebant arva coloni:
Nec signare quidem, aut partiri limite campum
Fas erat. In medium quaerebant: ipsaque tellus
Omnia liberius nullo poscente ferebat.
Ille malum virus serpentibus addidit atris,
Praedarique lupos jussit, pontumque moveri:
Mellaque decussit foliis, ignemque removit,
Et passim rivis currentia vina repressit:

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" Prima dedit fruges, alimentaque
" mitia terris:
" Prima dedit leges: Cereris sumus
" omnia munus.

125. *Ante Jovem nulli subigebant arva coloni.*] Thus Ovid:

" Ipsa quoque immunis rastroque in-
" tacta, nec ullis
" Saucia vomeribus, per se dabat om-
" nia tellus."

126. *Nec.*] It is *ne* in the Roman manuscript, according to Pierius, which is no unelegant reading.

127. *In medium quaerebant.*] *In medium* signifies *in common*. Thus Seneca speaking of the golden age, says " Cum in medio jacerent beneficia " naturae promiscue utenda:" and after having quoted this passage from Virgil, he adds: " Quid hominum " illo genere felicius? In commune " rerum natura fruebantur: sufficie- " bat illa, ut parens, in tutelam om- " nium."

Ipsaque tellus omnia liberius nullo poscente ferebat.] Thus Hesiod:

----- Καρπὸν δ' ἔφερε ζείδωρος ἄρουρα
Αὐτομάτη, πολλόν τε καὶ ἄφθονον.

129. *Malum virus.*] *Malum* is not a superfluous epithet: for *virus* is used in a good as well as a bad sense. The Greeks used φάρμακον in the same manner: thus we find in Homer

Φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ δὲ λυγρά.

See the note on *virosa Castorea*, ver. 58.

131. *Mellaque decussit foliis.*] The Poets feign, that, in the golden age, the honey dropped from leaves of trees. Thus Ovid:

" Flavaque de viridi stillabant ilice
" mella."

Our Poet, speaking, in the fifth Eclogue, of the restoration of the golden age, says that the oaks shall sweat honey:

" Et durae quercus sudabunt roscida
" mella."

It is no uncommon thing to find a sweet, glutinous liquor on oak leaves, which might give the Poets room to imagine, that, in the golden age, the leaves abounded with honey.

Ignemque removit.] He did not totally take the fire away, but only concealed it in the veins of flints. Thus Hesiod: Κρύψε δὲ πῦρ.

132. *Et passim rivis currentia vina repressit.*] It is feigned that there were

Ut varias uſus meditando extunderet artes
Paulatim, et ſulcis frumenti quaereret herbam:
Ut ſilicis venis abſtruſum excuderet ignem.
Tunc alnos primum fluvii ſenſere cavatas:
Navita tum ſtellis numeros et nomina fecit,
Pleïadas, Hyadas, claramque Lycaonis Arcton.

that experience might gradually ſtrike out various arts by frequent thinking, and ſeek the blades of corn in furrows: that it might ſtrike the hidden fire out of the veins of flints. Then did the rivers firſt feel the hollowed alders: then did the ſailor firſt give numbers and names to the ſtars, the Pleiades, the Hyades, and the bright bear of Lycaon.

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were rivers of milk and wine in the golden age. Thus Ovid:

"Flumina jam lactis jam flumina
"nectaris ibant."

133. *Ut.*] It is *et* in the Bodleian, and in one of Dr Mead's manuſcripts. *Ut* is certainly right.

Extunderet.] Pierius ſays it is *excuderet* in ſeveral antient manuſcripts: but in the Roman, the Medicean, and other good copies, it is *extunderet*. The King's, one of the Arundelian, and one of Dr Mead's manuſcripts have *excuderet:* in the Bodleian it is *exfoderet*. *Extunderet* is admitted by moſt of the editors.

135. *Ut.*] So I find it in the Cambridge, and one of Dr Mead's manuſcripts. Pierius ſays it is *ut* in all the ancient copies he had ſeen. Servius, Heinſius, ſome of the old printed editions, and Maſvicius read *ut*. In moſt of the modern editions it is *et*.

136. *Alnos.*] The alder-tree delights in moiſt places, and on the banks of rivers. One of theſe trees that was grown hollow with age, falling into a river, may be imagined to have given the firſt hint towards navigation.

137. *Tum.*] In the old Nurenberg edition, it is *dum*.

138. *Pleïadas, Hyadas, claramque Lycaonis Arcton.*] This line ſeems to be an imitation of Heſiod:

Πληϊάδες θ' ὑάδες τε, τό τε σθένος
Ὠρίωνος.

Or of Homer

Πληϊάδας θ' ὑάδας τε, τὸ, τε σθένος
Ὠρίωνος.
Ἄρκτον θ', ἣν καὶ ἅμαξαν ἐπίκλησιν καλέουσιν.

The Pleiades are ſeven ſtars in the neck of the bull, not in the tail, as we find in Pliny, *lib.* 2. *cap.* 41. "In "*cauda* tauri ſeptem, quas appella-"vere vergilias." They are fabled to have been the ſeven daughters of Atlas, king of Mauritania, whence they are called alſo by Virgil *Atlantides*. The Latin writers generally call them Vergiliae, from their riſing about the vernal equinox. *Pleiades* is generally thought to be derived from πλέω, *to ſail*, becauſe their riſing pointed out the time in thoſe days proper to adventure to ſea. Others derive this name from πλείονες, *many*, becauſe they appear in a cluſter; thus we find Manilius call them *ſidus glomerabile*. The Hyades are ſeven ſtars in the head of the bull. This name

Then was the taking of wild beaſts in toyls, and the deceiving with bird-lime, and the encompaſſing of great foreſts with dogs diſcovered. And now one ſeeking the deep places laſhes the broad river with a caſting net, and another drags his wet lines in the ſea. Then the tempering of ſteel was invented, and the blade of the grating ſaw;

Tum laqueis captare feras, et fallere viſco
Inventum, et magnos canibus circumdare ſaltus.
Atque alius latum funda jam verberat amnem,
Alta petens; pelagoque alius trahit humida lina.
Tum ferri rigor, atque argutae lamina ſerrae;

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is derived from ὕω, *to rain*, becauſe they are thought to bring rain, at their riſing and ſetting. The old Romans, thinking *hyades* to be derived from ὗς, *a ſow*, called theſe ſtars *ſuculae*; as we are informed by Cicero: "Ejus (Tauri) caput ſtellis conſperſum eſt frequentibus:

"Haec Graeci ſtellas: Hyadas voci-
"tare ſuerunt:

"A pluendo: ὕειν enim eſt pluere. "Noſtri imperite ſuculas; quaſi a "ſuibus eſſent, non ab imbribus no-"minatae." Pliny makes the ſame obſervation: "Quod noſtri a ſimilitudine cognominis Graeci propter "ſues impoſitum arbitrantes, impe-"ritia appellavere ſuculas." Servius mentions another etymology, that theſe ſtars repreſent the form of the Greek Letter Υ, and are therefore called Υάδες. It is certain that the five principal ſtand in the ſhape of that letter. Calliſto, the daughter of Lycaon, was violated by Jupiter, and turned into a bear by Juno. Jupiter afterwards tranſlated her into the conſtellation called by the Greeks Ἄρκτος, by the Romans *Urſa major*, and by us the *Great Bear*. See the whole fable in the ſecond book of Ovid's Metamorphoſis.

139. *Laqueis.*] It is *laqueo* in one of Dr Mead's manuſcripts.

140. *Inventum, et magnos.*] In one of the Arundelian manuſcripts, it is *inventum: magnos.* In one of Dr Mead's, it is *inventum eſt: magnos.*

Canibus circumdare ſaltus.] Thus we have in the tenth Eclogue:

"——— Non me ulla vetabunt
"Frigora parthenios canibus circum-
"dare ſaltus."

141. *Verberat amnem.*] This *laſhing the river* is a beautiful deſcription of the manner of throwing the caſting net.

142. *Alta petens.*] Servius tells us that ſome make the point after *amnem*; and make *alta petens* to belong to the ſea-fiſhing. But in this caſe, I believe Virgil would hardly have put the *que* after *pelago:* I believe the line would rather have run thus:

"*Alta petens alius pelago trahit hu-*
"*mida lina.*

Humida lina.] La Cerda obſerves that *linum* is often uſed for a *net*. Mr B— ſays "The ſea-fiſhing is finely "painted; for in this buſineſs the "lines are ſo long, by reaſon of the "depth of the water, that the Fiſh-"erman's employment ſeems to be "nothing elſe but *trahit humida lina.*" Whether Virgil intends, by theſe words, to expreſs the drag-net, or

fiſhing

Nam primi cuneis ſcindebant fiſſile lignum.
Tum variae venere artes: labor omnia vicit
Improbus, et duris urgens in rebus egeſtas.
Prima Ceres ferro mortales vertere terram
Inſtituit: cum jam glandes atque arbuta ſacrae

for in the firſt age they clave the ſplitting wood with wedges. Then various arts were diſcovered. Inceſſant labour and neceſſity preſſing in difficult affairs overcame all things. Ceres firſt taught mankind to plow the ground, when maſt and arbutes began to fail in the ſacred wood,

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fiſhing with the hook, I ſhall not venture to determine.

144. *Primi.*] The King's, the Cambridge, and one of the Arundelian manuſcripts have *primum:* but *primi* ſeems more poetical. Thus

"———— Tuque O cui *prima* fre-
" mentem
"Fudit equum tellus."

And

"*Prima* Ceres ferro mortales vertere
" terram
"Inſtituit."

Scindebant.] It is *findebant* in the Cambridge manuſcript: but this muſt be a miſtake; for *findebant fiſſile lignum* is by no means worthy of Virgil.

145. *Vicit.*] In moſt of the manuſcripts and printed editions it is *vincit.* Pierius ſays it is *vicit* in the Roman manuſcript; and adds, that it is *vincit* in the Medicean copy; but that there is a mark under the *n*, which ſhews it is to be expunged. It is *vicit* in one of the Arundelian manuſcripts: all the reſt which I have collated, have *vincit.* Heinſius, who made uſe of one of the beſt copies, reads *vicit.*

148. *Arbuta.*] Virgil uſes *arbutum* for the fruit in this place. In the ſecond Georgick he uſes *arbutus* for the tree; and in the third, he makes *arbutum* to ſignify the tree. The Greek writers call the tree κόμαρος, and the fruit μημαίκυλον. Pliny calls the fruit *unedo.* The commentators obſerve that Horace uſes *arbutus* for the fruit:

" Impune tutum per nemus *arbutos*
" Quaerunt latentes, et thyma."

But as Horace joins *arbutos* with *thyma*, which cannot mean fruit, I rather believe we are to underſtand that he meant the trees themſelves. Lucretius uſes *arbuta* for the fruit in two places; in one of which we find *glandes atque arbuta*, as in this paſſage of Virgil. The arbute or ſtrawberry-tree is common enough in our gardens. The fruit has very much the appearance of a ſtrawberry, but is larger, and has not the ſeeds on the outſide of the pulp, like that fruit. It grows plentifully in Italy, where the meaner ſort of people frequently eat the fruit, which is but a very ſorry diet. Hence the Poets have ſuppoſed the people of the firſt age to have lived on acorns and arbutes in the woods, before the diſcovery of corn. Thus Lucretius:

" Quod ſol, atque imbres dederant,
" quod terra crearat

and Dodona denied them ſuſtenance. Soon was labour added to the corn: that noxious blights ſhould eat the ſtalks, and that the lazy thiſtle ſhould be dreadful in the corn fields:

Deficerent ſylvae, et victum Dodona negaret.
Mox et frumentis labor additus: ut mala culmos
Eſſet robigo, ſegniſque horreret in arvis

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" Sponte ſua, ſatis id placabat pecto-
" ra donum,
" Glandiferas inter curabant pectora
" quercus
" Plerumque, et quae nunc hyberno
" tempore cernis
" *Arbuta* phoeniceo fieri matura co-
" lore."

And Ovid:

" Arbuteos foetus montanaque fraga
" legebant."

149. *Deficerent.*] Pierius ſay, that in ſeveral very ancient manuſcripts it is *defuerant*; but he thinks, not without reaſon, that *deficerent* is better.

Dodona.] See the note on *Chaoniam glandem*, ver. 8.

151. *Robigo.*] The blight is a diſeaſe, to which corn is very ſubject: Theophraſtus calls it ἐρυσίβη. Many modern writers take *robigo* to ſignify *ſmut*, which is a putrefaction of the ear, and converts it into a black powder. But Virgil mentions it as a diſeaſe of the ſtalk: *ut mala* culmos *eſſet robigo*; and Pliny tells us it is a diſeaſe, not only of corn, but of vines: " Caeleſte frugum vinearum-
" que malum, nullo minus noxium
" eſt robigo:" and the title of a chapter in Columella is, *Ne robigo vineam vexet.* Varro alſo invokes the god *Robigus*, to keep the *robigo* from corrupting the corn and *trees:* " Ro-
" bigum ac Floram, quibus propitiis,
" neque *robigo* frumenta, atque *arbo-*
" *res* corrumpit, neque non tempeſ-
" tive florent." But ſmut is a diſeaſe to which vines are not ſubject. Pliny informs us farther that *robigo* and *carbunculus* are the ſame: and his deſcription of the *carbunculus* ſeems plainly enough to belong to blights. He ſays the vines are burnt thereby to a coal; no ſtorm does ſo much damage, for that affects only ſome particular ſpots; but they lay waſte whole countries: " In hoc
" temporis intervallo res ſumma vi-
" tium agitur, decretorio uvis ſidere
" illo, quod caniculam appellavimus.
" Unde carbunculare dicuntur, ut
" quodam uredinis carbone exuſtae.
" Non comparantur huic malo, gran-
" dines, procellae, quaeque nunquam
" annonae intulere caritatem. A-
" grorum quippe mala ſunt illa: car-
" bunculus autem regionum late pa-
" tentium."

Segniſque horreret in arvis carduus.] Thiſtles are well known to be very injurious to the corn. Our common thiſtle not only ſends forth creeping roots, which ſpread every way, and ſend up ſuckers on all ſides: but is propagated alſo by a vaſt number of ſeeds, which, by means of their winged down, are carried to a conſiderable diſtance. Dr Woodward has calculated, that one thiſtle ſeed will produce at the firſt crop twenty-four thouſand, and conſequently five hundred and ſeventy-ſix millions of ſeeds at the ſecond crop. What particular ſpecies of thiſtle Virgil meant is not certain;

Carduus: intereunt ſegetes: ſubit aſpera ſylva, 152 *the corn is loſt: in it's room ariſes a prickly wood*

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certain: perhaps it was the *Carduus ſolſtitialis*, or *Saint Barnaby's thiſtle*, which, according to Ray, is very frequent and troubleſome in the corn fields in Italy. "Monſpelii in ſatis "nihil abundantius, nec minus frequens in Italia, unde incremento "ſegetum aliquando officit, et meſſorem manus pedeſque vulnerat." The epithet *ſegnis* is generally interpreted *inutilis*, *infoecundus:* I have ventured to tranſlate it *lazy*, with Mr B—. I believe Virgil called the thiſtle lazy, becauſe none but a lazy huſbandman would ſuffer ſo pernicious a weed to infeſt his corn. Servius interprets *horreret*, *abundaret*, *ut totum agrum impleret:* I take it in this place to ſignify *to appear terrible or horrid.* Virgil uſes it, in the eleventh Aeneid, to expreſs a ſerpent's erecting his ſcales:

"Saucius at ſerpens ſinuoſa volumina
"verſat,
"Arrectiſque *horret* ſquamis, et ſibilat ore
"Arduus inſurgens."

In the ſame book he applies it to the ſcales of a breaſt-plate:

"Jamque adeo Rutulum thoraca indutus ahenis
"*Horrebat* ſquamis."

In the ſeventh Aeneid he applies it to rocks;

"——— Tetricae *horrentes* rupes."

In the ninth, to the ſpoils of a lion:

"——— *Horrentiſque* leonis
"Exuvias."

In many places, he uſes it to expreſs the terrible appearance of the ſpears of an army. In the ſeventh Aeneid we find,

"——— Atraque late
"*Horreſcit* ſtrictis ſeges enſibus."

In the tenth,

"Mille rapit denſos acie atque horrentibus haſtis."

And

"———*Horrentes* marte Latinos."

And in the twelfth,

"—— Strictiſque ſeges mucronibus *horret*
"Ferrea."

Thus it may be uſed with great propriety to expreſs a thiſtle, which is ſo horribly armed all over with ſtrong prickles.

152. *Intereunt ſegetes.*] This tranſition to the preſent tenſe is very beautiful.

153. *Lappae.*] *Lappa* ſeems to have been a general word, to expreſs ſuch things as ſtick to the garments of thoſe that paſs by. We uſe the word

of burrs and caltrops: and amongſt the ſhining corn Lappaeque tribulique: interque nitentia culta 153

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word *burr* in the ſame manner: tho' what is properly ſo called is the head of the *Bardana major*, or Burdock. The *Lappa* of Pliny is certainly the ἀπαρίνη of Theophraſtus; for he has tranſlated the very words of this author. The paſſage of Theophraſtus is at the beginning of the fourteenth chapter of the ſeventh book of his Hiſtory of Plants: Ἴδιον δὲ καὶ τὸ περὶ τὴν ἀπαρίνην ἢ καὶ τῶν ἱματίων ἀντέχεται διὰ τὴν τραχύτητα καὶ ἔστι δυσαφαίρετον, ἐν τέτῳ γὰρ ἐγγίνεται τῷ τραχεῖ τὸ ἄνθος ὑ προϊὸν, ὑδὲ ἐκφαῖνον, ἀλλ' ἐν ἑαυτῷ πεττόμενον καὶ σπερμογονᾶν ὥσε παρόμοιον εἶναι τὸ συμβαῖνον· ὥσπερ ἐπὶ τῶν γαλέων καὶ ῥίνων. The words of Pliny are "Notabile et in Lappa quae adhaereſcit, "quoniam in ipſa flos naſcitur, non "evidens, ſed intus occultus, et intra "ſe germinat, velut animalia quae "in ſe pariunt." The ἀπαρίνη, of the Greeks is not our *burdock*, but a little herb, with a burry ſeed, which is very common in our hedges, and is called *cleavers*, *clivers*, or *gooſe-graſs*. Theophraſtus, in the eighth chapter of the ſame book, mentions ἀπαρίνη amongſt thoſe herbs, which lie on the ground unleſs they are ſupported; which agrees with the *cleavers*, but not with the *burdock*: Ἔνια δὲ περιαλλόκαυλα, καθάπερ ἥ πιτυΐνη, καὶ ἡ ἀπαρίνη, καὶ ἁπλῶς ὧν ὁ καυλὸς λεπτὸς, καὶ μαλακὸς, καὶ μακρὸς. διὸ καὶ φύονται ταῦτα ὡς ἐπὶ τὸ πᾶν ἐν ἄλλοις. Dioſcorides is ſo particular in his deſcription of the ἀπαρίνη, that he leaves no room to doubt of it's being the *cleavers*. He ſays it has many ſmall, ſquare, rough branches, and leaves placed in whorls at the joints, as in madder. The flowers are white: the ſeeds hard, white, round, hollow in the middle, like a navel. The herb ſticks to one's cloaths, and the ſhepherds make uſe of it to get hairs out of their milk: Ἀπαρίνη, οἱ δὲ ἀμπελόκαρπον, οἱ δὲ ὀμφαλόκαρπον, οἱ δὲ φιλάνθρωπον καλοῦσιν, οἱ δὲ ἰξὸν. κλῶνες πολλοὶ, μικροὶ, τετράγωνοι, τραχεῖς. φύλλα δὲ ἐκ διασήματος κυκλοτερῶς περικείμενα, ὥσπερ τὰ τῆ ἐρυθροδάνυ. ἄνθη λευκά. σπέρμα σκληρόν, λευκόν, στρογγύλον, ὑπόκοιλον, ἐκ μέσυ ὡς ὀμφαλός. προσέρχεται δὲ καὶ ἱματίοις ἡ πόα. χρῶνται δὲ αὐτῇ καὶ οἱ ποιμένες ἀντὶ ἠθμῆ ἐπὶ τῆ γάλακτος, πρὸς ἔκλημψιν τῶν ἐν αὐτῷ τριχῶν. Pliny ſays almoſt the ſame words concerning the *aparine:* "Aparinen alii "qui omphalocarpon, alii philanthropon vocant, ramoſam, hirſutam, quinis ſeniſve in orbem circa "ramos foliis per intervalla: ſemen "rotundum, durum, concavum, ſub"dulce. Naſcitur in frumentario "agro, aut hortis pratiſve, aſperitate "etiam veſtium tenaci." Hence it appears, either that Pliny has treated of the ſame plant, under the different names of *Lappa* and *Aparine*; or elſe that he miſunderſtood Theophraſtus, and applied what he had ſaid of the *aparine* to the *lappa*. We find in the laſt quotation from Pliny, that the *Aparine* was a weed amongſt their corn, ſo that perhaps

Infelix lolium, et ſteriles dominantur avenae.
Quod niſi et aſſiduis terram inſectabere raſtris,
Et ſonitu terrebis aves, et ruris opaci
Falce premes umbras, votiſque vocaveris imbrem:

the unhappy darnel, and the wild oats prevail. But unleſs you purſue the ground diligently with harrows, and make a noiſe to ſcare the birds, and reſtrain the overſhading boughs with your ſickle, and call down the ſhowers with prayers:

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haps the *Lappa* of Virgil was our *Cleavers*.

Tribuli.] The *Tribulus* or *land Caltrop* is an herb with a prickly fruit, which grows commonly in Italy, and other warm countries. It is the name alſo of an inſtrument uſed in war, to annoy the horſe. This inſtrument has τρεῖς βολὰς, three ſpikes, whence the Greek name τρίβολος is derived.

This fiction of the Poets, that Jupiter cauſed the earth to produce theſe prickly weeds, ſeems to have been borrowed from Moſes. We are told in the third chapter of Geneſis, that when God curſed the earth, he ſaid it ſhould bring forth *thorns and thiſtles*, as it is in our tranſlation. The LXX have ἀκάνθας καὶ τριβόλους. The Hebrew words ſeem to ſignify any prickly, troubleſome weeds: for קוץ, which is rendered a thorn, is derived from the verb קוץ, which ſignifies *to make uneaſy*; and דרדר, which is rendered a thiſtle, or τρίβολος, is derived from דרד, *freedom*, becauſe it grows freely in uncultivated places.

154. *Infelix lolium, et ſteriles dominantur avenae.*] Virgil has this very line in his fifth Eclogue:

"Grandia ſaepe quibus mandavimus
"hordea ſulcis
"Infelix lolium, et ſteriles domi-
"nantur avenae."

Lolium or *Darnel* is a common weed in our corn fields. The *wild oats* are no leſs frequent in many places. They are not the common oats degenerated by growing wild; but a quite different ſpecies: the chaff of them is hairy, and the ſeed is ſmall, like that of graſs. It was the general opinion of the ancients that wheat and barley degenerated into theſe weeds: but they are ſpecifically different, and riſe from their own ſeeds. The word *dominantur* is very proper; for theſe weeds grow ſo tall, that they overtop the corn.

155. *Quod niſi et aſſiduis &c.*] Here the Poet concludes with a particular injunction to avoid the plagues which he mentioned about the beginning of this article. He mentions the diligent harrowing, to deſtroy the weeds, becauſe ſuccory is injurious, *amaris intuba fibris officiunt.* Pierius ſays, that in the Medicean manuſcript, inſtead of *terram inſectabere raſtris*, it is *herbam inſectabere raſtris;* the ſame reading is in the Bodleian manuſcript. He ſays the birds are to be ſcared away, becauſe geeſe and cranes are troubleſome: *improbus anſer Strymoniaeque grues officiunt.* He adviſes to reſtrain the overſhading boughs, becauſe ſhade is hurtful to the corn, *umbra nocet.* He puts the huſbandman in mind of praying for ſhowers, becauſe they depend on the will of the gods. He had ſpoken before of praying for ſeaſonable weather.

"Humida

alas, you ſhall behold another's large heap in vain, and relieve your hunger in the woods with ſhaking an oak. I muſt alſo mention the arms which belong to the laborious huſbandmen: without which the corn can neither be ſown, nor ſpring up. In the firſt place the ſhare, and the heavy timber of the crooked plough, and the ſlow rolling carts of Eleuſinian Ceres, and threſhing inſtruments, and ſkeds and harrows of unweildy weight:

Heu magnum alterius fruſtra ſpectabis acervum;
Concuſſaque famem in ſylvis ſolabere quercu.
Dicendum et quae ſint duris agreſtibus arma:
Queis ſine nec potuere ſeri nec ſurgere meſſes.
Vomis, et inflexi primum grave robur aratri,
Tardaque Eleuſinae matris volventia plauſtra,
Tribulaque, traheaeque, et iniquo pondere raſtri:

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" Humida ſolſtitia atque hyemes *orate*
" ſerenas
" Agricolae."

158. *Spectabis.*] It is *exſpectabis* in the Medicean manuſcript, according to Pierius. It is the ſame in the Bodleian manuſcript.

159. *Concuſſa.* It is *excuſſa* in one of Dr Mead's manuſcripts.

160. *Dicendum &c.*] Here the Poet begins to deſcribe the various inſtruments, with which a huſbandman ought to be provided.

162. *Robur.*] *Robur* is the name of a particular ſort of oak: but it is uſed alſo for any ſolid timber. Thus we find it, in the twelfth Aeneid, applied to the wood of a wild olive-tree:

" Forte ſacer Fauni foliis *oleaſter* a-
" maris
" Hic ſteterat. — — —
" Viribus haud ullis valuit diſcludere
" morſus
" *Roboris* Aeneas."

In this place I take it to mean the beam, or ſolid body of the plough.

163. *Tardaque Eleuſinae matris volventia plauſtra.*] This line beautifully deſcribes the ſlow motion of the cart. Ceres is called *Eleuſina mater* from *Eleuſis*, an Athenian town, where Ceres was hoſpitably received by Celeus, and in return, taught his people the art of Huſbandry. The Eleuſinians, in honour of this goddeſs, inſtituted the Eleuſinian feaſts, which were very famous. It was death to diſcloſe any of their myſteries. In the feaſts of Ceres at Rome, her ſtatue was carried about in a cart or waggon.

164. *Tribula.*] The *tribulum* or *tribula* was an inſtrument uſed by the ancients to threſh their corn. It was a plank ſet with ſtones, or pieces of iron, with a weight laid upon it, and ſo was drawn over the corn by oxen. Varro has given us the deſcription of it: " Id fit e tabula lapidibus, aut " ferro aſperata, quo impoſito auri- " ga, aut pondere grandi, trahitur " jumentis junctis, ut diſcutiat e ſpica " grana." *Tribulum* is derived from τριβω, *to threſh*. Hence we may ſee why the firſt ſyllable of *tribulum* is long; but that of *tribulus* ſhort. I mentioned, in the note on *tribuli* ver. 153, that *tribulus*, the name of a plant, and of an inſtrument uſed in war, is ſo called from it's having τρεῖς βολὰς, three ſpikes. Now the compounds of τρεῖς have the firſt ſyllable ſhort; as τρίπους, of which we have frequent inſtances in Homer. I ſhall men-

Virgea praeterea Celei, viliſque ſupellex,
Arbuteae crates, et myſtica vannus Iacchi:
Omnia quae multo ante memor proviſa repones,
Si te digna manet divini gloria ruris.
Continuo in ſylvis magna vi flexa domatur
In burim, et curvi formam accipit ulmus aratri.
Huic a ſtirpe pedes temo protentus in octo,
Binae aures, duplici aptantur dentalia dorſo.

add to theſe the mean oſier furniture of Celeus, arbute hurdles, and the myſtic fan of Bacchus: all which you muſt carefully provide long beforehand, if you have a due regard for divine huſbandry. In the firſt place the elm is forcibly bent in the woods into a plough-tail, and receives the form of the crooked plough. To the end of this are joined a beam eight feet in length, two earth-boards, and ſhare-beams, with a double back.

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mention only one, in the twenty-firſt Iliad:

Τῷ μὲν νικήσαντι μέγαν τρίποδ' ἐμπυριβήτην.

But the firſt ſyllable of τρίβω is long; of which we have an inſtance a few lines after, in the ſame Iliad:

Μηκέτ' ἐρείδεσθον, μηδὲ τρίβεσθε κακοῖσι.

Traheae.] The *trahea* or *traha* is a carriage without wheels. It was uſed to beat out the corn, as well as the *tribulum*. This appears from Columella: "At ſi competit, ut in area "teratur frumentum, nihil dubium "eſt, quin equis melius, quam bubus "ea res conficiatur, et ſi pauca juga "ſunt, adjicere tribulam et traham poſſis, quae res utraque culmos facillime comminuit."

Iniquo pondere raſtri.] See the note on ver. 95.

165. *Celei.*] Celeus was the father of Triptolemus, whom Ceres inſtructed in huſbandry.

166. *Arbuteae crates.*] See the notes on ver. 95 and 148.

Myſtica vannus Iacchi.] The fan is an inſtrument uſed to cleanſe the corn: thus Columella; "Ipſae au-"tem ſpicae melius fuſtibus tundun-"tur, *vanniſque expurgantur.*" It is called *myſtica*, becauſe it was uſed in the myſteries of Bacchus. *Iacchus* was a name of Bacchus ſeldom made uſe of, but on ſolemn and ſacred occaſions.

169. *Continuo in ſylvis &c.*] Here the Poet gives us a deſcription of the plough, in which we find that the cuſtom was to bend an elm, as it grew, into the crooked form of the *buris*, or plough-tail, to which the beam, the earth-boards, and the ſhare-beam were faſtened.

171. *Temo.*] This is the beam, or pole, which goes between the oxen, and to which they are yoked. Heſiod calls it ἰσοβοεύς, which is derived from ἰσὸς, *a maſt*, and βοῦς, *an ox*. He ſays it is made either of bay or elm:

Δάφνης δ' ἢ πτελέης ἀκιώτατοι ἰσοβοῆες.

172. *Aures.*] Theſe muſt be the earth-boards, which being placed on each ſide of the ſhare-beam, ſerve to make the furrows wider, and the ridges higher. Palladius tells us that ſome

The light lime-tree alſo is cut down beforehand for the yoke, and the tall beech, and the ſtaff, to turn the bottom of the carriage behind:

Caeditur et tilia ante jugo levis, altaque fagus,
Stivaque, quae currus a tergo torqueat imos:

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ſome ploughs had earth-boards, and others not. "Aratra ſimplicia, vel "ſi plana regio permittit, *aurita*, "quibus poſſint contra ſtationes hu- "moris hyberni, ſata celſiore ſulco "attolli."

Duplici dentalia dorſo.] *Dentale* is the ſhare-beam, a piece of wood to which the ſhare is fixed. But why they are ſaid to have a double back ſeems not to be very clear. The commentators generally agree that by *double* is meant *broad*, and quote ſome authorities for this interpretation. Servius indeed tells us, that moſt of the plough-ſhares in Italy have a wing on each ſide; "cujus utrumque emi- "net latus: nam fere hujuſmodi ſunt "omnes vomeres in Italia." On this account Virgil might have called the ſhare double, but why the board ſhould be ſaid to have a double back, I do not readily comprehend. A paſſage in Heſiod ſeems to be of ſome uſe in removing this difficulty. It is agreed on all hands, that Virgil had Heſiod's plough before him when he made this deſcription. The Greek Poet ſpeaking of the γύης, which all interpret *dentale*, ſays it is faſtened to the plough-tail, and at the ſame time nailed to the pole:

- - - Φέρειν δὲ γύην, ὅτ' ἂν ἔυρῃς,
Εἰς ὦικον, κατ' ὄρος διζήμενος ἢ κατ' ἄρουραν,
Πρίνινον, ὅς γαρ βωσὶν ἀροῦν ὀχυρώτατός ἐστιν,
Εὖτ' ἂν Αθηναίης δμῶος ἐν ἐλύματι πήξας,
Γόμφοισιν πελάσας προσαρήρεται ἰσοδοκῆϊ.

Now if we ſuppoſe the *dentale* or ſhare-beam to have been made with two legs, one of which was faſtened to the bottom of the tail, and the other nailed to the beam, which would make all three hold faſter together: it will eaſily appear, that Virgil means theſe two legs by his *duplex dorſum*. Heſiod ſpeaks of two ſorts of ploughs, one with the plough-tail and ſhare-beam of one piece, and another, where they are joined. He adviſes to have both theſe in readineſs, that if one ſhould break the other may be at hand.

Δοιὰ δὲ θέσθαι ἄροτρα, πονησάμενος κατὰ οἶκον,
Αὐτογύον, καὶ πηκτόν· ἐπεὶ πολὺ λώϊον ἔτως.
Εἰχ' ἕτερον γ' ἄξαις, ἕτερον γ' ἐπὶ βωσὶ βάλοιο.

173. *Altaque fagus, ſtivaque.*] *Stiva* is the plough-ſtaff, which with us is generally fixed to the ſhare-beam, in the ſame manner as the *buris*, or tail, ſo that we have two tails or handles to our ploughs: but ſometimes it is a looſe ſtaff, with a hook at the end, with which the plough-man takes hold of the back part of the plough, to turn it.

The

Et ſuſpenſa focis explorat robora fumus. 175 *and the wood is hung up in chimnies, to be ſeaſoned by the ſmoak.*

NOTES.

. The grammatical conſtruction of this paſſage does not ſeem very clear. *Caeditur* is made to agree with *tilia*, *fagus*, and *ſtiva*. We may ſay *tilia caeditur*, and *fagus caeditur*; but to ſay at the ſame time *ſtiva caeditur* ſeems to be abſurd: for this makes the ſtaff a tree, by coupling it with lime and beech. Beſides *que* and *quae*, coming cloſe together offend the ear, and I believe there is not another inſtance of their coming thus together, any where in Virgil. I believe inſtead of *ſtivaque* we ought to read *ſtivae*; which will make the ſenſe clearer, and the verſe better:

"Caeditur et tilia ante jugo levis,
" altaque fagus
"Stivae, quae currus a tergo torqueat
" imos."

"The light lime-tree alſo is cut down "beforehand for the yoke, and the "tall beech for the ſtaff, to turn the "bottom of the carriage behind." The Bodleian manuſcript has *ſtiva que currus*.

Currus.] "I do not know whe-"ther any edition juſtifies the alte-"ration I have made in this line, of "*currus* to *curſus*. The reaſon of "my doing it is becauſe *curſus* is in-"telligible, and explains the uſe of "the handle, or plough-ſtaff; *curſus* "*torqueat imos*, the handle ſerves to "keep the plough up, which other-"wiſe would run down too deep in "the ground. Mr Dryden finding "this paſſage difficult to explain, "has left it quite out of his tranſla-"tion. All that the commentators "have ſaid concerning *currus*, in "this place, is very perplext." Mr B— —.

The Poet is thought by ſome to mean a wheel plough, by the word *currus*, which is derived from *curro*, *to run*; and Servius informs us, that, in Virgil's country, the ploughs run upon wheels, we have wheel-ploughs in many parts of England.

175. *Explorat.*] The King's, the Bodleian, and one of the Arundelian manuſcripts, have *exploret*. Servius, La Cerda, Schrevelius, and ſeveral printed editions have the ſame reading. Pierius ſeems willing to admit *exploret:* tho' at the ſame time he ſays it is *explorat* in the Roman manuſcript, and in the very ancient oblong one. Heinſius and Ruaeus read *explorat*. It is the ſame in the other Arundelian, the Cambridge, and both Dr Mead's manuſcripts.

I have here inſerted the figure of a modern Italian plough, which ſeems to differ but little from that which Virgil has deſcribed. It ſeems to have no *ſtiva*, diſtinct from the *buris*; and it has a coulter, which Virgil does not mention. And indeed Pliny, who deſcribes the coulter, ſeems to ſpeak as if it was not in all ploughs. "Vomerum plura genera. "Culter vocatur, praedenſam, prius "quam proſcindatur, terram ſecans, "futuriſque ſulcis veſtigia praeſcri-"bens inciſuris, quas reſupinus in a-"rando mordeat vomer."

After my notes on this paſſage were printed, I had the favour of a letter

I can recite to you many precepts of the ancients, Poſſum multa tibi veterum praecepta referre;

NOTES.

letter from Sir Daniel Molyneux, Bart. dated from Rome, July 27, 1737, with a drawing and deſcription of the plough, which is now uſed about Mantua and Venice. There is a plough uſed in many parts of England, which differs very little from this; but yet, I believe, it will be no ſmall ſatisfaction to my readers, to find an exact account of the very plough, now employed in cultivating the lands in Virgil's own country.

The two timbers marked A are each made of one piece of wood, and are faſtened together with three wooden pins at B.

C, C, are two tranverſe pieces of wood, which ſerve to hold the handles together at the back.

D is a piece of wood faſtened to the left handle, or *Siniſtrella*, at E, and to the beam F.

F is the beam, or *Pertica*, which is faſtened to the left handle, at G.

H is the plough-ſhare, into which the *Dentale*, or ſhare-beam, ſeems to be inſerted.

I is the coulter, being a piece of iron, ſquare in the body, which is fixed in the beam, and bending in the lower part, and having an edge, to cut the weeds.

L is an iron chain, faſtened at one end to the plough-pillow, or *Meſolo* N; and, at the other, to the beam by an iron hammer M; the handle of which ſerves for a pin, and the more forward you place the hammer, the deeper the ſhare goes into the ground.

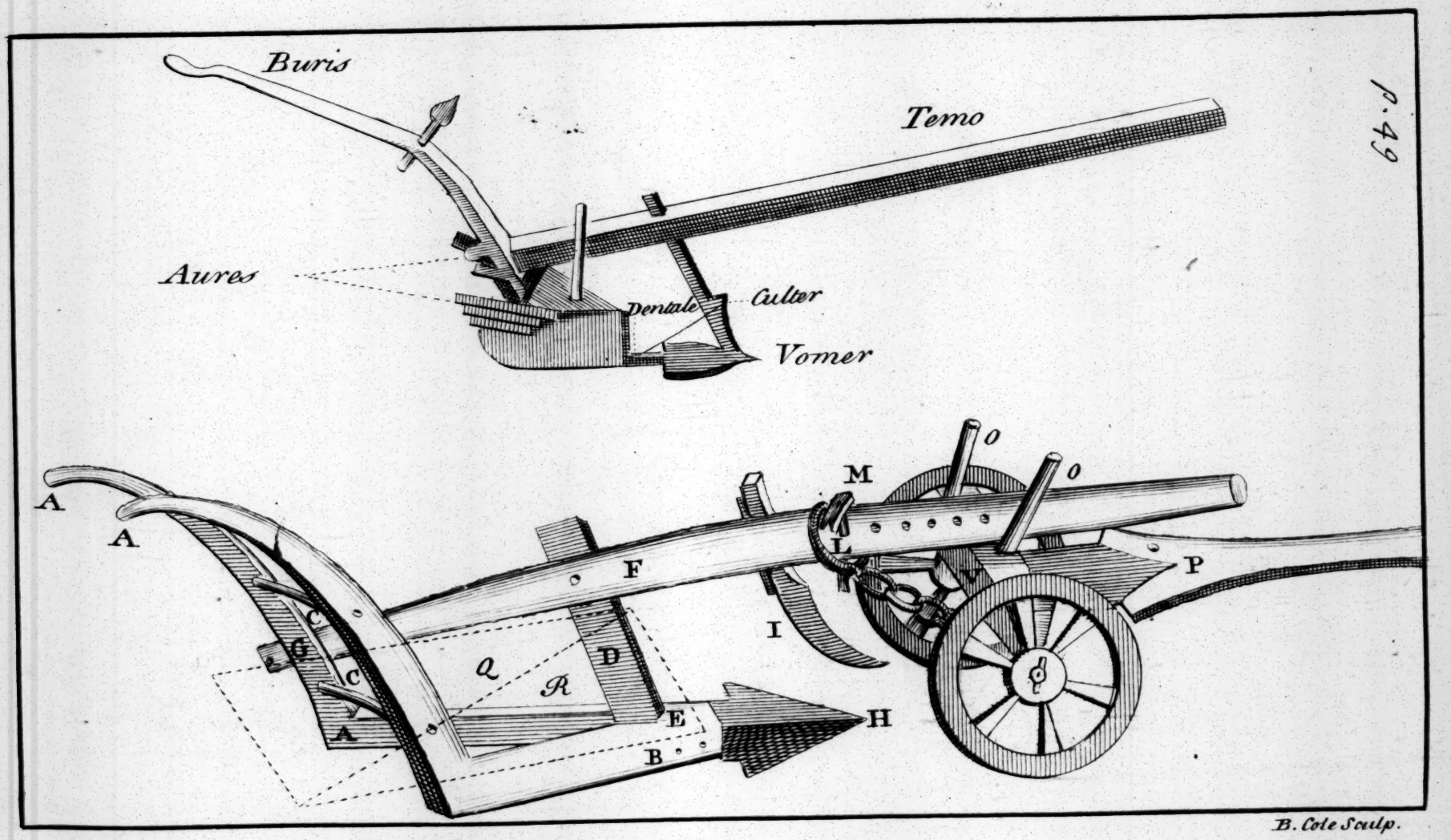
O, O are two pieces of wood faſtened to the pillow, which ſerve to keep the beam in the middle.

P is the pole, or *Timonzella*, to which the oxen are yoked, and is of no certain length.

Q, R, with prickt lines is a ſtrong plank, which is faſtened to D, and to the left handle. This being placed ſloping ſerves to turn up the earth, and make the furrow wider. This part therefore is the earth-board, or *auris*, of Virgil, of which he ſays there ſhould be two: but in this plough there ſeems to be but one.

I do not queſtion, but that the Mantuan plough was, in Virgil's time, more ſimple than that here deſcribed: but let us compare a little the Poet's deſcription with the figure now before us. Let the left handle A, A be ſuppoſed to be the *Buris*, the right handle A, A to be the *Stiva*, and A E, A B to be the two *Dentalia*. Here then we ſee the crooked *Buris*, to form which an elm was bent as it grew. Near the bottom of this, *huic a ſtirpe*, we ſee the pole is inſerted, which probably was continued to the length of eight feet, and had the oxen yoked to it, without the intervention of the *Timonzella*. Thus the plough wanted the advantage of having the ſhare go lighter or deeper, which may be a modern improvement. The two handles may very well be ſuppoſed to be meant by the double back, to which the two ſhare-beams are joined. Upon this ſuppoſition we muſt make ſome alteration in interpreting the two following verſes:

"Huic


Buris
Temo
Aures
Dentale
Culter
Vomer
A
A
C
G
C
A
Q
R
D
E
B
H
F
I
M
L
O
O
P

B. Cole Sculp.

Ni refugis, tenueſque piget cognoſcere curas.
Area cum primis ingenti aequanda cylindro,
Et vertenda manu, et creta ſolidanda tenaci:
Ne ſubeant herbae, neu pulvere victa fatiſcat.

unleſs you decline them, and are loth to be informed of ſmall things. In the firſt place, the floor is to be ſmoothed with a huge rolling ſtone, and to be wrought with the hand, and conſolidated with binding chalk: to keep weeds from growing up, and to preſerve it from growing duſty and chapping.

NOTES.

"Huic a ſtirpe pedes temo protentus
"in octo:
"Binae aures, duplici aptantur den-
"talia dorſo."

"From the bottom of this a beam "is protended, eight feet in length: "and two earth-boards, and ſhare-"beams are fitted to the double "back." The wheels were probably fixed immediately to the beam, and ſhew the propriety of the word *currus*, as is already obſerved in the note on ver. 174.

176. *Poſſum multa tibi &c.*] After the mention of the inſtruments of agriculture, he gives inſtructions concerning the making of the floor.

Veterum praecepta.] He means Cato and Varro, who wrote before him; and from whom he has taken the directions relating to the floor.

178. *Area.*] Cato directs the floor to be made in the following manner: dig the earth ſmall, and ſprinkle it well with lees of oil, that it may be well ſoaked. Beat it to powder, and ſmooth it with a rolling ſtone or a rammer. When it is ſmooth, the ants will not be troubleſome, and when it rains it will not grow muddy: "Aream ubi frumentum tera-"tur ſic facito: Confodiatur minute "terra, amurca bene conſpergatur, ut "combibat quam plurimum. Com-"minuito terram, et cylindro aut "pavicula coaequato. Ubi coae-"quata erit, neque formicae mole-"ſtae erunt, et cum pluerit lutum "non erit." Varro is more large in his deſcription of the floor; and mentions not only the ants, but mice and moles: "Aream eſſe oportet — "ſolida terra pavitam, maxime ſi eſt "argilla, ne aeſtu paeminoſa, in ri-"mis ejus grana obliteſcant, et reci-"piant aquam, et oſtia aperiant mu-"ribus ac formicis. Itaque amurca "ſolent perfundere: ea enim herba-"rum eſt inimica et formicarum: "et talparum venenum."

Cum primis ingenti aequanda.] Some copies have *cum primum*, others *tum primum*. Aulus Gellius obſerves that *cum primis* is the ſame with *in primis*. "*Apprime* crebrius eſt: *cum prime* ra-"rius: traductumque ex eo eſt, quod "*cum primis* dicebant, pro eo quod "eſt *in primis*." Thoſe, who read *primum*, inſert *eſt* either after *primum* or *ingenti*. Pierius ſays that in the Medicean, and moſt of the ancient copies it is *cum primis ingenti aequanda* without *eſt*.

Cylindro.] The *Cylinder* ſeems to have been a ſtone, not unlike that with which we roll our gardens. Palladius ſpeaks of a fragment of a pillar being uſed for a roller. "Ju-"nio menſe area paranda eſt ad tri-"turam, cujus primo terra radatur, "deinde effoſſa leviter miſtis paleis, "et amurca aequatur inſulſa. Quae "res a muribus et formicis frumenta

Then various plagues mock your hopes: the little mouſe often has built it's houſe under the ground, and made it's granaries: or the blind moles have digged their chambers: the toad alſo is found in hollow places, and other vermin, which the earth produces in abundance: and the weavel deſtroys the great heap of corn, and the ant alſo, which is afraid of a needy old age. Obſerve alſo when the walnut-tree

Tum variae illudunt peſtes: ſaepe exiguus mus
Sub terris poſuitque domos, atque horrea fecit:
Aut oculis capti fodere cubilia talpae:
Inventuſque cavis bufo, et quae plurima terrae
Monſtra ferunt: populatque ingentem farris acervum
Curculio, atque inopi metuens formica ſenectae.
Contemplator item, cum ſe nux plurima ſylvis

NOTES.

" defendit. Tunc premenda eſt ro-
" tundo lapide, vel columnae quo-
" cunque fragmento, cujus volutatio
" poſſit ejus ſpatia ſolidare."

181. *Illudunt.*] Pierius ſays it is *illudant* in the Roman and ſeveral other ancient manuſcripts. One of Dr Mead's manuſcripts has *illudant:* it is the ſame in the editions of Heinſius and Paul Stephens. Servius and moſt of the editors admit *illudunt.*

Exiguus mus.] Quintilian juſtly obſerves that not only the diminiſhing epithet, but the ending of the verſe with one ſyllable, beautifully expreſſes the littleneſs of the animal:

" Riſimus, et merito, nuper poëtam
" qui dixerat.

" *Praetextam in ciſta mures ro-*
" *ſere Camilli.*

" At Virgilii miramur illud,

" *Saepe exiguus mus,*

" Nam epitheton exiguus, aptum
" proprium effecit ne plus expectare-
" mus, et caſus ſingularis magis de-
" cuit, et clauſula ipſa unius ſyllabae
" non uſitata, addit gratiam."

183. *Oculis capti talpae.*] The Poet ſpeaks according to the vulgar opinion, when he ſays the moles are blind: but it is certain that they have eyes, tho' they are ſmall ones.

186. *Curculio.*] Some read *Curgulio:* others *Gurgulio.*

187. *Contemplator, item &c.*] In this paſſage he ſhews the huſbandman how he may form a judgment of his future harveſt.

Nux.] The commentators ſeem to be unanimous in rendering *nux* the *almond-tree:* but I cannot diſcover upon what grounds. I believe *nux* has never been uſed, without ſome epithet, to expreſs an *almond-tree.* That it is uſed for a *walnut-tree,* is plain from Ovid's poem *de Nuce.* Virgil ſays in the ſecond Georgick, that the *nux* is ingrafted on the *arbutus:*

" Inſeritur vero ex foetu nucis arbu-
" tus horrida."

That this is to be underſtood of the *walnut,* appears from Palladius:

" Arbuteas frondes vaſtae nucis occu-
pat umbra
" Pomaque ſub duplici cortice tuta
" refert."

Palladius could not mean the almond, when he ſpoke of a *great ſhade,* which is very applicable to the walnut. In another,

Induet in florem, et ramos curvabit olentes: *ſhall put on it's bloom plentifully in the woods, and bend down it's ſtrong ſmelling branches:*

NOTES.

another place he has a chapter *de Nuce Juglande*, where he ſays expreſsly, that the walnut is ingrafted on the arbute: " Inſeritur, ut ple-
" rique aſſerunt, menſe Februario,
" in Arbuto." We have *nux* but once more in all Virgil: it is in the eighth Eclogue:

" Mopſe novas incide faces: tibi du-
" citur uxor.
" Sparge marite *nuces*; tibi deſerit
" Heſperus Oetam.

" ——— Prepare the lights,
" O Mopſus, and perform the bridal
" rites.
" Scatter thy *nuts* among the ſcram-
" bling boys:
" Thine is the night: and thine the
" nuptial joys."

DRYDEN.

The ancient cuſtom of throwing nuts amongſt the boys, at weddings, is well known. We learn from Pliny that theſe nuts were walnuts: and that they were uſed in the nuptial ceremonies, becauſe the fruit is ſo well defended with a thick rind, and a woody ſhell: " Ab his locum am-
" plitudine vindicaverunt, quae ceſ-
" ſere autoritati, nuces juglandes,
" quanquam et ipſae nuptialium Feſ-
" cenniorum comites, multum pineis
" minores univerſitate, eaedemque
" portione ampliores nucleo. Nec-
" non et honor his naturae peculiaris,
" gemino pro tectis operimento, pul-
" vinati primum calycis, mox lignei
" putaminis. Quae cauſa eas nup-
" tiis fecit religioſas, tot modis foetu
" munito, quod eſt veriſimilius, quam
" quia cadendo tripudium ſonumve
" faciant."

Plurima.] Servius interprets this word *longa*, and thinks it is deſigned to expreſs the long ſhape of the almond. Dr Trapp underſtands it to mean the tallneſs of the tree:

" Obſerve too, when in woods the
" almond *tall*
" Bloſſoms with flow'rs, and bends
" it's ſmelling boughs."

I take it to ſignify *very much*, or plentifully: in which ſenſe it is to be underſtood in the following paſſage of the ſecond Georgick:

" Haec eadem argenti rivos, aeriſque
" metalla
" Oſtendit venis, atque auro *plurima*
" fluxit."

Here Ruaeus interprets the three laſt words *auro multum abundavit:* and Dr Trapp tranſlates theſe lines;

" The ſame bleſt region veins of ſil-
" ver ſhews,
" Rivers of braſs; and flows in *co-*
" *pious gold.*"

A few lines after we find

" Indicio eſt, tractu ſurgens oleaſter
" eodem
" Plurimus."

if it abounds in fruit, you will have a like quantity of corn, and a great threshing with much heat. But if it abounds with a luxuriant shade of leaves, in vain shall your floor thresh the corn, which abounds with nothing but chaff. I have seen some medicate their seeds before they sow; and steep them in nitre and black lees of oil, to cause a fuller produce in the deceitful pods.

Si superant foetus, pariter frumenta sequentur,
Magnaque cum magno veniet tritura calore.
At si luxuria foliorum exuberat umbra,
Nequicquam pingues palea teret area culmos.
Semina vidi equidem multos medicare serentes,
Et nitro prius, et nigra perfundere amurca,
Grandior ut foetus siliquis fallacibus esset.

NOTES.

Dr Trapp does not translate *oleaster plurimus* the wild olive *tall*, but

" This the wild olives shew, when
" *thick* they rise
" On the same mould."

I believe May is the only translator, who has given *plurima* the true sense, in the passage under our consideration:

" Consider thou when nut-trees *fully*
" bloom."

188. *Ramos olentes.*] The strong smell of the branches is more applicable to the walnut than to the almond. The very shade of the walnut was thought by the ancients to be injurious to the head. Pliny says in *lib.* 17. *cap.* 12. " Jam quaedam " umbrarum proprietas, Juglandium " gravis et noxia, etiam capiti hu- " mano, omnibusque juxta satis." And in *lib.* 23. *cap.* 8. he says, " Arborum ipsarum foliorumque vi- " res in cerebrum penetrant."

191. *Exuberat.*] In one of the Arundelian and one of Dr Mead's manuscripts, it is *exsuperat*. But this must be an error of the transcribers; for the second syllable in *exuperat* is short; as in the second Aeneid:

" Sanguineae exuperant undas."

192. *Nequicquam.*] Servius, and after him La Cerda, interprets *nequicquam pingues* to be the same as *non pingues:* which I believe is not the sense in this place. *Nequicquam* frequently occurs in Virgil: but seldom is used for *not*. See the note on ver. 403.

Palea.] Some copies have *paleae*, but *palea* is generally received.

193. *Semina vidi equidem &c.*] In this place he adds a precept relating to beans: that they should be picked every year, and only the largest sown; without which care all the artful preparations made by some husbandmen is in vain.

I have interpreted this passage to relate to beans, on the authority of Pliny, who says, " Virgilius ni- " tro et amurca perfundi jubet se- " *bam:* sic etiam grandescere pro- " mittit."

194. *Perfundere.*] Schrevelius reads *profundere.*

195. *Siliquis fallacibus.*] The mention of *pods* shews that the Poet speaks of pulse. The pods are called *deceitful*, because they often grow to a sufficient size, which upon examination they prove almost empty.

197. *Vi-*

Et quamvis igni exiguo properata maderent,
Vidi lecta diu, et multo ſpectata labore
Degenerare tamen; ni vis humana quotannis
Maxima quaeque manu legeret. Sic omnia fatis
In pejus ruere, ac retro ſublapſa referri:
Non aliter, quam qui adverſo vix flumine lembum
Remigiis ſubigit; ſi brachia forte remiſit,
Atque illum in praeceps prono rapit alveus amni.
Praeterea tam ſunt Arcturi ſidera nobis,
Hoedorumque dies ſervandi, et lucidus anguis;
Quam quibus in patriam ventoſa per aequora vectis

And tho' they have been moiſtened over a gentle fire to quicken them, and long tried, and examined with much labour, yet have I ſeen them degenerate, unleſs a man picked out the largeſt of them one by one every year. Thus every thing by fate degenerates and runs backwards: juſt as when any one is rowing with difficulty againſt a ſtream, if he happens to ſlacken his arms, immediately the tide drives him headlong down the river. Beſides we ought as much to obſerve the ſtars of Arcturus, and the

days of the kids, and the ſhining dragon; as theſe, who returning homewards through the ſtormy main, venture in the Euxine

NOTES.

197. *Vida lecta diu.*] Columella reads *vidi* ego *lecta diu*. One of Dr Mead's manuſcripts has *vidi lecta manu*.

200. *Retro ſublapſa referri.*] Thus in the ſecond Aeneid:

" Ex illo fluere ac *retro ſublapſa re-*
" *ferri*
" Spes Danaum."

203. *Atque.*] Aulus Gellius obſerves that *atque* is to be rendered *ſtatim* in this paſſage: " Et praeterea
" pro alio quoque adverbio dicitur, id
" eſt *ſtatim*, quod in his Virgilii verſibus exiſtimatur obſcure et inſequenter particula iſta poſita eſſe."

204. *Praeterea &c.*] In this paſſage the Poet inculcates the neceſſity of underſtanding Aſtronomy: which he ſays is as uſeful to the farmer, as to the ſailor.

204. *Arcturi.*] Arcturus is a ſtar of the firſt magnitude in the ſign Boötes, near the tail of the Great Bear. It's name is derived from ἄρκτος, *a bear*, and οὐρὰ, *a tail*. The weather is ſaid to be tempeſtuous about the time of it's riſing: " ve-
" hementiſſimo ſignificatu, ſays *Pli-*
" *ny*, terra marique per dies quinque:"
and in another place; " Arcturi ve-
" ro ſidus non ferme ſine procelloſa
" grandine emergit."

205. *Hoedorum.*] The kids are two ſtars on the arm of Auriga. They alſo predict ſtorms, according to Aratus:

Εἰ δὲ τύ γ' ἠπείροιο τὲ καὶ ἀέρας ἠνιόχοιο
Σκέπτεσθαι δοκέοι καίτοι φάτις ἤλυθε μύθων
Αὐτῆς ἡ δ' ἐρίζω, εἴτ' εἰν ἁλὶ πορφυρέουσα
Πολλάκις ἐσκίψαντο κεδαιομένας ἀνθρώπους:

And Pliny: " Ante omnia autem
" duo genera eſſe caeleſtis injuriae
" meminiſſe debemus. Unum quod
" tempeſtates vocamus, in quibus
" grandines, procellae, caeteraque ſi-
" milia intelliguntur: quae cum acci-
" derint vis major appellatur. Haec
" ab horridis ſideribus exeunt, ut ſae-
" pius diximus, veluti Arcturo, Ori-
" one, Hoedis."

Anguis.] The dragon is a northern conſtellation. See the note on v. 244.

ſea, and the ſtreights of oyſter-breeding Abydos. When Libra has made the hours of the day and ſleep equal, and now divides the world between light and darkneſs,

Pontus, et oſtriferi fauces tentantur Abydi.
Libra dies ſomnique pares ubi fecerit horas,
Et medium luci, atque umbris jam dividit orbem:

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207. *Pontus.*] This is commonly taken to mean the Helleſpont: but that is to be underſtood by the ſtreights of Abydos, *fauces Abydi.* I take it to mean the black or Euxine ſea, which has the character of being very tempeſtuous.

Oſtriferi Abydi.] Abydos is ſituated on the Aſiatic ſide of the Helleſpont. It was famous for oyſters: thus Ennius:

" Mures ſunt Aeni, aſpera *oſtrea*
" plurima *Abydi.*"

And Catullus:

" Hunc lucum tibi dedico, conſecro-
" que, Priape,
" Qua domus tua Lampſaci eſt, qua-
" que ſylva Priape.
" Nam te praecipue in ſuis urbibus
" colit ora
" Helleſpontia, caeteris *oſtreoſior* oris."

208. *Libra dies &c.*] Here Virgil exemplifies his precept relating to Aſtronomy.

The time, which he mentions for ſowing barley, is from the autumnal equinox to the winter ſolſtice. This perhaps may ſeem ſtrange to an Engliſh reader: it being our cuſtom to ſow it in the ſpring. But it is certain that in warmer climates they ſow it at the latter end of the year: whence it happens that their barley harveſt is conſiderably ſooner than their wheat harveſt. Thus we find in the book of Exodus, that the flax and the barley were deſtroyed by the hail, becauſe the barley was in the ear, and the flax was in ſeed, but the wheat and the rye eſcaped, becauſe they were not yet come up.

Dies.] Amongſt the ancient Romans the genitive caſe of the fifth declenſion ended in *es:* thus *dies* was the ſame with what we now write *diei.* Sometimes it was written *die*, which all the editors receive in this place. I have reſtored *dies*, on the authority of A. Gellius, who ſays that thoſe, who ſaw Virgil's own manuſcript, affirmed, that it was written *dies.* " Q. Ennius in ſexto deci-
" mo annali *dies* ſcripſit pro *diei* in
" hoc verſu:

" *Poſtrema longinqua dies confeceri*
" *aetas.*

" Ciceronem quoque affirmat Caeſe-
" lius in oratione, quam pro P. Seſti
" fecit, *dies* ſcripſiſſe, pro *diei*, quo
" ego impenſa opera conquiſitis vete-
" ribus libris pluſculis ita, ut Caeſe-
" lius ait ſcriptum inveni. Verb
" ſunt haec Marci Tullii: *Equite*
" *vero daturos illius* dies *poenas.* Qu
" circa factum hercle eſt, ut facile
" credam, qui ſcripſerunt idiogra-
" phum librum Virgilii ſe inſpexiſſe
" in quo ita ſcriptum eſt:

" *Libra* dies *ſomnique pares ubi fec*
" *rit horas:*

" id eſt, *Libra diei ſomnique.*"

209. *Dividit.*] So I find it in both the Arundelian manuſcripts, and

Heinſius

Exercete, viri, tauros; ſerite hordea campis,
Uſque ſub extremum brumae intractabilis imbrem.
Nec non et lini ſegetem, et Cereale papaver

then work your bullocks, ye ploughmen, and ſow barley in the fields, till about the laſt ſhower of the impracticable winter ſolſtice. It is alſo time to cover flax in the ground, and the poppy of Ceres,

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Heinſius, and ſeveral of the old editions. Servius, and after him moſt of the editors read *dividet*.

210. *Hordea.*] Servius informs us that Bavius and Maevius were greatly offended at Virgil, for uſing *hordea* in the plural number: and expreſſed their reſentment in the following verſe:

"Hordea qui dixit, ſupereſt ut tritica
"dicat"

Hence it ſeems that the objections, which thoſe ancient Criticks made to Virgil were only grammatical cavils.

211. *Uſque ſub extremum brumae intractabilis imbrem.*] *Bruma* certainly means the winter ſolſtice: but what Virgil means by the laſt ſhower of it I muſt acknowledge myſelf unable to explain. Pliny underſtands our Poet to mean that barley is to be ſown between the autumnal equinox and the winter ſolſtice. "Virgilius "triticum et far a vergiliarum occaſu "ſeri jubet, hordeum inter aequi-"noctium autumni et brumam." The ſame author tells us expreſsly that barley is to be ſown only in dry weather: "Hordeum, niſi ſit ſic-"cum, ne ſerito." Palladius ſpeaks of ſowing barley in September, October, and November; but ſays it is full late to ſow it in December: "Decembri menſe ſeruntur frumen-"ta, triticum, far, hordeum, quam-"vis hordei ſatio jam ſera ſit." Theſe directions of Pliny and Palladius ſeem by no means to agree with Virgil's extending the ſowing time to the laſt ſhower of the ſolſtice. The autumnal equinox, in Virgil's time, was about the twenty-fourth of September; and the winter ſolſtice about the twenty-fifth of December. Hipparchus, according to Columella, places it on the ſeventeenth of December, and the Chaldeans on the twenty-fourth. According to Pliny it was on the twenty-fifth: "Bruma "Capricorni ab VIII. Calend. Ja-"nuarii fere."

The Poet calls the winter ſolſtice *intractabilis*, becauſe the cold, which comes at that ſeaſon, begins to put a ſtop to the labours of the ploughman. That the cold begins to be ſevere at that time, even in Italy, we have the teſtimony of Lucretius:

"Tandem bruma nives adfert, pi-
"gruinque rigorem
"Reddit, Hyems ſequitur, crepitans
"ac dentibus Algus."

212. *Lini*] Columella and Palladius agree with Virgil about the time of ſowing flax. Columella ſays it is from the firſt of October to the ſeventh of December: "Seritur a Ca-"lendis Octobris in ortum Aquilae, "qui eſt VII. Idus Decembris." Palladius ſays the time for ſowing of it is October: "Hoc menſe lini ſe-"men ſeremus." And again, under December, he ſays, "Hoc etiam

and immediately to begin your Lariowing,

Tempus humo tegere, et jamdudum incumbere raſtris, 213

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" menſe adhuc lini ſemen ſpargi po-
" terit, uſque ad VII. Idus Decem-
" bris." Pliny differs from all theſe writers, and ſays it is ſown in the ſpring: " Vere linum, et avenam, " et papaver;" and in another place, " Vere ſatum aeſtate vellitur." The time of ſowing flax with us is in March.

Cereale papaver.] I have ſpoken of poppies at large, in the note on ver. 78. Pliny ſpeaks of ſowing them in the ſpring, as we have ſeen in the preceding note. Columella agrees with Virgil: " Chaerephyl-
" lum, itemque olus atriplicis, quod
" Graeci vocant ατράφαξιν, circa ca-
" lendas Octobris obrui oportet non
" frigidiſſimo loco. Nam ſi regio
" ſaevas hyemes habet, poſt Idus Fe-
" bruarias ſemine diſſerenda ſunt,
" ſuaque de ſede partienda. Papaver
" et anethum eandem habent condi-
" tionem ſationis, quam chaerephyl-
" lum et ατράφαξις." Palladius ſays the time of ſowing poppies is in September: " Nunc papaver ſeritur lo-
" cis ſiccis, et calidis: poteſt et cum
" aliis oleribus ſeminari."

Many are the reaſons aſſigned by the commentators for the epithet *cereale* being added to *Papaver*. Servius aſſigns the following reaſons: either becauſe it is eaten like corn; or becauſe Ceres made uſe of poppies to forget her grief, and was thrown thereby into a ſleep, when ſhe had watched a long time on account of the rape of Proſerpine; or becauſe Mycon the Athenian, who was beloved by Ceres, was transformed into a poppy; or becauſe it was ſprinkled upon bread. La Cerda quotes the authority of Euſebius, in his third book *de Praeparatione Evangelica*, that Ceres was accounted the inventreſs of poppies. Ruaeus has the ſame quotation: but I fear he took it implicitly from La Cerda. I wiſh theſe commentators had given us the words of Euſebius: for I cannot find any paſſage in that author, which agrees with what they have ſaid. I find, in the third book of Euſebius, a quotation from Porphyry, where he ſays the ſtatues of Ceres are adorned with ears of corn, and that poppies are added, as a ſymbol of fruitfulneſs: Διὸ καὶ κατέστ-
πλαι τὸ βρέτας αὐτῆς τοῖς σάχυσι, μή-
κωνές τε περὶ αὐτὴν τῆς πολυγονίας
σύμβολον. La Cerda gives another reaſon: that Ceres relieved her hunger with poppies, as appears from the fourth book of Ovid's *Faſti*. We are there told, that, when Celeus invited Ceres to refreſh herſelf in his cottage, his little boy was ſick, and could get no reſt; upon which Ceres gathered ſome popies, to cure him, and taſted them herſelf unawares. She declined eating with Celeus, and gave the poppies to the boy with warm milk:

" Dux comiti narrat, quam ſit ſibi
" filius aeger;
" Nec capiat ſomnos, invigiletque
" malis.

" Illa

Dum ſicca tellure licet, dum nubila pendent. 214 *whilſt the dry ground gives you leave, and the clouds yet hang over.*

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" Illa ſoporiferum, parvos initura pe-
" nates,
" Colligit agreſti lene papaver hu-
" mo.
" Dum legit; oblito fertur guſtaſſe
" palato,
" Longamque imprudens exoluïſſe
" famem.

— — — — — — — — —

" Mox epulas ponunt, liquefacta coa-
" gula lacte,
" Pomaque, et in teneris aurea
" mella favis.
" Abſtinet alma Ceres, ſomnique pa-
" pavera cauſas
" Dat tibi cum tepido lacte bi-
" benda puer."

La Cerda quotes Brodaeus for another reaſon: that poppies were ſown amongſt the corn, for the ſacrifices of Ceres. Again he quotes Brodaeus, and alſo Turnebus, who obſerve that the ſtatues of that goddeſs are frequently adorned with poppies. Laſtly, He quotes a reaſon aſſigned by Mancinellus, that there is a ſort of poppy called θυλακῖτις, of which a wholeſome ſort of bread may be made. The reaſon aſſigned by Probus; becauſe poppies are common amongſt the corn which is under the protection of Ceres, cannot be right; becauſe the poppy heads, which are ſo common on the ſtatues of Ceres, plainly belong to the cultivated ſort, not to that which grows amongſt the corn. Ruaeus thinks the beſt reaſon is becauſe it appears from Pliny, that the ſeeds of white poppies were frequently eaten by the ancients: " Vel " potius, quia *papaveris candidi ſe-*
" *men toſtum in ſecunda menſa cum*
" *melle apud antiquos dabatur, et pa-*
" *nis ruſtici cruſta eo inſpergebatur,*
" juxta Plin. *lib.* 19. 8. idque ad de-
" licias et famem excitandam: unde
" *veſcum papaver*, id eſt, *edule* dici-
" tur G. 4. 131." This indeed ſhews why our Poet called the poppy *veſcum papaver:* but I think it does not ſeem to explain the epithet *Cereale.* This is certain that poppies were conſecrated by the ancients to Ceres, and that moſt of her ſtatues are adorned with them.

213. *Raſtris.*] So I find it in the King's, the Bodleian, and both the Arundelian manuſcripts. Pierius found the ſame reading in the Medicean, and ſeveral other ancient copies. Servius, Heinſius, and moſt of the editors read *aratris.* Virgil had already ſpoken of plowing the ground, and ſowing barley, flax, and poppies. It is not probable therefore that he ſhould conclude with a repetition of plowing. But the ſenſe is very clear, if, according to theſe ancient manuſcripts, we underſtand him to ſpeak of harrowing. Mr. B — has tranſlated him in this ſenſe:

" Nor ſhould the *harrow*'s labour
" ever end,
" Whilſt dry the glebe, whilſt clouds
" as yet impend."

Dr Trapp alſo in his note upon this paſſage, ſays *raſtris* is much better than *aratris.*

214. *Dum ſicca tellure licet, dum nubila pendent.*] Ruaeus differs from the reſt of the commentators, in his inter-

Spring is the time for ſowing beans: and thee alſo, O Medick, the rotten

Vere fabis ſatio: tum te quoque, Medica, putres 215

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interpretation of this verſe. He thinks that the Poet does not mean, that this is to be done, before the rainy ſeaſon begins, but that thoſe days are to be choſen, which prove dry and fair. "Plerique poſt Ser-"vium, interpretantur: antequam "pluat, dum imber imminet, nec-"dum venit pluvioſa tempeſtas. Ego "ſic: quoties, in illa ipſa pluvioſa "tempeſtate, terra erit paulo ſiccior, "et imber ſuſpenſus. Et vero poëta "ſationem illam aſſignat Autumno, "cujus ultima pars pluvioſa eſt: ean-"demque ſationem profert *uſque ſub* "*extremum brumae imbrem:* non igi-"tur jubet praeveniri tempeſtatem "imbriferam; ſed illius tempeſtatis "eos eligi dies qui ſicci magis ac ſe-"reni erunt."

Several of the old printed editions have *jacet* inſtead of *licet*.

215. *Vere fabis ſatio.*] I do not find any of the ancient writers of agriculture to agree with Virgil, about the time of ſowing beans. Varro ſays they are ſown about the latter end of October: "Fabam optime "ſeri in vergiliarum occaſu." Columella ſays it is not right to ſow them after the winter ſolſtice; but that the worſt time of all is in the ſpring: "Poſt brumam parum recte "ſeritur, peſſime vere, quamvis ſit "etiam trimeſtris faba, quae menſe "Februario ſeratur; quinta parte "amplius, quam matura, ſed exiguas "paleas, nec multam ſiliquam facit." Palladius ſays beans are ſown at the beginning of November: "In hujus "principio fabam ſpargimus." Pliny mentions their being ſown in October: "Seritur ante vergiliarum oc-"caſum, leguminum prima, ut an-"tecedat hyemem." But Pliny's words, which follow immediately, ſhew that, in Virgil's own country, beans were ſown in the ſpring: "Virgilius eam per ver ſeri jubet, "circumpadanae Italiae ritu." We find by this paſſage, that thoſe, who lived near the Po, did not always ſow at the ſame time with the reſt of Italy. Hence it is no wonder, if we do not always find an exact agreement between our Poet, and the other Latin writers.

Medica.] This plant has it's name from Media, becauſe it was brought from that country into Greece, at the time of the Perſian war, under Darius, according to Pliny: "Medica "externa, etiam Graeciae, ut a Me-"dis advecta per bella Perſarum, "quae Darius intulit." It is of late years brought to us from France and Switzerland, and ſown to good advantage under the name of *Lucern*. Ray affirms, that the *Lucern* or *Luzerne* of the French is the *Onobrychis*, known to us under the name of *Saint-foin*, or, as it is corruptly called, *Cinquefoil:* and that the *Medica* is called by the French *Saint-foin*, *Foin de Bourgogne*, and *grand Treffle*. Hence, he obſerves, appears the miſtake of our ſeeds-men, and farmers, who ſow the *Onobrychis*, inſtead of the *Medica*, under the name of *Saint-foin*. But I ſuſpect that learned author was miſinformed, becauſe Tournefort has given *Luſerne* for the French

Accipiunt ſulci; et milio venit annua cura; *clods receive, and millet requires an annual care,*

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French name of *Medica*, and *Saintfoin* for that of *Onobrychis*. The names by which our Engliſh Botaniſts have called the *Medica*, are *Burgundy Trefoil*, and *Medick fodder*. Pliny ſays it is ſown in May: but Palladius ſays the ſeaſon is in April: "Aprili menſe in areis, quas ante, "ſicut diximus, praeparaſti, Medica "ſerenda eſt." The beſt manner of cultivating this uſeful plant in England is deſcribed at large by Mr Miller, in his *Gardener's Dictionary*, under the article of *Medica*.

Putres ſulci.] *Putris* ſignifies *rotten* or *crumbling*. Thus we find, near the beginning of this Georgick, *putris* uſed to expreſs the melting or crumbling of the earth upon a thaw:

"Vere novo, gelidus canis cum montibus humor
"Liquitur, et Zephyro *putris* ſe gleba reſolvit."

In the ſecond Georgick, it is uſed to expreſs a looſe crumbling ſoil, ſuch as we render the earth by plowing:

"Et cui putre ſolum, namque hoc imitamur arando."

Perhaps, Virgil may mean, in this place, a ſoil that has been well dunged. Columella ſays the ground muſt firſt be plowed in October, and ſuffered to *rot* all the winter, and *dunged* in the ſpring: "Locum in "quo Medicam proximo vere ſatu-"rus es, proſcindito circa calendas "Octobris, et eum tota hyeme putreſcere ſinito — Poſtea circa Mar-"tium menſem tertiato, et occato. — "Deinde vetus ſtercus injicito." In another place he ſays *pinguis* and *putris* are the ſame: "Idem pinguis ac "putris." And we find the ancients to agree, that the ground was to be dunged, for ſowing Medick. Pliny ſays the ground muſt be well laboured in autumn and dunged: "Solum, in quo ſeratur, elapidatum "purgatumque ſubigitur autumno: "mox aratum et occatum integitur "crate iterum et tertium, quinis die-"bus interpoſitis, et ſimo addito." Palladius agrees with Pliny, except with regard to the time of preparing the ground, which he ſays is in February: "Nunc ager, qui acceptu-"rus eſt Medicam, de cujus natura, "cum erit ſerenda, dicemus, iteran-"dus eſt, et, purgatis lapidibus, dili-"genter occandus. Et circa Mar-"tias Calendas, ſubacto ſicut in hor-"tis ſolo, formandae ſunt areae latae "pedibus decem, longae pedibus "quinquaginta, ita ut eis aqua mini-"ſtretur, et facile poſſint ex utraque "parte runcari. Tunc injecto anti-"quo ſtercore in Aprilem menſem "reſerventur paratae." With us a looſe ſandy ſoil ſeems to agree very well with it.

216. *Milio venit annua cura.*] This expreſſion of the *annual care* of millet is uſed by the Poet to ſhew that the Medick laſts many years, Pliny ſays it laſts thirty: "Tanta dos ejus "eſt, cum uno ſatu amplius quam "tricenis annis duret." Columella and Palladius ſay it laſts ten: "Exi-

"mia,

when the bright bull opens the year with his golden horns, Candidus auratis aperit cum cornibus annum

NOTES.

" mia, *ſays Columella*, eſt herba me- " dica, quod cum ſemel ſeritur, de- " cem annis durat." The words of Palladius are, " Quae ſemel ſeritur, " decem annis permanet." Seneca, in his eighty-ſixth Epiſtle, reproves our Poet, for placing the time of ſowing beans, medick, and millet in the ſame ſeaſon, and ſays he ſaw the farmers gathering beans, and ſowing millet about the latter end of June. Hence he takes occaſion to obſerve, that Virgil does not confine himſelf to truth, but only endeavours to divert his readers: " Virgilius noſter non " quid veriſſime, ſed quid decentiſ- " ſime, diceretur, adſpexit; nec a- " gricolas docere voluit, ſed legentes " delectare. Nam, ut omnia alia " transferam, hoc quod hodie mihi " neceſſe fuit reprehendere, aſcri- " bam:

" *Vere fabis ſatio eſt: tunc te quoque* " *Medica putres*
" *Accipiunt ſulci, et milio venit annua* " *cura.*

" An uno tempore iſta ponenda ſint: " et an utriuſque verna ſit ſatio, hinc " aeſtimes licet. Junius menſis eſt " quo tibi ſcribo, jam proclivus in " Julium. Eodem die vidi ſabam " metentes, milium ſerentes." But Virgil does not ſay that beans and millet are ſown preciſely at the ſame time. He ſays that beans are ſown in the ſpring, that is in February or March: and that millet is ſown when the ſun enters *Taurus*, that is, about the ſeventeenth of April, and when the dog ſets, that is, about the end of the ſame month. This agrees with what other authors have ſaid. Pliny ſays, millet is ſown before the riſing of the Pleiades, that is, according to Columella, before the ſeventh of May: " Frumenti ipſius totidem " genera per tempora ſatu diviſa. " Hyberna, quae circa vergiliarum " occaſum ſata terra per hyemem " nutriuntur, ut triticum, far, hor- " deum. Aeſtiva, quae aeſtate ante " vergiliarum exortum ſeruntur, ut " milium." Palladius ſays that in warm and dry countries, millet is ſown in March: " Calidis et ſiccis " regionibus panicum ſeremus, et mi- " lium;" but that in cold and wet places it is ſown in May: " Maio " menſe, locis frigidis, et humectis, " panicum ſeremus, et milium."

217. *Candidus auratis aperit cum cornibus annum Taurus.*] By the bull's opening the year Virgil means the ſun's entering into *Taurus*; which according to Columella, is on the ſeventeenth of April: " Decimo quin- " to calendas Maias ſol in Taurum " tranſitum facit." April is ſaid to have it's name *ab aperiendo*, whence the poet uſes the expreſſion *aperire annum*. Servius thinks this paſſage is not to be rendered *the bull opens the year with his golden horns*, but *the bull with golden horns opens the year*; becauſe the bull does not riſe with his horns, but with his back. La Cerda adheres to the former interpretation, and ſupports it with the authority of Manilius, who uſes an expreſſion ſomething like it, of the bull's bear-

ing

Taurus, et averſo cedens Canis occidit aſtro. *and the dog ſets, giving way to the backward ſign.*

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ing the ſun upon his horns. This Poet ſpeaks alſo of that ſign's beginning the labours of the ploughman: as this ſeems to have ſome relation to what Virgil has ſaid, I ſhall ſet down the whole paſſage:

"Taurus ſimplicibus donavit rura
" colonis:
"Pacatiſque labor veniet, patientia
" laudis,
"Sed terrae tribuet partus: ſummit-
" tit aratris
"Colla, jugumque ſuis poſcit cervi-
" cibus ipſe.
"Ille ſuis Phoebi portat cum corni-
" bus orbem,
"Militiam indicit terris et ſegnia
" rura.
"In veteres revocat cultus dux ipſe
" laboris,
"Nec jacet in ſulcis ſolvitque in pul-
" vere pectus.
"Seranos Curioſque tulit, facileſque
" per arva
"Tradidit, eque ſuo dictator venit
" aratro.
"Laudis amor, tacitae mentes, et
" corpora tarda
"Mole valent, habitatque puer ſub
" fronte cupido."

218. *Averſo cedens canis occidit aſtro.*] Servius ſays ſome read *averſo*, others *adverſo*. Pierius ſays it is *adverſo* in the Roman and Lombard manuſcripts: but *averſo* in others. In the Medicean, he ſays, it is *averſo incedens*. The King's, both Dr Mead's, and one of the Arundelian manuſcripts have *adverſo*. The other Arundelian, and the Cambridge manuſcript have *averſo*. The Bodleian has *verſo*. La Cerda and ſeveral of the old editors read *adverſo*. Heinſius, Ruaeus, and many others prefer *averſo*. The commentators are greatly divided about the meaning of this paſſage. Servius interprets it two different ways: if we admit *adverſo*, it is to be rendered *the dog with the adverſe conſtellation*, becauſe with the dog ariſes Sirius, who is *adverſe*, or injurious to mankind; if we admit *averſo*, *cum* muſt be underſtood, and the ſenſe will be, *when the dog giving place ſets with the backward ſign*, that is, the ſhip, which riſes backwards. Grimoaldus ſeems to underſtand it to mean that the dog is obſcured by the ſun when he enters *Taurus:* "Cum canis in ſcorpione
" conſtitutus propter tauri ſolem te-
" nentis vicinitatem occulitur et ob-
" ſcuratur." According to this interpretation, the ſun muſt be the *adverſum aſtrum*. La Cerda ſeems to adhere to the firſt interpretation of Servius: "Cum canis heliace occi-
" dit, qui habet aſtrum adverſum con-
" trariumque mortalibus." Ruaeus, according to Servius's ſecond interpretation, takes the ſhip to be the *averſum aſtrum:* but inſtead of underſtanding *cum*, with Servius, he takes *averſo aſtro* to be the dative caſe, governed of *cedens*. Thus the ſenſe will be *the dog ſets, giving place to the backward ſign, or ſhip*. I rather believe, that Virgil meant the

But if you work the ground for a wheat harveſt, At ſi triticeam in meſſem, robuſtaque farra

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bull by the *averſum aſtrum:* for that conſtellation is known to riſe backwards. Thus Manilius:

" Averſus venit in caelum."

It ſeems more natural to ſuppoſe that Virgil ſhould mean the bull, which he had juſt mentioned, than the ſhip, which he has not once named in the whole poem. Dryden tranſlates this paſſage:

" When with the golden horns, in full career,
" The bull beats down the barriers of the year;
" And Argos and the Dog forſake the northern ſphere."

Mr B—'s tranſlation is reconcilable with the ſenſe which I have propoſed:

" When with his horns the bull unbars the year;
" And frightn'd flies the dog, and ſhuns the adverſe ſtar."

Dr Trapp has followed Ruaeus:

" — — — When now with golden horns
" The ſhining bull unlocks the op'ning year,
" And, ſetting, to the ſhip the dog gives way."

The ſun enters Taurus, according to Columella, on the ſeventeenth of April, as I obſerved, at the beginning of this note. According to the ſame author, the dog ſets with the ſun, on the laſt day of the ſame month: " Pridie calendas Maias canis ſe ve" ſpere celat." Pliny ſays, that according to the Boeotians and Athenians, it is on the twenty-ſixth of April, but, according to the Aſſyrians, on the twenty-ninth: " Sexto " calendas Maii Boeotiae et Atticae " canis veſperi occultatur, ſidicula " mane oritur: quinto calendas Aſ" ſyriae Orion totus abſconditur, ter" tio autem canis."

219. *Triticeam in meſſem.*] The *triticum* of the ancients was not our common or lammas wheat, but a bearded ſort. Hence *ariſta*, which ſignifies the *beard*, is often uſed by the Poets for *wheat:* but it would be too violent a figure to put the *beard* for *corn*, which has no beard at all. Cicero, in his *Cato major*, ſpeaking of the pleaſures of huſbandmen, gives a beautiful deſcription of the growth of corn, and mentions the beard as a paliſade, to defend the grain: " Me " quidem non fructus modo, ſed etiam " ipſius terrae vis, ac natura delec" tat: quae cum gremio mollit ac " ſubacto ſemen ſparſum accepit: " primum occaecatum cohibet: ex " quo occatio, quae hoc efficit, no" minata eſt: deinde tepefactum va" pore, et complexu ſuo, diffundit, " et elicit herbeſcentem ex eo viri" ditatem: quae nixa fibris ſtirpium, " ſenſim adoleſcit, culmoque erecta " geniculato, vaginis jam quaſi pube" ſcens includitur, e quibus cum e" merſerit, fundit frugem, ſpicae or" dine ſtructam, et contra avium " minorum

Exercebis humum, ſoliſque inſtabis ariſtis :
Ante tibi Eoae Atlantides abſcondantur,

and for ſtrong ſpelt, and labour only for the bearded ears, let the morning Pleiades firſt be hidden,

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" minorum morſum munitur vallo " ariſtarum." I ſhall add another proof, that the *triticum* was bearded: all the ſtatues and medals of Ceres, that ever I ſaw, have no other corn repreſented on them than that which is bearded.

Farra.] See the note on *Farra*, ver. 73.

220. *Ariſtis. Ariſta* is the beard of corn: " Spica ea, quae mutilata " non eſt, in ordeo et tritico, tria ha- " bet continentia, granum, glumam, " ariſtam: et etiam primitus cum " ſpica oritur vaginam. Granum " dictum quod eſt intimum ſolidum: " gluma, qui eſt folliculus ejus: ari- " ſta, quae, ut acus tenuis, longa " eminet e gluma; proinde ut grani " theca ſit gluma, apex ariſta. —— " Ariſta dicta quod areſcit prima." *Varro de Re Ruſt. lib.* 1. *cap.* 48.

221. *Eoae Atlantides abſcondantur.*] Atlas had ſeven daughters by Pleione. Their names, according to Aratus, are Alcyone, Merope, Celaeno, Electra, Sterope, Taygete, and Maia;

Ἀλκυόνη, Μερόπητε, Κελαινώ τ', Ἠλεκτρητε,
Καὶ Στεροπὴ, καὶ Ταϋγέτη, καὶ ποότια Μαῖα.

See the note on ver. 138.

By the epithet *Eoae*, Virgil does not mean *ſetting in the eaſt*, as ſome have imagined, but in the morning, at ſun riſing: that is, when the Pleiades go down below our weſtern horizon, at the ſame time, that the ſun riſes above our eaſtern horizon. Heſiod, according to Pliny, computed this to be at the autumnal equinox: Thales, twenty-five days after, Anaximander twenty-nine, and Euctemon forty-eight: " Occaſum ma- " tutinum Vergiliarum Heſiodus, " nam hujus quoque nomine extat " Aſtrologia, tradidit fieri, cum ae- " quinoctium autumni conficeretur, " Thales XXV die ab aequinoctio, " Anaximander XXIX, Euctemon " XLVIII." Columella, in the ſecond chapter of his eleventh book, ſays they begin to ſet at ſun-riſing, on the 21ſt of October: " Duode- " cimo Calendas Novembris ſolis ex- " ortu Vergiliae incipiunt occidere." In the eighth chapter of his ſecond book, he comments on this very paſſage of Virgil. He there ſays the Pleiades ſet on the thirty-firſt day after the autumnal equinox, which happens on the twenty-third of September: wherefore the time of ſowing wheat muſt be underſtood to be ſix and forty-days from the ſetting of the Pleiades, which is before the twenty-fourth of October, to the time of the winter ſolſtice. " Abſconduntur " autem altero et trigeſimo die poſt " autumnale aequinoctium, quod fere " conficitur nono calendas Octobris, " propter quod intelligi debet tritici " ſatio dierum ſex, et quadraginta ab " occaſu vergiliarum, qui fit ante " diem nonam calendarum Novem- " bris, ad brumae tempora." I believe

and let the Gnoſſian ſtar of the blazing crown emerge, before you commit the due ſeeds to the furrows, and before you haſten to truſt the hope of the year to the unwilling earth.

Gnoſiaque ardentis decedat ſtella coronae,
Debita quam ſulcis committas ſemina, quamque
Invitae properes anni ſpem credere terrae.

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lieve inſtead of *ante diem nonam*, we ſhould read *ad diem nonam*; for the ninth of the calends of November, which is the twenty-fourth of October, is exactly one and thirty days after the time, which Columella fixes for the autumnal equinox: and from the twenty-fourth of October, there are juſt ſix and forty days to the twenty-fourth of December, which he reckons to be the winter ſolſtice: "Nono calendas Januarii "brumale ſolſtitium, ſicut Chaldaei "obſervant." According to Pliny the winter ſolſtice is December the twenty-fifth.

222. *Gnoſiaque ardentis decedat ſtella coronae.*] *Gnoſus* is a city of Crete, where Minos reigned, the father of Ariadne, who was carried away by Theſeus, and afterwards deſerted by him in the iſland of Naxos, where Bacchus fell in love with her and married her. At the celebration of their nuptials, all the gods made preſents to the bride; and Venus gave her a crown, which Bacchus tranſlated into the heavens and made a conſtellation. One of the ſtars of this conſtellation is brighter than the reſt, and riſes before the whole conſtellation appears. Thus Columella reckons the bright ſtar to riſe on the eighth of October, and the whole conſtellation on the thirteenth or fourteenth: "Octavo Idus Octobris co-"ronae clara ſtella exoritur. — Ter-"tio et pridie Idus Octobris corona "tota mane exoritur." Pliny tells us, that, according to Caeſar, the bright ſtar riſes on the eighth of October, and the whole conſtellation on the fifteenth; "Octavo Idus Octo-"bris Caeſari fulgens in corona ſtella "oritur. —— Idibus corona tota." Aratus mentions the crown of Ariadne being placed in the heavens by Bacchus:

Αὐτοῦ κἀκεῖνος στέφανος, τὸν ἀγαυὸς ἔθηκε
Σεμνὴ ἔμεναι Διόνυσος, ἀποιχομένης Ἀριάδνης,
Νώτῳ ὑποστρέφεται κεκμηκότος εἰδάλοιο
Νώτῳ μὲν στέφανος πελάει.

Manilius has mentioned the ſuperior brightneſs of one of theſe ſtars.

"At parte ex alia claro volat orbe "corona
"Luce micans varia, nam ſtella vin-"citur una
"Circulus in medio radians, quae "proxima fronte
"Candidaque ardenti diſtinguit lu-"mina flamma
"Gnoſia deſertae fulgent monumen-"ta puellae."

I have tranſlated *decedat*, *emerge*, becauſe the commentators agree, that Virgil means by that word the heliacal riſing of the crown; that is, when the conſtellation, which before had been obſcured by the ſuperior light

Multi ante occaſum Maiae coepere: ſed illos 225 *Many have begun before the ſetting of Maia: but the*

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of the ſun, begins to depart from it, and to appear in the eaſtern horizon before ſun riſing. I muſt own I have ſome doubt about this interpretation; becauſe Virgil never uſes *decedere*, when applied to the ſun, but for the ſetting of it. In the firſt Eclogue we find:

" Et ſol creſcentes *decedens* duplicat
" umbras:

in this Georgick:

" — Emenſo cum jam *decedet*
" Olympo:"

and in the fourth Georgick:

" Te veniente die, te *decedente* canebat."

Therefore as *decedere* does ſignify to ſet, the Poet ſhould rather ſeem to mean the heliacal ſetting of the conſtellation, than the heliacal riſing of it. Pliny would have the heliacal riſing to be called emerſion, and the heliacal ſetting to be called occultation: " Aut enim adventu ſolis occultantur ſtellae et conſpici deſinunt, aut ejuſdem abſceſſu proferunt ſe. Emerſum hoc melius quam exortum conſuetudo dixiſſet: et illud occultationem potius quam occaſum." One of Dr Mead's manuſcripts has *deſcendat* inſtead of *decedat*, which is manifeſtly wrong. Dryden however has tranſlated it in that ſenſe;

" And the bright Gnoſian diadem
" downward bend."

Mr B —— has criticiſed on this line of Dryden, and ſeems to underſtand the Poet to mean the heliacal ſetting of the crown: " Mr Dryden in this " place, and in many others hereafter, diſcovers his little knowledge " of the loweſt degree of Aſtronomy. Ariadne's crown does not " bend downward, at the time Virgil " mentions, but riſes with the ſun; " and as the ſun's great light ſoon " makes that ſtar imperceptible, this " Virgil very poetically deſcribes by

" *Gnoſſiaque ardentis decedat ſtella*
" *coronae.*"

But this learned Gentleman, in his tranſlation of this very paſſage, has repreſented the Poet as ſpeaking of the heliacal riſing:

" Firſt let the ſiſters in the morn go
" down.
" And from the ſun retire the Gnoſ-
" ſian crown."

225. *Ante occaſum Maiae.*] Maia is one of the Pleiades: the Poet puts a part for the whole. He ſpeaks here againſt ſowing too early: and we are informed by Columella, that it was an old proverb amongſt the farmers, that an early ſowing often deceives our expectation, but ſeldom a late one: " Vetus eſt agricolarum pro-
" verbium, maturam ſationem ſaepe

expected crop has deceived them with empty ears. But if you would sow either tares, or mean kidney-beans, and do not despise the care of the Egyptian lentil: the setting of Bootes will give you no obscure direction.

Expectata seges vanis elusit aristis.
Si vero viciamque seres, vilemque faselum,
Nec Pelusiacae curam aspernabere lentis;
Haud obscura cadens mittet tibi signa Bootes.

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" decipere solere, seram nunquam, " quin mala sit."

226. *Aristis.*] See the notes on ver. 219 and 220. The King's, the Bodleian, one of the Arundelian, and both Dr Mead's manuscripts have *avenis*. The other Arundelian, and the Cambridge manuscript have *acervis*. Pierius says the Roman manuscript has *illusit aristis*, and some others *elusit aristis*. But he prefers *avenis*, as it is in the Medicean copy, because *avena* is a degeneracy of corn. Heinsius reads *aristis*: which I take to be the true reading: because I do not find that any ancient writer has ascribed the growth of wild oats to the early sowing of corn. Besides *vanis avenis*, sounds too like a jingle to agree with the style of Virgil. It must be confessed however, that there is a passage in Tibullus, something like this, which seems to countenance the reading of *avenis*:

" Neu seges eludat messem fallacibus " herbis."

227. *Vilem faselum.*] The kidney beans are said to have been very common among the Romans: and therefore the Poet is thought to have given them the epithet of vile, mean, or common. He might use this epithet perhaps, because they might be sown in any sort of soil; as Pliny tells us. This author tells us also, that the Romans eat the seeds in the shells, as we do now: " Siliquae —— faseo- " lorum cum ipsis manduntur granis. " Serere eos qua velis terra licet ab " Idibus Octobris in calendas No- " vembris."

228. *Pelusiacae lentis.*] *Pelusium* is a town of Egypt, which gives name to one of the seven mouths of the Nile. He calls the Lentil Pelusian, or Aegyptian, because the best are said to grow in that country.

Bootes.] This is a northern constellation, near the tail of the Great Bear. Arcturus, as has been already observed, is a part of this constellation. Thus Aratus:

Ἐξόπιθεν δ' ἑλίκης φέρεται ἐλάσσονι εἰκὼς
Ἀρκτοφύλαξ, τόν ῥ' ἄνδρες ἐπικλείουσι βοώτην,
Οὕνεχ' ἁμαξαίης ἐπαφώμενος ἕλκεται ἄρκτου
Καὶ μάλα πᾶς ἀρίδηλος· ὑπὸ ζώνῃ δὲ οἱ αὐτός
Ἐξ ἄλλων ἀρκτοῦρος ἑλίσσεται ἀμφὶ δὲν ἀσπίς.

The time of the setting of Arcturus, according to Columella, is on the twenty-ninth of October: " Quarto " calendas Novembris Arcturus ves- " pere occidit." Let us see now how far the other ancient writers agree with our Poet. As for vetches or tares, Columella mentions two times of sowing them; the first for fodder, about the time of the autumnal equi-

Incipe, et ad medias ſementem extende pruinas. 230
Idcirco certis dimenſum partibus orbem

Begin and extend your ſowing time to the middle of the froſts. For this purpoſe the golden ſun governs the orb of the world divided into certain parts,

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nox, the ſecond for ſeed, about January: "Viciae autem duae ſationes "ſunt. Prima quam pabuli cauſa "circa aequinoctium autumnale ſeri- "mus, ſeptem modios ejus in unum "jugerum. Secunda quae ſex mo- "dios, menſe Januario, vel etiam "ſerius jacimus, ſemini progeneran- "do." The firſt of theſe times is about a month ſooner than the acronical ſetting of Arcturus: that is, when Arcturus ſets with the ſun. The ſecond time Virgil has expreſſed, by adviſing the ſowing time to be extended to the middle of the froſt. The middle of winter, according to Columella, is on the fourth of January: "Pridie nonas Januarii "media hyems." Pliny mentions three ſeaſons: the firſt about the ſetting of Arcturus, when they are deſigned for ſeed: the ſecond in January: the third in March, for fodder: "Sationis ejus tria tempora: "circa occaſum Arcturi, ut Decem- "bri menſe paſcat, tunc optime ſeri- "tur in ſemen. Secunda ſatio menſe "Januario eſt: noviſſima Martio, "tum ad frondem utiliſſima." The firſt of theſe times is the ſame with that which Virgil mentions. The ſecond agrees with Columella. The third ſeems not to have been mentioned by the Poet: unleſs we may ſuppoſe that by the ſetting of Bootes, he deſigned to expreſs both the acronical and the coſmical ſetting of Arcturus. The coſmical ſetting, that is, the ſetting at ſun-riſing, of Arcturus then happened in March. Palladius follows Columella; for he mentions September as the firſt time of ſowing: "nunc viciae prima ſatio eſt; "& faeni graeci cum pabuli cauſa "ſeruntur:" and January, as the other time: "hoc menſe ultimo, col- "ligendi ſeminis cauſa, non pabuli "ſecandi, vicia ſeritur." As for kidney beans, I think, Palladius alone has mentioned the time of ſowing them, which he ſettles to be from the beginning to the middle of October, which is about a fortnight ſooner than the time preſcribed by Virgil: "Sere- "mus ſiſamum uſque ad Idus Octo- "bres, et faſelum." As for Lentils they all agree that November is the time; only Columella adds, that there is a ſecond ſeaſon in February: "Sationes ejus duas ſervamus, alte- "ram maturam per mediam ſemen- "tim, ſeriorem alteram menſe Fe- "bruario." Pliny's words are: "Ex "leguminibus autem Novembri ſe- "runtur lens, et in Graecia piſum." Palladius, under the month of November, ſays: "Nunc ſeritur prima "lenticula."

230.] After this line, in one of the Arundelian manuſcripts is added,

"*Tempus humo tegere, et jamdudum*
"*incumbere aratris.*"

which is a repetition of ver. 213. It is obſervable, that this very manuſcript, in the proper place of this verſe, has *raſtris* inſtead of *aratris*.

231. *Idcirco &c.*] In theſe lines the

parts, thro' twelve conſtellations. Five zones go round the heavens, of which one is always

Per duodena regit mundi Sol aureus aſtra. 232
Quinque tenent caelum Zonae: quarum una coruſco

NOTES.

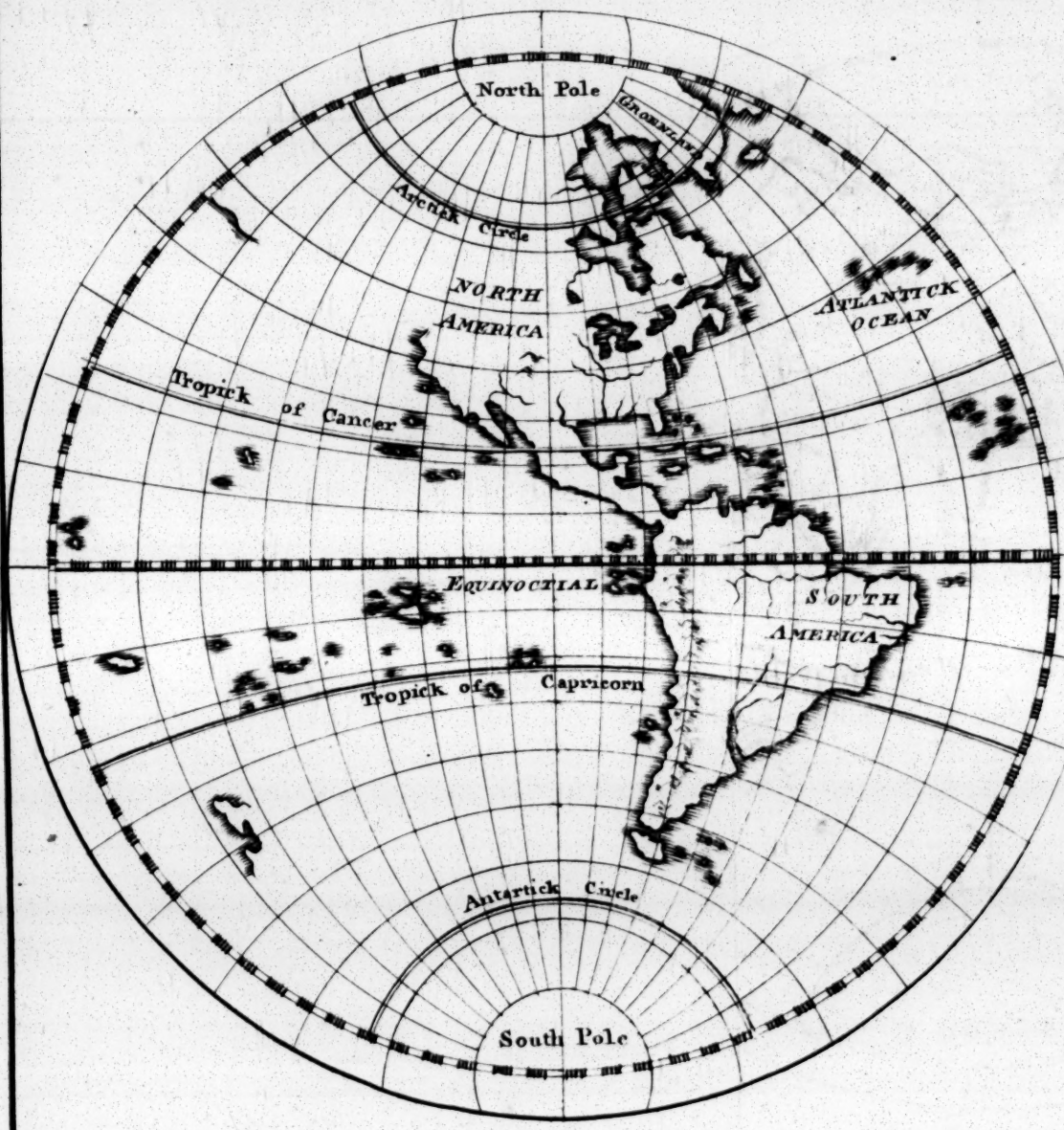
Poet, having, in honour of agriculture, ſuppoſed the ſun to make his annual journey, for the ſake of that art, takes occaſion to deſcribe the five Zones, the Zodiack, the Northern Pole, and the Antipodes, in a moſt beautiful and poetical manner.

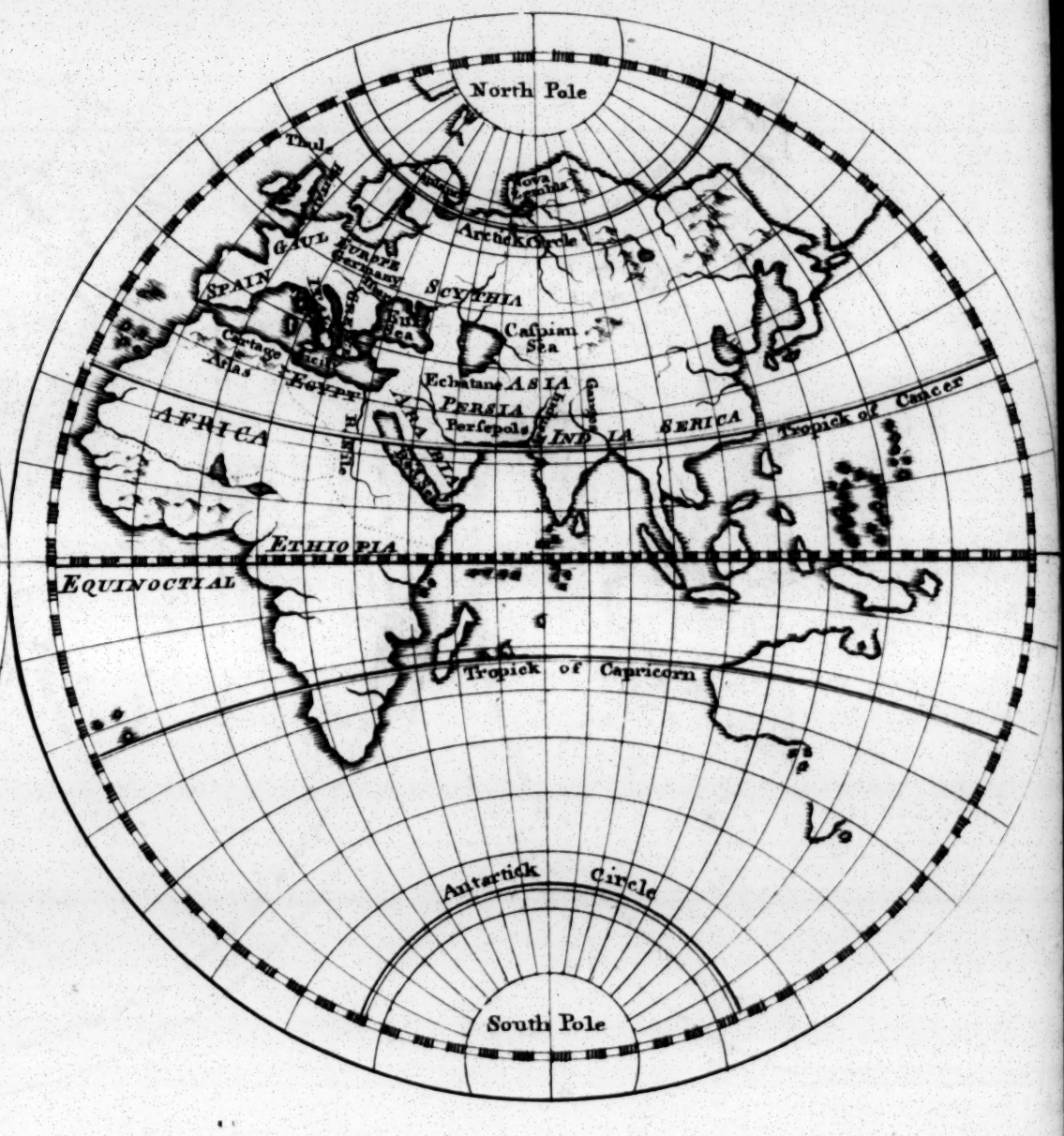
232. *Mundi.*] The commentators are much divided about the interpretation of this paſſage. The moſt general opinion is that *mundi* follows *aſtra*; which makes the ſenſe to be this: *the ſun governs the earth thro' twelve couſtellations of the world.* Mr B—— contends that *mundi* ſhould follow *Sol*; and ſo renders it *the golden Sun of the world.* "Idcirco, *ſays* "*he*, ſol aureus mundi (as in the be- "ginning of this book, clariſſima "mundi lumina) regit orbem [ſuum] "dimenſum certis partibus, per duo- "dena aſtra." Thus, according to Mr B—— *orbem* ſignifies the *courſe of the ſun*; according to the general opinion, it is the globe of the earth. Ruaeus places *mundi* after *aſtra*, in his interpretation: Dr Trapp ſays, "it may relate either to *orbem* or "*aſtra:* rather to the latter." I believe we muſt read *orbem mundi*, and underſtand it of the turning round of the heavens. We have thoſe words uſed in this ſenſe in Manilius:

"—— Nunc ſidera ducit,
"Et rapit immenſum *mundi* revolu-
"bilis *orbem.*"

According to the ancient philoſophy, the earth is placed in the centre of the world, and the heavens turn round it once in four and twenty hours. Thus Pliny: "Formam ejus in ſpeciem "*orbis* abſoluti globatam eſſe, no- "men in primis et conſenſus in e "mortalium, orbem appellantium, "ſed et argumenta, rerum docent... "Hanc ergo formam ejus, aeterna "et irrequieto ambitu inenarrabili "celeritate, vigintiquatuor horarum "ſpatio circumagi ſolis exortus et "occaſus haud dubium reliquere... "Nec de elementis video dubitari "quatuor ea eſſe. Ignium ſummum, "inde tot ſtellarum collucentium il- "los oculos. Proximum ſpiritus, "quam Graeci noſtrique eodem vo- "cabulo aëra appellant. Vitalem "hunc, et per cuncta rerum meabi- "lem, totoque conſertum: hujus v "ſuſpenſam, cum quarto aquarum "elemento, librari medio ſpatio tel- "lurem. . . . Inter hanc caelumque "eodem ſpiritu pendent, certis di- "creta ſpatiis, ſeptem ſidera, quae a "inceſſu vocamus errantia, quum er- "rent nulla minus illis: eorum me- "dius Sol fertur ampliſſima magni- "tudine ac poteſtate: nec temporum "modo terrarumque, ſed ſiderum "etiam ipſorum caelique rector "Hunc mundi eſſe totius animum "ac planius mentem, hunc princi- "pale naturae regimen ac numen "credere decet opera ejus aeſtiman- "tes."

233. *Quinque tenent caelum Zonae.* This deſcription of the five Zones is thought to be taken from Eratoſthenes. I ſhall ſet down his words


North Pole
GREENLAND
Arctick Circle
NORTH
AMERICA
ATLANTICK
OCEAN
Tropick of Cancer
EQUINOCTIAL
SOUTH
AMERICA
Tropick of Capricorn
Antartick Circle
South Pole


North Pole
Thule
Arctick Circle
GAUL
SPAIN
Europe
Germany
SCYTHIA
Caspian Sea
Carthage
Atlas
Ecbatane
ASIA
PERSIA
Perſepolis
INDIA
SERICA
Tropick of Cancer
AFRICA
ETHIOPIA
EQUINOCTIAL
Tropick of Capricorn
Antartick Circle
South Pole

B. Cole sculp.

Semper ſole rubens, et torrida ſemper ab igni:
Quam circum extremae dextra laevaque trahuntur,
Caerulea glacie concretae atque imbribus atris. 236

red with the bright ſun, and always glowing with fire: on each ſide of which to right and left two others are drawn, ſtiff with blue ice and dark ſhowers.

NOTES.

as I find them quoted by Fulvius Urſinus, and la Cerda.

Πέντε δὲ οἱ ζῶναι περιηγέες ἐσπείρηνται,
Αἱ δύο μὲν γλαυκοῖο κελαινότεραι κυάνοιο.
Ἡ δὲ μία φαρμήτε, καὶ ἐκ πυρὸς εἶναι ἐρυθρὴ,
Τυπτομένη φλογμοῖσιν, ἐπεί ῥα ἐμοῖραν ὑπ' αὐτὴν
Κεκλιμένοι ἀκτῖνες ἀειθερέες πυρόωσιν.
Αἱ δὲ δύο ἑκάτερθε πόλοιο περιπεπηγυῖαι
Αἰεὶ χρυμαλέαι, ἀιεὶ δ' ὕδατι μογεουσαι,
Οὐ μὲν ὕδωρ, ἀλλ' αὐτος ἀπ' οὐρανόθεν χρύσαλλος
Κεῖται ἀναπέσχε περίψυκτος δὲ τέτυκται.
Ἀλλὰ τὰ μὲν χερσαῖα, καὶ ἀμβατὰ ἀνθρωποῖσιν
Δειαὶ δ' ἄλλαι ἔασιν ἐναντίαι ἀλλήλαισιν
Μεσσηγὺς θέρεός τε καὶ ὑετίου χρυσαλλου.

Under the *torrid* or *burning* zone lies that part of the earth, which is contained between the two tropicks. This was thought by the ancients to be uninhabitable, becauſe of the exceſſive heat; but later diſcoveries have ſhewn it to be inhabited by many great nations. It contains a great part of Aſia, Africa, and South America. Under the two *frigid* or cold zones lie thoſe parts of the earth, which are included within the two polar circles, which are ſo cold, being at a great diſtance from the ſun, as to be ſcarce habitable. Within the arctic circle, near the north pole, are contained Nova Zembla, Lapland, Groenland, *&c.* Within the antartic circle near the ſouth pole, no land has yet been diſcovered: tho' the great quantities of ice found there make it probable that there is more land near the north, than the ſouth pole. Under the two temperate zones are contained thoſe parts of the globe, which lie between the tropicks, and polar circles. The temperate zone, between the arctic circle and the tropick of Cancer, contains the greateſt part of Europe and Aſia; part of Africa, and almoſt all north America. That between the antartic circle and the tropick of Capricorn contains part of ſouth America, or the Antipodes.

234.] The old Nurenberg edition has *eſt* after *igni*.

236. *Caerulea*] Pierius ſays it is *caeruleae*, in moſt of the ancient copies: and that it was *cerulee* in the Medicean copy, but had been altered to *cerulea*. One of the Arundelian manuſcripts has *caeruleae*. If this reading be admitted, we muſt alter the pointing thus:

"Quam circum extremae, dextra
"laevaque trahuntur
"Caeruleae: glacie concretae atque
"imbribus atris."

Between theſe and the middle zone two are granted to weak mortals by the bounty of the gods. A path is cut between them for the oblique courſe of the ſigns to turn in. As the world is elevated at Scythia and the Riphaean hills, ſo it is depreſſed at the ſouth of Lybia. One pole always appears above our heads; but the other dark Styx, and the infernal ghoſts ſee under their feet.

Has inter mediamque duae mortalibus aegris
Munere conceſſae divûm. Via ſecta per ambas,
Obliquus qua ſe ſignorum verteret ordo.
Mundus ut ad Scythiam Riphaeaſque arduus arces
Conſurgit, premitur Lybiae devexus in auſtros,
Hic vertex ſemper nobis ſublimis; at illum
Sub pedibus Styx atra videt, Manesque profundi.

NOTES.

So *glacie concretae atque imbribus atris* muſt be underſtood as the cauſe, that theſe zones are blue. Pierius farther obſerves, that ſome manuſcripts have *caeruleae et glacie*; which reading, tho' he does not approve, yet he thinks it a confirmation of *caeruleae*. In the King's manuſcript it is *caerulea et glacie*.

238. *Munere conceſſae divûm. Via ſecta per ambas, obliquus qua ſe ſignorum verteret ordo.*] So I point this verſe with Heinſius: moſt of the editors have a comma, or a ſemicolon after *divûm*. Here the Poet deſcribes the Zodiack, which is a broad belt ſpreading about five or ſix degrees on on each ſide of the Ecliptick line, and contains the twelve Conſtellations or Signs. They are *Aries*, *Taurus*, *Gemini*, *Cancer*, *Leo*, *Virgo*, *Libra*, *Scorpio*, *Sagittarius*, *Capricornus*, *Aquarius*, *Piſces*. The Ecliptick line cuts the Equinctial obliquely in two oppoſite points, whence the Poet calls the Zodiack *obliquus ſignorum ordo*. It traverſes the whole torrid Zone, but neither of the temperate Zones; ſo that *per ambas* muſt mean *between*, not *thro'* them. Thus preſently after, ſpeaking of the Dragon, he ſays it twines *per duas Arctos*: now that conſtellation cannot be ſaid to twine *thro'* the two Bears, but between them. The Zodiack is the annual path of the ſun, thro' each ſign of which he paſſes in about the ſpace of a month. He is ſaid to be in one of thoſe ſigns, when he appears in that part of the heavens, where thoſe ſtars are, of which the ſign is compoſed.

240. *Mundus ut ad Scythiam &c.*] He ſpeaks here of the two poles of the world. He ſays the north pole is elevated, becauſe that only is viſible in theſe parts of the earth: and for the ſame reaſon he ſpeaks of the ſouth pole, as being depreſſed. Theſe lines ſeem to be an imitation of Aratus:

Καὶ μὶν πειραίνουσι δύω πόλοι ἀμφοτέρωθεν
Ἀλλ' ὁ μὲν οὐκ ἐπιόπτος, ὁ δ' ἀντίος ἐκβορέαω,
Ὑψόθεν ὠκεανοῖο. δύω δὲ μὶν ἀμφὶς ἔχουσαι
Ἄρκτοι ἅμα τροχόωσι, τὸ δὴ καλέονται ἅμαξαι.

The ancient Scythia was the moſt northern part of the known world; being what we now call Muſcovy, and the Muſcovite Tartary. Lybia is an ancient name for Africa, the ſouthern part of which reaches to the tropick of Capricorn.

244. *Maximus*

Maximus hic flexu ſinuoſo elabitur Anguis
Circum, perque duas in morem fluminis Arctos,
Arctos Oceani metuentes aequore tingi.
Illic, ut perhibent, aut intempeſta ſilet nox
Semper, et obtenta denſantur nocte tenebrae;

At the north pole the vaſt Dragon twines with a winding courſe, and after the manner of a river, between the two Bears, the Bears that fear to be dipped in the waters of the Ocean. At the ſouth pole, either, as ſome report, ſtill night dwells in eternal ſilence, and thickens the gloomy darkneſs;

NOTES.

244. *Maximus hic flexu &c.*] Theſe lines alſo are an imitation of Aratus:

Τὰς δὲ δὶ ἀμφοτέρας, ὅτιν ποταμοῖο ἀπορρώξ,
Εἱλεῖται μέγα θαῦμα, δράκων, περὶ τ' ἀμφιτ' ἐαγὼς
Μυρίος. αἱ δ' ἄρα οἱ σπείρης ἑκάτερθε φύονται
Ἄρκτοι, κυανέου πεφυλαγμέναι ὠκεανοῖο.

This deſcription of the Dragon winding, like a river, at the north pole, between the two Bears, is no leſs juſt than beautiful. One of the Arundelian manuſcripts has *labitur*.

246. *Arctos Oceani metuentes aequore tingi.*] "I beg leave, *ſays Mr* "*B*——, to ſuppoſe, that this line "cannot be of Virgil's writing, but "that it is ſlid into the text from "the marginal note of ſome Gram-"marian or other. There is ſuch a "jingle betwixt *oceani* and *tingui*, "and the ſenſe, if any ſenſe at all "can be affixed to it, is ſo forced, "that it ſeems to me not in any wiſe "to belong to the author of the "Georgicks." For my part, I ſee no reaſon to queſtion the authority of this verſe: nor is it left out in any manuſcript, or printed edition, that I have ſeen. Virgil, no doubt, had in his view Homer's deſcription of the northern conſtellations on the ſhield of Achilles; to which he has more than once alluded:

Πληϊάδας θ', ὑάδας τε, τό τε σθένος Ὠρίωνος.
Ἄρκτον θ', ἣν καὶ ἅμαξαν ἐπίκλησιν καλέουσιν,
Ἥτ' αὐτοῦ στρέφεται, καὶ τ' Ὠρίωνα δοκεύει.
Οἴη δ' ἄμμορός ἐστι λοετρῶν ὠκεανοῖο.

"The Pleiads, Hyads, with the nor-
"thern team;
"And great Orion's more refulgent
"beam;
"To which, around the axle of the
"ſky,
"The bear revolving, points his gol-
"den eye,
"Still ſhines exalted on th' aetherial
"plain,
"Nor bathes his blazing forehead in
"the main."

Mr POPE.

One of the Arundelian manuſcripts has *mergi* for *tingi*.

247. *Illic, ut perhibent, aut intempeſta ſilet nox.*] Virgil alludes, in this paſſage, to that doctrine of Epicurus, that the ſun might poſſibly revive and periſh every day, if which opinion be admitted, there can be no Antipodes, nor can the ſun go to light another hemiſphere. This opi-

or elſe Aurora returns from us to them, and brings back the day: and when the ſun firſt riſing breathes on us with his panting horſes, there bright Veſper lights up the late fires.

Aut redit a nobis Aurora, diemque reducit:
Noſque ubi primus equis oriens afflavit anhelis,
Illic ſera rubens accendit lumina Veſper.

NOTES.

nion of Epicurus is to be found in his epiſtle to Pythocles, preſerved by Diogenes Laërtius: Ἐν τοῖς περὶ φύσεως βιβλίοις δείκνυμεν, ἀνατολὰς καὶ δύσεις ἡλίου καὶ σελήνης καὶ τῶν λοιπῶν ἄστρων, καὶ κατὰ ἀνάλειψιν γενέσθαι δύνασθαι καὶ κατὰ σβέσιν. The reader cannot but obſerve how juſtly this verſe expreſſes the ſtill ſilence of the night. Mr B—— has been more careful to preſerve this beauty, than any other of the tranſlators:

"There, as they ſay, or reſts the ſoft,
"ſtill night."

249. *Aut redit a nobis Aurora.*] Here he propoſes the contrary doctrine: that the ſun goes to light another hemiſphere, when he leaves our horizon. This is not inconſiſtent with the Epicurean philoſophy: for we ſee, in the preceding note, that Epicurus propoſes the other opinion, only as a poſſibility; and Lucretius mentions both opinions:

"At nox obruit ingenti caligine terras,
"Aut ubi de longo curſu Sol extima caeli
"Impulit, atque ſuos efflavit languidus ignes
"Concuſſos, itere, et labefactos aëre multo:
"Aut quia ſub terras curſum convertere cogit
"Vis eadem, ſupra terras quae pertulit orbem,
And day may end, and tumble down the weſt,
And ſleeply night fly ſlowly up the eaſt;
Becauſe the ſun having now perform'd his round,
And reach'd with weary flames the utmoſt bound
Of finite heav'n, he there puts out the ray,
Weary'd and blunted all the tedious day
By hindring air, and thus the flames decay.
Or elſe that conſtant force might make it move
Below the earth, which whirl'd it round above.

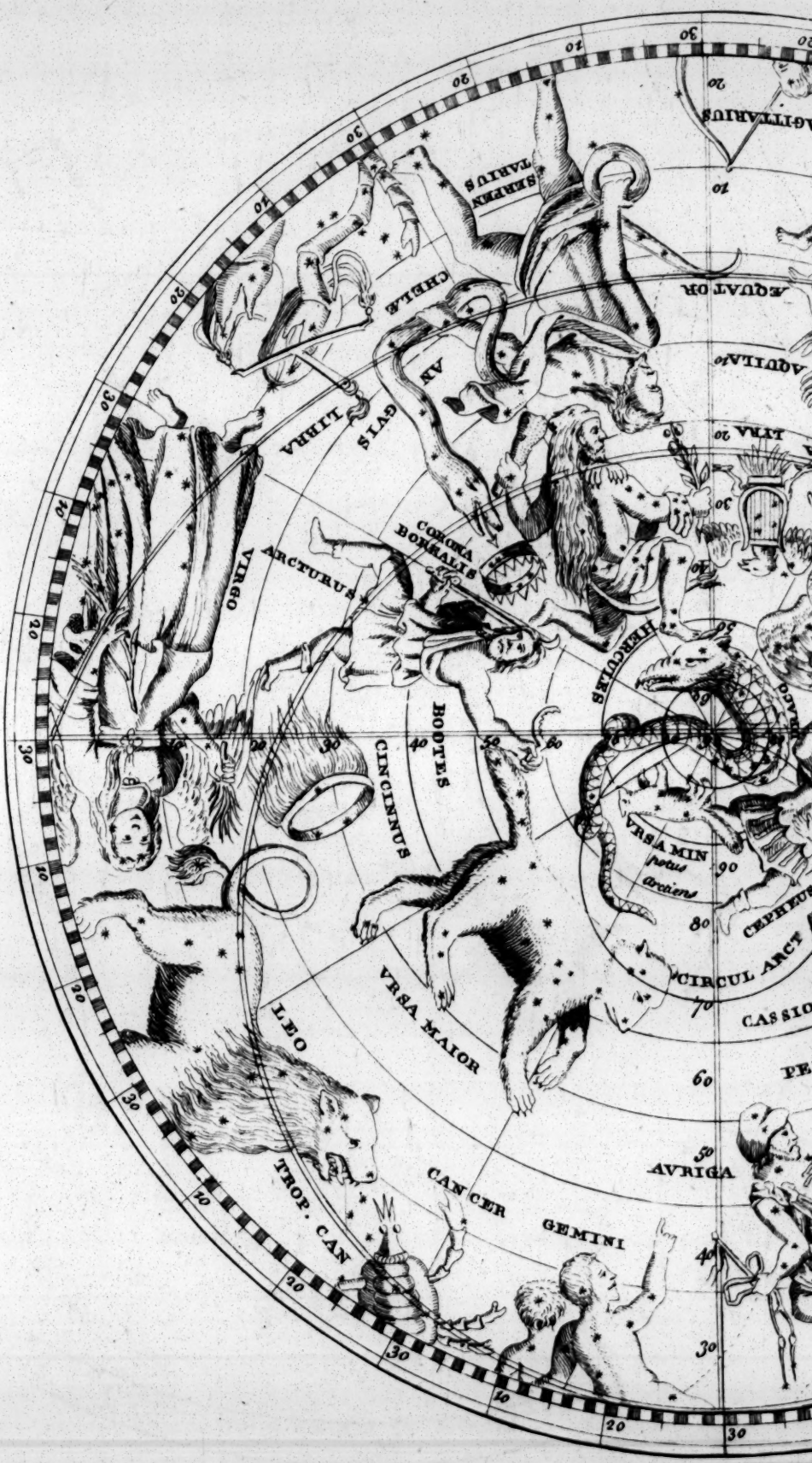
CREECH.

250. *Primus equis oriens afflavit anhelis.*] Some interpret this of the morning; as if it referred to *Aurora*, juſt mentioned: but the gender of *primus* is a ſufficient argument againſt this interpretation. I take *Sol* to be underſtood; as it muſt in the fifth Aeneid: where we have the ſame words, without any mention of *Aurora*:

"Jamque vale: torquet medios nox
"humida curſus,
"Et me ſaevus equis oriens afflavit
"anhelis."

251. *Accendit lumina Veſper.*] Virgil is commonly underſtood to ſpeak here of *lighting candles*: becauſe *Veſper*, or the evening ſtar, is the fore-

runner


SAGITTARIUS
SAGITTARIUS
AQUILA
LYRA
CHELAE
SCORPIUS
LIBRA
VIRGO
CORONA BOREALIS
ARCTURUS
HERCULES
BOOTES
CINCINNUS
VRSA MINOR
Polus Arctici
CEPHEUS
CIRCUL ARCT
CASSIOPEA
VRSA MAIOR
LEO
AVRIGA
CANCER
GEMINI
TROP. CAN

CAPRICORN
AQUARIUS
ANTINOUS
DELPHINUS
PEGASUS
PISCES
ANDROMEDA
ARIES
TRIANGULUS
PERSEUS
CASSIOPEA
CEPHEUS
TAURUS
HEEDI

B. Cole. Sculp.

Hinc tempeſtates dubio praediſcere caelo
Poſſumus: hinc meſſiſque diem, tempuſque ſerendi;
Et quando infidum remis impellere marmor
Conveniat; quando armatas deducere claſſes,
Aut tempeſtivam ſylvis evertere pinum.
Nec frûſtra ſignorum obitus ſpeculamur et ortus,
Temporibuſque parem diverſis quatuor annum.

Hence we are able to foreſee ſtorms in doubtful weather; hence we know the time of harveſt and the ſeaſon of ſowing; and when it is proper to cut the faithleſs ſea with oars; when to draw out the armed fleets, or to fell the pine-tree in the woods in a proper ſeaſon: nor is it in vain that we obſerve the ſetting and riſing of the ſigns, and the year divided equally into four different ſeaſons.

NOTES.

runner of the night. This is ſo low an idea, that I cannot think it ever entred into the mind of our Poet. To conclude ſo ſublime a piece of poetry with the mention of lighting candles, would be a wretched anti-climax. Surely Virgil ſtill keeps amongſt the heavenly bodies, and as *Veſper* is the firſt ſtar that appears, he deſcribes him poetically, as lighting up the reſt. In other places this ſtar is called *Heſperus*.

252. *Hinc tempeſtates &c.*] After this beautiful deſcription of the heavens, the Poet adds an account of the uſefulneſs of this knowledge to Huſbandmen:

Hinc.] One of Dr Mead's manuſcripts has *hic*.

Tempeſtates.] See the note on ver. 27.

Praediſcere.] Pierius ſays it is *praedicere* in the Roman manuſcript, but he does not approve of it. La Cerda however has admitted this reading.

253. *Meſſiſque diem.*] In ſome copies it is *menſiſque diem*; but the beſt authority ſeems to be for *meſſis*.

256. *Tempeſtivam ſylvis evertere pinum.*] In ſeveral of the old manuſcripts and printed editions we find *in ſylvis*; but the leaving out of the preposition is more conformable to the ſtyle of our Poet.

Dryden has tranſlated theſe words; *or when to fell the furzes*. He muſt certainly have meant *firrs*: for the *furze*, otherwiſe called *gorſe*, and *whin*, is a prickly ſhrub, which grows commonly on our heathy grounds, and bears no ſort of reſemblace to a Firr or Pine. There is ſome pretence for tranſlating *Pinus* a *Firr*, as Mr B—— has done: becauſe that tree which we commonly know under the name of the *Scotch Firr* is really a ſpecies of *Pine*.

By *tempeſtivam* the Poet means the proper ſeaſon for felling timber. This ſeaſon we are told by Cato is when the ſeed is ripe: "Robus, materies "item pro ridica, ubi ſolſtitium fue- "rit ad brumam ſemper tempeſtiva "eſt. Caetera materies quae ſemen "habet, cum ſemen maturum habet, "tum tempeſtiva eſt." Dr Trapp has tranſlated *tempeſtivam*, *ſeaſoned*.

"Or when in woods to fell the *ſea-*
"*ſoned* Pine."

But I believe we never uſe that epithet for timber, which is not yet cut down.

257. *Nec frûſtra &c.*] Here the Poet urges ſtill farther the uſefulneſs of aſtronomical knowledge. He obſerves, that many works are to be performed by the huſbandman; the proper

Whenever the winter rains confine the husbandman at home, many things may be done at leisure, which afterwards, when the weather is fair, would be done in a hurry. Then the ploughman sharpens the hard point of the blunt share: scoops troughs out of trees:

Frigidus agricolam siquando continet imber,
Multa, forent quae mox caelo properanda sereno,
Maturare datur. Durum procudit arator
Vomeris obtusi dentem: cavat arbore lintres:

NOTES.

proper time for doing which depends upon a knowledge of the seasons.

259. *Frigidus imber.*] The Poet does not seem to mean that these works are to be done, when any sudden shower happens: but when the winter season comes on, which he had before expressed by *brumae intractabilis imbrem.*

261. *Maturare.*] It is here opposed to *properare: maturare* signifies to do a thing at leisure, in a proper season; but *properare* signifies to do it in a hurry. Virgil's sense therefore in this place is, that the farmer has time to prepare these things in winter; but that if he should neglect this opportunity till the season of the year calls him out to work in the field, he will then be so busy, that he cannot have time to do them as he ought. Aulus Gellius observes that in his time the signification of *mature* was corruptly used for *hastily:* "*Ma-*
"*ture* nunc significat *propere* et *cito*,
"contra ipsius verbi sententiam. A-
"liud enim est *mature* quam quod
"dicitur *propere*. Propterea P. Ni-
"gidius homo in omnium bonarum
"artium disciplinis egregius, *Ma-*
"*ture*, inquit, *est quod neque citius est*
"*neque serius: sed medium quiddam*
"*et temperatum est.* Bene atque pro-
"prie Nigidius. Nam et in frugi-
"bus et in pomis *matura* dicuntur
"quae neque cruda et immitia sunt,
"neque caduca et decocta, sed tem-
"pore suo adulta maturaque. Quo-
"niam autem id, quod non se[mper]
"fiebat, *mature* fieri dicebatur,
"gressa plurimum verbi signifi[cat]
"est, et non jam quod non seg[nius]
"sed quod festinatius fit id fieri
"*ture* dicitur, quando ea, quae
"ter sui temporis modum prope
"sunt, *immatura* verius dicantur.
"lud vero Nigidianum rei at[que]
"verbi temperamentum divus Au-
"gustus duobus Graecis verbis ele-
"gantissime exprimebat. Namque
"et dicere in sermonibus et scribere
"in epistolis solitum esse aiunt, σπεῦδε
"βραδέως. Per quod monebat ut ad
"rem agendam simul adhiberetur et
"industriae celeritas et diligentiae
"tarditas, ex quibus duobus contra-
"riis fit *maturitas.* Virgilius quoque,
"siquis animum attendat, duo istra
"verba *properare* et *maturare* tan-
"quam plane contraria scitissime se-
"paravit in hisce versibus: *Frigidus*
"*agricolam, &c.* elegantissime ista
"duo verba divisit. Namque in prae-
"paratu rei rusticae per tempestates
"pluvias, quoniam otium est, matu-
"rari potest: per serenas, quoniam
"tempus instat, properari necessum
"est."

262. *Cavat arbore lintres.*] Most of the commentators think *lintres* means boats in this place; which were

Aut pecori ſignum, aut numeros impreſſit acervis.
Exacuunt alii vallos, furcaſque bicornes,
Atque Amerina parant lentae retinacula viti.
Nunc facilis rubea texatur fiſcina virga :

or marks his cattle, or numbers his ſacks. Some ſharpen ſtakes, and two-horned forks, and prepare willow twigs to bind the bending vine. Now the light baſket is woven with bramble twigs.

NOTES.

were anciently ſcooped out of trees. Thus Virgil ſpeaks of hollowed alders, when he mentions the beginning of navigation:

" Tunc *alnos* primum fluvii ſenſere
" cavatas."

But I believe navigation was ſo far improved in Virgil's time, that the Romans made no uſe of hollow trees for boats. Therefore I rather think he meant troughs, which ſeem more immediately to concern the farmer than boats.

263. *Pecori ſignum.*] The way of marking the cattle was by burning them; as we find in the third Georgick:

" Poſt partum cura in vitulos tradu-
" citur omnis:
" Continuoque notas, et nomina gen-
" tis *inurunt*."

Numeros impreſſit acervis.] I take the Poet to mean numbring the ſacks of corn; perhaps in order to ſignify the quantity contained in each. For I cannot underſtand how the heaps of corn can be ſaid to be imprinted with numbers. Dr Trapp, in his note on this paſſage ſays: " *Sacks*, or if " you pleaſe *Stacks*. *Acervis.* 'Tis " uncertain whether he ſpeaks of " corn *threſh'd* or *unthreſh'd*: of " *Barns*, or of *Granaries*."

264. *Exacuunt alii vallos.*] Servius interprets *vallos* the banks and ditches which are made round vineyards: " Foſſas et muros de terra factos, et " glebis, qui fiunt in circuitu cohor- " tium et vinearum." He takes *exacuunt* to mean the cleaning of the ditches, and repairing of the banks. But this interpretation ſeems to be greatly forced: and beſides it is no work for wet weather: nor is it poſſible to be done within doors, which Virgil plainly expreſſes:

" Frigidus agricolam ſi quando *con-*
" *tinet* imber."

Valli certainly mean the ſtakes or poles, which ſerve to prop the vines.

265. *Amerina retinacula.*] Ameria is the name of a city in Italy where the beſt willows were ſaid to grow in abundance. It is a ſort of willow with ſlender, red twigs, according to Columella: " Nec refert cujus gene- " ris vimen ſeras, dum ſit lentiſſi- " mum: putant tamen tria eſſe ge- " nera praecipue ſalicis, Graecae, " Gallicae, Sabinae, quam plurimi " vocant Amerinam. Graeca flavi " coloris eſt, Gallica obſoleti purpu- " rei, et tenuiſſimi viminis. Amerina " ſalix gracilem virgam, et rutilam " gerit."

266. *Rubea virga.*] *Rubi* was the name of a city of Apulia. It is mentioned by Horace:

" Inde Rubos feſſi pervenimus."

Servius

Now parch your corn with fire, now grind it with ſtones. Nay even on ſacred days divine and human laws permit ſome works to be done. No ſtrictneſs ever forbad to drain the fields, to defend the corn with a hedge,

Nunc torrete igni fruges, nunc frangite ſaxo.
Quippe etiam feſtis quaedam exercere diebus
Fas et jura ſinunt. Rivos deducere nulla
Relligio vetuit, ſegeti praetendere ſepem,

NOTES.

Servius thinks that by *Rubea virga* is meant ſuch twigs as grow about *Rubi*. Indeed it ſeems natural for the Poet to mention theſe two cities of Italy, *Ameria* and *Rubi* juſt together. But at the ſame time it muſt be confeſſed, that *Rubi* is not any where, that I can find, celebrated for willows or oſiers. I rather believe the Poet meant twigs of *brambles*, becauſe the *bramble*, *rubus*, is mentioned by Pliny amongſt the bending twigs, which are fit for ſuch purpoſes as Virgil is here ſpeaking of. "Siquidem et geniſtae, et populi, et ulmi, "et ſanguinei frutices, et betulae, et "harundo fiſſa, et harundinum folia, "ut in Liguria, et vitis ipſa, *reciſiſque "aculeis Rubi alligant*, et intorta co"rylus." Mr B—— is the only tranſlator, who has followed this laſt interpretation:

"Now with the *bramble* weave the
"baſket's round."

267. *Nunc torrete igni fruges.*] He ſpeaks here not of baking, but of parching the corn, in order to grind it. We have the ſame expreſſion in the firſt Aeneid:

"——— Frugeſque receptas
"Et torrere parant flammis, et fran"gere ſaxo."

268. *Quippe etiam &c.*] Here the Poet enumerates thoſe works which are lawful to be done on feſtival days.

269. *Rivos deducere.*] Moſt of the tranſlators have erred about this paſſage. May tranſlates it, *To dig a dike:* Dryden, *to float the meadows:* Mr B——

"To lead the torrent o'er the thirſty
"plain."

To dig ditches, or to float the ground was not allowed by the High-Prieſts to be done on holy days. But to drain and cleanſe ditches was lawful, as we find in Columella: "Feriis autem "ritus majorum etiam illa permittit. "—Piſcinas, lacus, foſſas veteres ter"gere, et purgare." And indeed the true meaning of *rivos deducere* is *to drain:*

"——— Quique paludis
"Collectum humorem bibula *deducit*
"arena."

For *floating* is called *inducere:*

"Deinde ſatis fluvium *inducit* rivoſ"que ſequentes."

See verſe 106, and 113, of this Georgick. Dr Trapp has juſtly tranſlated theſe words; "*To drain the "fields.*"

270. *Segeti praetendere ſepem.*] Columella differs from Virgil, in this particular: "Quanquam Pontifices "negent ſegetem feriis ſepiri debere."

272. *Balan-*

Inſidias avibus moliri, incendere vepres,
Balantumque gregem fluvio merſare ſalubri.
Saepe oleo tardi coſtas agitator aſelli
Vilibus aut onerat pomis; lapidemque revertens
Incuſum, aut atrae maſſam picis urbe reportat.
Ipſa dies alios alio dedit ordine Luna
Felices operum. Quintam fuge: pallidus Orcus,
Eumenideſque ſatae: tum partu terra nefando
Coeumque Iapetumque creat, ſaevumque Typhoëa,

to lay ſnares for birds, to fire the thorns, and to dip the bleating flock in the wholeſome river. The driver alſo of the ſlow-paced aſs often loads his ribs with oil or common fruit; and when he returns from the city, brings back with him an indented milſtone, or a maſs of black pitch. The very Moon has given ſome days in different degrees lucky for work. Avoid the fifth: pale Orcus and the Furies were born that day: then did the earth with a horrid labour bring forth Coeus and Iapetus, and fierce Typhoeus,

NOTES.

272. *Balantumque gregem fluvio merſare ſalubri.*] Columella obſerves, upon this paſſage, that it was unlawful to waſh the ſheep on holy days, for the ſake of the wool: but that it was allowed to waſh them, to cure them of their diſeaſes. Hence Virgil mentions the *wholſome river*, to ſhew that he meant it by way of medicine: "Vetant quoque lanarum cauſa lavari oves, niſi propter "medicinam. Virgilius, quod liceat "feriis flumine abluere gregem, "praecepit, et idcirco adjecit, *fluvio* "*merſare ſalubri.* Sunt enim vitia, "quorum cauſa pecus utile ſit la"vare." *Balantum gregem* is here uſed for *ſheep*, with great propriety: for it is obſervable that ſheep make a great bleating, when they are waſhed.

274. *Vilibus pomis.*] *Vilis* ſignifies *common*, *mean*, or *cheap*. *Pomum* is uſed by the Ancients not only for *apples*, but for all eſculent fruits. *Fruit* is uſed by Botaniſts to ſignify the ſeeds of any plant, with their covering: but in common acceptation it agrees exactly with what the Ancients meant by *Pomum*. See my *Firſt Lecture of a Courſe of Botany*, page 19, 20, 21.

Lapidem incuſum.] This Servius interprets a ſtone cut with teeth, for a hand-mill to grind corn. The King's and the Bodleian manuſcript, and ſome of the old printed editions have *incuſſum*.

276. *Ipſa dies &c.*] Now the Poet gives an account of thoſe days, which were reckoned lucky and unlucky by the Ancients.

277. *Quintam fuge.*] The fifth day is ſet down as unlucky, by Heſiod:

Πέμπτας δ' ἐξαλέασθαι, ἐπεὶ χαλεπαὶ τε καὶ αἰναί.
Ἐν πέμπτῃ γάς φάσιν Ἐριννύας ἀμφιπολεύειν,
Ὅρκον τιννυμένας, τὸν Ἔρις τέκε πῆμ' ἐπιόρκοις.

278. *Tum.*] One of Dr Mead's manuſcripts has *cum*.

279. *Coeumque, Iapetumque creat, ſaevumque Typhoëa.*] Theſe are ſaid alſo by Heſiod, to be the ſons of the earth. Virgil imitates the Greek Poet in mentioning Coeus and Iapetus without any epithet.

Κοῖόν τε, Κρεῖόν θ', Ὑπερίονά τ', Ἰαπετόν τε.

But

and the brethren who conſpired to deſtroy heaven. Thrice truly did they endeavour to lay Oſſa upon Pelion, and to roll the ſhady Olympus upon Oſſa: thrice did Jupiter ſcatter aſunder the heaped mountains with his thunderbolt.

Et conjuratos caelum reſcindere fratres.
Ter ſunt conati imponere Pelio oſſam
Scilicet, atque Oſſae frondoſum involvere Olympum:
Ter pater extructos disjecit fulmine montes.

NOTES.

But he beſtows the epithet of *ſaevus* on Typhoëus: and indeed Heſiod gives a terrible deſcription of this giant.

281. *Ter ſunt conati imponere Pelio Oſſam.*] The fable of the war of the giants againſt the gods is well known. Homer mentions this heaping up of mountains on mountains, but he differs from Virgil in placing them:

Ὄσσαν ἐπ' Οὐλύμπῳ μέμασαν θέμεν, αὐτάρ ἐπ' Ὄσσῃ
Πήλιον εἰνοσίφυλλον, ἵν' ἐρανὸς ἀμβατὸς εἴη.

"Heav'd on Olympus tott'ring Oſſa
"ſtood;
"On Oſſa Pelion nods with all his
"wood."
Mr Pope.

Olympus ſeems the fitteſt for the foundation, being the biggeſt of the three mountains. Longinus brings theſe verſes of Homer, as an inſtance of the Sublime, and obſerves, that the Poet, not content with barely mentioning this attempt of the giants immediately adds that they had almoſt effected what they deſigned: Καὶ νὺ κεν ἐξετέλεσσαν. But, with all due ſubmiſſion to that excellent Critick, I think the ſublimity of this paſſage is rather diminiſhed than augmented by the following line:

Καὶ νὺ κεν ἐξετέλεσσαν ἐι ἥβης μέτρον ἵκοντο.

"They would have brought to paſs
"what they deſigned, if they had
"arrived to their full ſtrength."

Surely what idea ſoever this gives of the ſtrength of the giants, it diminiſhes the power of Jupiter and the reſt of the gods, who with ſo much difficulty ſubdued a few boys, who had not yet arrived to their full ſtrength. Virgil has enlarged the idea of Homer, by ſaying that the giants made this attempt three times before they could be ſubdued. The labour of the giants in heaping mountain upon mountain is very beautifully expreſſed in the numbers of this verſe:

"Ter ſunt conati imponere Pelio
"Oſſam."

It is impoſſible to read it without a pauſe.

283. *Disjecit.*] Pierius ſays it is *dejecit* in the Roman manuſcript. The ſame reading is in the Cambridge, the Arundelian, and one of Dr Mead's manuſcripts. Virgil has uſed *dejicit* in this Georgick:

"—— —— —— Ille flagranti
"Aut Atho, aut Rhodopen, aut alta
"Ceraunia telo
"Dejicit."

But

Septima poſt decimam felix et ponere vitem,
Et prenſos domitare boves, et licia telae
Addere: nona fugae melior, contraria furtis.

The ſeventeenth is lucky to plant the vine, and to tame oxen, and to begin to weave. The ninth is better for flight, but adverſe to theft.

NOTES.

But there he is ſpeaking of ſingle mountains. *Disjecit* ſeems more proper in this place, to expreſs the ſcattering aſunder of theſe mountains. And we find, in Strabo, that Oſſa was really thought to have been torn from Olympus: Ὑπὸ μὲ σεισμῶν ῥήγματος γενομένου (τὰ νῦν καλούμενα Τέμπε) καὶ τὴν Ὄσσαν ἀποσχίζοντος ἀπὸ τοῦ Ολύμπου. This might give the Poets room to feign that this violence was committed at the time of the war between the gods and the giants.

284. *Septima poſt decimam.*] Servius mentions three different interpretations of theſe words: 1. the ſeventeen is lucky: 2. the ſeventh is lucky, but not ſo lucky as the tenth: 3. the fourteenth is lucky, that is the ſeventh doubled, which comes after the tenth. This laſt is ſo forced an interpretation, that I cannot be perſuaded that Virgil could mean any thing ſo obſcure. It muſt however be confeſſed that Heſiod has ſet down the fourteenth day as lucky for taming cattle:

----Κούρῃ δὲ τε τετρὰς
Μέσση. τῇδέ τε μῆλα, καὶ εἰλίποδας ἕλικας βοῦς
Καὶ κύνα καρχαρόδοντα, καὶ ἰσχνοφυᾶς ταλαεργοὺς
Πρήνειν, ἐπὶ χεῖρα τιθείς.

The laſt words agree with *prenſos domitare*. The ſecond interpretation is generally received; and indeed Heſiod ſays the ſeventh and the tenth days are both lucky:

Πρῶτον ἔνη, τετράς τε, καὶ ἑβδόμη, ἱερον ἦμαρ.

and

Ἐσθλὴ δ' ἀνδρογόνος δεκάτη.

But he no where ſays that the ſeventh is inferior to the tenth; nor does he mention either of them as fortunate for any part of huſbandry. I prefer the firſt interpretation, becauſe it ſeems the moſt plain. Heſiod allows it alſo to be one of the lucky days:

Μέσση δ' ἑβδομάτη Δημήτερος ἱερὸν ἀκτὴν
Εὖ μάλ' ὀπιπτεύοντα ἐϋτροχάλῳ ἐν ἀλωῇ
Βάλλειν. ὑλοτόμον τε ταμεῖν θαλαμήϊα δοῦρα,
Νήϊα τε ξύλα πολλὰ, τά τ' ἄρμενα νηυσὶ πέλονται.

Et.] One of the Arundelian manuſcripts has *eſt*. Pierius ſays it is *eſt* in the Lombard manuſcript, but it is altered from *et* with a different hand.

Vitem.] Pierius ſays it is *vites* in the Lombard manuſcript. It is the ſame in the King's and both Dr Mead's manuſcripts, and in ſeveral printed editions.

287. *Multa*

Many things alſo may be done better in the cool night, or when the morning bedews the earth at ſun-riſing. By night the light ſtubble, by night the parched meadows are better cut: the clammy dew is never known to fail in the night. Some ſit up late by the light of a winter fire, and point torches with a ſharp knife: whilſt their wives, eaſing their long labour with ſinging, run thro' the loom with the rattling reed, or boil away the moiſture of the ſweet muſt over the fire,

Multa adeo gelida melius ſe nocte dedere,
Aut cum ſole novo terras irrorat Eous.
Nocte leves melius ſtipulae, nocte arida prata
Tondentur: noctes lentus non deficit humor.
Et quidam ſeros hyberni ad luminis ignes
Pervigilat, ferroque faces inſpicat acuto.
Interea longum cantu ſolata laborem
Arguto conjux percurrit pectine telas:
Aut dulcis muſti Vulcano decoquit humorem,

NOTES.

287. *Multa adeo &c.*] The Poet proceeds to mention what ſort of works are to be done in the night, both in winter and ſummer.

Gelida melius.] Thus it is in the Medicean and other ancient manuſcripts, according to Pierius: and in all the manuſcripts, which I have collated, except one of Dr Mead's. Heinſius, La Cerda, Ruaeus, and moſt of the editors have *gelida melius*. In ſome few editions it is *melius gelida*.

288. *Aut.*] Pierius ſays it is *vel* in ſome ancient manuſcripts: but that moſt copies have *aut*. One of Dr Mead's manuſcripts alſo has *vel*.

Irrorat.] In one of the Arundelian manuſcripts it is *irrigat*.

Eous.] Servius, and moſt of the commentators interpret this the *Morning Star*. Some take it to mean one of the horſes of the ſun of that name. He is mentioned by Ovid:

" Interea volucres Pyroeis, et *Eous*,
" et Aethon,
" Solis equi, quartuſque Phlegon."

289. *Nocte leves melius ſtipulae.*] Heinſius is almoſt ſingular, in printing the words in this order. Pierius however obſerves that the ſame diſpoſition is in all the ancient manuſcripts which he had ſeen: and that it is more elegant than the common reading.

Nocte arida prata tondentur.] Pliny alſo obſerves that a dewy night is fitteſt for mowing: " Noctibus roſci-
" dis ſecari melius."

290. *Noctes.*] In ſome manuſcripts it is *noctis*: which may be either the genitive caſe ſingular, or the accuſative plural. Pierius proves it is the accuſative plural, from a paſſage in Aruſianus Meſſus, *de Elocutionibus Virgilii*: where, obſerving that *deficit illam rem* is an elegant expreſſion, he quotes the authority of Virgil, who wrote *Noctes lentus non deficit humor*.

292. *Faces inſpicat.*] The torches of the Ancients were ſticks cut to a point.

295. *Dulcis muſti Vulcano decoquit humorem.*] Muſt is the new wine before it is fermented. We find in Columella, that it was uſual to boil ſome of the muſt till a fourth part, or a third, or even ſometimes half was evaporated. This Virgil expreſſes by *decoquit humorem*. The uſe of this boiled muſt is to put into ſome ſorts of wine to make them keep. Columella

Et foliis undam trepidi deſpumat aheni.
At rubicunda Ceres medio ſucciditur aeſtu,
Et medio toſtas aeſtu terit area fruges.

and ſcum with leaves the wave of the trembling kettle. But reddened Ceres is cut down in the heat of noon, and the roaſted corn is threſhed in the heat of noon.

NOTES.

mella is very copious on this ſubject, in *Lib.* 12. *cap.* 19, 20, 21. He recommends the ſweeteſt muſt for this purpoſe: thus *dulcis* is no idle epithet to *muſti* in this paſſage.

La Cerda obſerves that *Vulcan* is never uſed by Virgll for *fire*; but when he would expreſs a large fire. This is certain, that Columella directs the fire to be gradually increaſed to a conſiderable heat.

296. *Undam trepidi aheni.* The wave of the trembling kettle is a poetical expreſſion; the boiling of a pot reſembling the waves of the ſea. Pierius ſays it is *trepidis deſpumat aënis* in the Roman manuſcript, and *trepidi* in the Medicean and ſome other manuſcripts. The Cambridge manuſcript has *trepidi:* in the other manuſcripts which I have conſulted it is *tepidi.* Servius, Heinſius, La Cerda, Maſvicius, and ſeveral good editors read *trepidi.* Ruaeus and many others prefer *tepidi.*

297. *At rubicunda Ceres &c.*] From the mention of works to be done in the night, he paſſes to thoſe which are to be done in the day time, both in ſummer and winter: and enlarges upon the enjoyments of huſbandmen in the winter ſeaſon:

By *rubicunda Ceres* the Poet means the ſtanding corn, which is of a reddiſh yellow, or golden colour, when ripe.

Succiditur.] Mr B — would fain read *ſuccingitur.* "Several copies, "*ſays he*, have *ſuccinditur*, but it is "a very improper expreſſion to ſay "corn is hewed down: but Ceres "repreſented by a ſheaf of corn is "very poetically ſaid to be girt or "bound." In conſequence of this criticiſm, he tranſlates this line thus:

"But bound is Ceres at the noon of
"heat."

I do not find any other authority than this gentleman's conjecture, for reading *ſuccingitur.* All the manuſcripts and printed copies which I have ſeen have *ſucciditur*, which ſignifies *is cut down.* The participle of this verb is applied by Virgil, in the ninth Aeneid to a flower cut down by a plough:

"Purpureus veluti cum flos *ſuccijus*
"aratro
"Langueſcit moriens."

Caedo and it's compounds are frequently applied by Columella to the cutting down of hay and corn. The title of the nineteenth chapter of his ſecond book is, *Quemadmodum* ſucciſum *foenum tractari et condi debeat.* In that chapter we find *cum foenum* cecidimus. In the twenty-firſt chapter, which treats of harveſt, we find *ſi tempeſtive* deciſa *ſint:* and *ſin autem ſpicae tantummodo* reciſae *ſunt.*

298. *Et medio toſtas aeſtu terit area fruges.*] Thus Columella: "Quod "ſi falcibus ſeges cum parte culmi
"demeſſa

Plow naked, and ſow naked: winter is a time of leiſure for the huſbandman. In cold weather the farmers generally enjoy what they have gotten: and rejoicing one with another make mutual feaſts. The genial winter invites them, and diſſolves their cares. As when the laden ſhips have juſt reached the port, and the joyful mariners have crowned their ſterns. But yet then is the ſeaſon to gather acorns.

Nudus ara, ſere nudus: hyems ignava colono.
Frigoribus parto agricolae plerumque fruuntur,
Mutuaque inter ſe laeti convivia curant.
Invitat genialis hyems, curaſque reſolvit:
Ceu preſſae cum jam portum tetigere carinae,
Puppibus et laeti nautae impoſuere coronas.
Sed tamen et quernas glandes tum ſtringere tempus,

NOTES.

" demeſſa ſit, protinus in acervum,
" vel in nubilarium congeritur, et ſu-
" binde *opportunis ſolibus torrefacta*
" proteritur."

I make uſe of the word *threſh* in my tranſlation, as being moſt familiar to the Engliſh reader: tho' it is certain that the Romans ſeldom made uſe of a flail or ſtick to beat out their corn. I have already deſcribed the *tribulum* in the note on ver. 164. Sometimes they performed it by turning cattle into the floor, to tread the corn out with their feet. Varro, immediately after his deſcription of the *tribulum*, adds: " Apud alios ex-
" teritur grege jumentorum inacto,
" et ibi agitato perticis, quod ungulis
" e ſpica exteruntur grana." Columella mentions all theſe ways, of threſhing, treading, and rubbing with the *tribulum*. " Sin autem ſpi-
" cae tantummodo reciſae ſunt, poſ-
" ſunt in horreum conferri, et deinde
" per hyemem, vel baculis excuti
" vel exteri pecudibus. At ſi com-
" petit, ut in area teratur frumen-
" tum, nihil dubium eſt, quin equis
" melius, quam bubus ea res confi-
" ciatur, et ſi pauca juga ſunt, adji-
" cere tribulam et traham poſſis,
" quae res utraque culmos facillime
" comminuit."

299. *Nudus ara, ſere nudus.*] Thus Heſiod:

" --- Γυμνὸν σπείρειν, γυμνὰν δὲ
βοωτεῖν,
" Γυμνὸν δ' ἀμᾶσθαι.

By ſaying theſe works ſhould be performed naked, the Poets mean that they ought to be done, when the weather is exceeding hot. According to Pliny, Cincinnatus was found plowing naked, when the dictatorſhip was brought to him: " Aranti qua-
" tuor ſua jugera in Vaticano, quae
" prata Quintia appellantur, Cincin-
" nato viator attulit dictaturam, et
" quidem, ut traditur, *nudo*, pleno-
" que pulveris etiamnum ore. Cui
" viator, vela corpus, inquit, ut pro-
" feram Senatus Populique Romani
" mandata."

Colono.] Pierius ſays that in the Medicean copy it is *colono eſt.*

304. *Puppibus et laeti nautae impoſuere coronas.*] This whole line is repeated in the fourth Aeneid, ver. 418.

305. *Quernas glandes.*] *Glans* ſeems to have been uſed by the Romans in the ſame ſenſe that we uſe *Maſt.* Thus the fruit of the Beech is called *glans:* " Fagi *glans* nuclei
" ſimilis,"

Et lauri baccas, oleamque, cruentaque myrta. 306 *and bay berries, and bloody myrtle berries.*

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"similis," says Pliny. But strictly speaking it means only such fruits as contain only one seed, which is covered at the lower part with a husk, and is naked at the upper part: thus the fruit of an oak, which we commonly call an *acorn*, is properly a *glans*. "Glandem, *says Pliny*, quae "proprie intelligitur, ferunt robur, "quercus, esculus, cerrus, ilex, su-"ber."

Stringere.] This word signifies to gather with the hand: thus we find in the ninth Eclogue:

"- - - - Hic ubi densas
"Agricolae *stringunt* frondes."

306. *Lauri baccas.*] Translators frequently confound the Laurel and the Bay; as if they were the same tree, and what the Romans called *Laurus*. Our Laurel was hardly known in Europe, till the latter end of the sixteenth century; about which time it seems to have been brought from Trebizond to Constantinople, and from thence into most parts of Europe. The Laurel has no fine smell, which is a property ascribed to the *Laurus*, by our Poet in the second Eclogue:

"Et vos, o Lauri, carpam, et te
"proxime, myrte,
"Sic positae, quoniam *suaves* misce-
"tis *odores*:

and in the sixth Aeneid:

"*Odoratum* Lauri nemus."

Nor is the Laurel remarkable for crackling in the fire; of which there is abundant mention with regard to the *Laurus*: Thus Lucretius:

"Aridior porro si nubes accipit ig-
"nem,
"Uritur ingenti sonitu succensa re-
"pente:
"Lauricomos ut si per montes flam-
"ma vagetur,
"Turbine ventorum comburens im-
"pete magno.
"Nec res ulla magis, quam Phoebi
"Delphica Laurus
"Terribili sonitu flamma crepitante
"crematur."

But if the cloud be dry, and thunder fall,
Rise a crackling blaze, and spreads o'er all;
As when fierce fires, press'd on by winds, do seize
Our laurel groves, and waste the virgin trees;
The leaves all crackle; she that fled the chace
Of Phoebus love, still flies the flames embrace. CREECH.

These characters agree very well with the Bay-tree, which seems to be most certainly the *Laurus* of the Ancients; and is at this time frequent in the woods and hedges in Italy. The first discoverers of the Laurel gave it the name of *Laurocerasus*, because it has a leaf something like a Bay, and a fruit like a Cherry.

Cruentaque myrta.] The myrtle berries are here called *cruenta*, from their

Then is the ſeaſon to lay ſnares for cranes, and nets for ſtags; and to purſue the long eared hares: then is the ſeaſon for the Balearic ſlinger to pierce the does, when the ſnow lies deep, when the rivers roll down the ice. Why ſhould I ſpeak of the ſtorms and conſtellations of autumn,

Tum gruibus pedicas et retia ponere cervis,
Auritoſque ſequi lepores; tum figere damas,
Stuppea torquentem Balearis verbera fundae,
Cum nix alta jacet, glaciem cum flumina trudunt.
Quid tempeſtates autumni, et ſidera dicam?
Atque ubi jam breviorque dies, et mollior aeſtas,

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their vinous juice. There are ſeveral ſpecies of myrtle; but Ray informs us that he obſerved no other ſort in Italy, than the common myrtle, or *myrtus communis Italica C. B.*

309. *Balearis.*] The Balearides are two iſlands near Spain, now known by the names of Majorca and Minorca. The inhabitants of theſe iſlands are ſaid to have been famous for ſlinging: their name being derived from βάλλειν.

311. *Quid tempeſtates autumni, &c.*] The Poet having barely mentioned the ſtormy ſeaſons: the latter end of ſpring, and the beginning of autumn, proceeds to an elegant deſcription of a ſtorm in the time of harveſt.

Tempeſtates autumni, et ſidera.] The Autumn was reckoned to begin about the twelfth of Auguſt, at the coſmical ſetting of Fidicula and the Dolphin: which was accounted a ſtormy ſeaſon, according to Columella: "Pridie Idus Auguſti fidis "occidit mane, et autumnus incipit. "..Idibus Auguſti delphini occaſus "tempeſtatem ſignificat. Decimo "nono Calendas Septembris ejuſdem "ſideris matutinus occaſus tempe"ſtatem ſignificat. Decimo tertio "Calendas Septembris ſol in virgi"nem tranſitum facit. Hoc et ſe"quenti die tempeſtatem ſignificat, "interdum et tonat. Hoc eodem "die fidis occidit. Decimo Calen"das Septembris ex eodem ſidere "tempeſtas plerumque oritur et plu"via." Homer mentions the Autumn as a ſtormy ſeaſon:

Ὡς δ' ὑπὸ λαίλαπι πᾶσα κελαινὴ βέ-
θειθε χθὼν
Ἤματ' ὀπωρινῷ, ὅτε λαβρότατον χέει
ὕδωρ
Ζεύς.

"—— When in Autumn Jove his
"fury pours
"And earth is loaden with inceſſant
"ſhow'rs."
Mr Pope.

One of the Arundelian manuſcripts has *frigora* inſtead of *ſidera.*

312. *Atque ubi jam breviorque dies, et mollior aeſtas.*] One of Dr Mead's manuſcripts has

"Atque ubi jam breviorque dies,
"*jam* mollior aeſtas,

which is not amiſs. Servius thinks the latter end of Autumn is meant: but that interpretation will not agree wih *mollior aeſtas*, unleſs we ſuppoſe *aeſtas* to be put poetically for warm weather, as it ſeems to be in the ſecond Georgic:

"Prima

Quae vigilanda viris? vel cum ruit imbriferum ver: Spicea jam campis cum meſſis inhorruit, et cum *and what vigilance is neceſſary in men, when the days grow ſhorter, and the heat more moderate? Or when the ſhowery ſpring concludes, when the ſpiky harveſt now briſtles in the fields, and when*

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" Prima vel autumni ſub frigora,
" cum rapidus ſol
" Nondum hyemem contingit equis,
" jam praeterit aeſtas."

313. *Vel cum ruit imbriferum ver.*] One of Dr Mead's manuſcripts has *a* inſtead of *vel.* Servius interprets *ruit, praecipitatur, in fine eſt.* The latter end of the ſpring is about the end of April, and beginning of May, which is a rainy ſeaſon, according to Columella: " Decimo quinto Ca-
" lendas Maias ſol in taurum tranſi-
" tum facit, pluviam ſignificat. De-
" cimo quarto Calendas Maias ſucu-
" lae ſe veſperi celant, pluviam ſig-
" nificat. Undecimo Calendas Maias
" ver bipartitur, pluvia et nonnun-
" quam grando. Decimo Calendas
" Maias vergiliae cum ſole oriuntur,
" africus vel auſter, dies humidus.
" Nono Calendas Maias prima nocte
" fidicula apparet, tempeſtatem ſig-
" nificat. Quarto Calendas Maias
" auſter fere cum pluvia. Tertio
" Calendas Maias mane capra exori-
" tur, auſtrinus dies, interdum plu-
" viae. . . . . Quinto Nonas Maias
" centaurus totus apparet, tempeſta-
" tem ſignificat. Tertio Nonas
" Maias idem ſidus pluviam ſignifi-
" cat. . . . . Septimo Idus Maias Ae-
" ſtatis initium, favonius, aut corus,
" interdum etiam pluvia." Lucretius mentions both Autumn and Spring, as ſtormy ſeaſons:

" Autumnoque magis ſtellis fulgen-
" tibus alta
" Concutitur caeli domus undique,
" totaque tellus;
" Et cum tempora ſe Veris florentia
" pandunt."

" *Now ſpring and autumn frequent*
" *thunders hear*;
" *They ſhake the riſing and the dying*
" *year.*"

CREECH.

314. *Spicea jam campis, &c.*] Some underſtand the Poet to ſpeak of the ripe corn in this paſſage. But he plainly means the firſt appearance of the ear: this agrees with the time mentioned by him, which is May: and the next line, where he ſpeaks of the *milky corn*, and the *green ſtems*, puts it out of all queſtion.

Inhorruit.] Servius interprets this *intremiſcit*, in which he is followed by Ruaeus. Dr Trapp adheres to this interpretation:

" — — When the *trembling* ears
" Wave with the wind."

He obſerves upon this paſſage, that " *Trembling* in animals being the ef-
" fect of *fear*; the word *inhorruit* is
" elegantly transferred to corn, &c.
" *trembling* with the wind." See the note on *ſegniſque horreret in arvis carduus*, ver. 151. Virgil has uſed

the milky corn ſwells on the green ſtem? Often have I ſeen, when the huſbandman had brought the reaper into the yellow fields, and was reaping the barley with brittle ſtems,

Frumenta in viridi ſtipula lactentia turgent? 315
Saepe ego cum flavis meſſorem induceret arvis
Agricola, et fragili jam ſtringeret hordea culmo,

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inhorruit, only in three other places in all his works: in neither of which he puts it for *fear* or *trembling*. In the third and fifth Aeneids, he uſes it to expreſs a horrid darkneſs overſpreading the ſea in a ſtorm:

" —— Caeruleus ſupra caput aſtitit imber
" Noctem hyememque ferens: et *inhorruit* unda tenebris."

In the tenth Aeneid he uſes it to deſcribe a wild boar erecting his briſtles:

" — — Poſtquam inter retia ventum eſt,
" Subſtitit, intremuitque ferox, et *inhorruit* armos."

Thus I take it in this place to ſignify the *briſtling* of the bearded ears of corn; as Mr B—— has tranſlated it:

" Or when the harveſt *briſtles* into ears."

315. *Lactentia.*] The Bodleian and one of Dr Mead's manuſcripts have *lactantia*. Servius obſerves that *lactans* ſignifies that which yields milk, *lactens* that which receives milky nouriſhment.

316. *Saepe ego cum flavis, &c.*] The meaning of the Poet ſeems to be that the ſtorms of Autumn and Spring have nothing extraordinary in them, being uſually expected in thoſe ſeaſons. Therefore he chooſes to enlarge upon thoſe ſtorms which he has often ſeen even in the time of harveſt: and deſcribes the terrible effects of them in a very poetical manner.

317. *Fragili jam ſtringeret hordea culmo.*] *Stringere* ſignifies to gather with the hand, as is obſerved in the note on that word, *ver.* 305. Servius ſeems to take it in this ſenſe. But Ruaeus interprets it to *bind*: " Et jam ligaret hordea paleis fragi- " libus." Moſt of our tranſlators implicitly follow this interpretation. Dryden tranſlates this verſe:

" Ev'n while the reaper fills his greedy hands,
" And *binds* the golden ſheaves in *brittle bands*."

Thus he takes *fragili culmo* to mean the *band of the ſheaf*. I rather believe the Poet means the ſtem or ſtraw of the growing barley by *culmus*, and uſes the epithet *fragilis* to expreſs it's ripeneſs; as he adds *flavis* to *arvis* in the foregoing verſe, for the ſame reaſon. Mr B—— leaves out the brittle ſtraw, and ſays only,

" —— And now bound the grain."

Dr Trapp follows Dryden:

" ——— And *bound*
" His ſheaves with *brittle ſtraw*."

May

Omnia ventorum concurrere proelia vidi,
Quae gravidam late ſegetem ab radicibus imis
Sublime expulſam eruerent: ita turbine nigro
Ferret hyems culmumque levem, ſtipulaſque volantes.
Saepe etiam immenſum caelo venit agmen aquarum;
Et foedám glomerant tempeſtatem imbribus atris
Collectae ex alto nubes: ruit arduus aether,

all the fury of the winds engage, and tear up the heavy corn by the very roots far and near, and toſs it on high, juſt as a black whirlwind would carry away the light ſtraw, and flying ſtubble. Often alſo an immenſe flood of waters falls from the heavens, and clouds gathered out of the deep thicken the tempeſt with black ſhowers: the loſty ſky pours down,

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May underſtood it in the ſame ſenſe which I have given it:

" —— When corn was ripe to mow,
" And now in dry, and brittle ſtraw
" did grow."

318. *Concurrere.*] It is *conſurgere* in one of Dr Mead's manuſcripts, and in the Roman manuſcript, according to Pierius. But *concurrere* is a better word; and we have the authority of Pliny that it is the word which Virgil uſed in this place: "Etenim praedicta ratione ventorum, ne ſaepius eadem dicantur, tranſire convenit ad reliqua tempeſtatum praeſagia, quoniam et hoc placuiſſe Virgilio magnopere video. Siquidem in ipſa meſſe ſaepe *concurrere* praelia ventorum damnoſa imperitis refert."

320. *Ita turbine nigro, &c.*] This no doubt is to be underſtood as a ſimile. The Poet, to magnify the ſtorm he is deſcribing, repreſents it as whirling aloft the heavy corn with its ears and roots, juſt as an ordinary whirlwind would toſs ſome light empty ſtraw. Ruaeus ſeems to take the whirling up of the light ſtraw to be a part of Virgil's ſtorm: "Quae diſſiparent in auras plenam ſegetem extirpatam radicitus tam denſo nimbo jactabat procella calamos leves, et ſtipulas volantes." Dryden follows Ruaeus:

" The heavy harveſt from the root is
" torn,
" And whirl'd aloft the lighter ſtub-
" ble born."

The two following lines are hardly intelligible, and have nothing but the word *hyems* in Virgil, to give them any ſort of countenance:

" With ſuch a force the flying rack
" is driv'n,
" And ſuch a winter wears the face
" of heav'n."

Dr Trapp tranſlates it as if by *ita turbine* was meant *tali turbine*:

" *With ſuch a guſt* a hurricane would
" drive
" Light, flying ſtubble."

324. *Collectae ex alto nubes.*] Servius thinks that by *ex alto* is meant from the north; becauſe that pole appears elevated to us. But, as Ruaeus juſtly obſerves, ſtorms generally come from the ſouth; and the Poet a few lines afterwards ſays *ingeminant auſtri.* Some take *ex alto* to mean

and with a vaſt quantity of rain waſhes away the joyful crops, and labours

Et pluvia ingenti ſata laeta, boumque labores 325

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the upper regions of the air; of which opinion Dr Trapp ſeems to be:

" ——— Gather'd clouds
" Brew the black ſtorm *aloft*."

But it ſeems moſt probable that Virgil means the ſea; out of which the clouds may properly be ſaid to be gathered. In this ſenſe Dryden has tranſlated it:

" And oft whole ſheets deſcend of
" ſlucy rain,
" Suck'd by the ſpongy clouds from
" off the *main*."

and Mr B——

" Oft gather from the *deep* the
" thick'ning clouds."

Ruit arduus aether.] Servius takes this to ſignify thunder: *Tonitribus percrepat.* I take it rather to be a poetical deſcription of the greatneſs of the ſhower, as if the very ſky deſcended. Virgil uſes *ruit*, in the third Aeneid for the going down of the ſun:

" Sol ruit interea, et montes umbran-
" tur opaci."

In the fifth Aeneid, he uſes it for the falling of a great ſhower in a tempeſt:

" ——— Effuſis imbribus atra
" Tempeſtas ſine more furit: toni-
" truque tremiſcunt
" Ardua terrarum, et campi: *ruit*
" aethere toto
" Turbidus imber aqua, denſiſque
" nigerrimus auſtris."

Martial uſes *caelum ruebat*, when he is ſpeaking of a very great ſhower of rain:

" Imbribus immodicis caelum nam
" forte ruebat."

Virgil is thought, in this deſcription of a flood, to have had in his mind a paſſage in the ſixteenth Iliad:

Τῶν δὲ τε πάντες μὲν ποταμοὶ πλήθουσι ῥέοντες,
Πολλὰς δὲ κλιτὺς τοτ' ἀποτμήγουσι χαράδρῃσι,
Εἰς δ' ἅλα πορφυρέην μεγάλα σεύαχουσι ῥέουσαι
Ἐξ ὀρέων ἐπὶ κάρ· μινύθει δὲ τ' ἔργ' ἀνθρώπων.

" From their deep beds he bids the
" rivers riſe,
" And opens all the floodgates of the
" ſkies:
" Th' impetuous torrents from their
" hills obey,
" Whole fields are drown'd and
" mountains ſwept away;
" Loud roars the deluge till it meets
" the main;
" And trembling man ſees all his la-
" bours vain."

Mr POPE.

In both Poets are mentioned the deſtruction of the fields, and labours of huſbandry;

Diluit: implentur foſſae, et cava flumina creſcunt
Cum ſonitu, fervetque fretis ſpirantibus aequor.
Ipſe pater, media nimborum in nocte, coruſca
Fulmina molitur dextra: quo maxima motu

of the oxen: the ditches are filled, and the hollow rivers ſounding ſwell, and the ſea boils with toſſing waves. Jupiter himſelf in the midſt of the thickeſt darkneſs lances the thunders with his fiery right hand: with the violence of which the whole

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huſbandry, and at laſt the deluge ſpending it's force upon the ſea.

325. *Sata laeta, boumque labores.*] We find the ſame words in the ſecond Aeneid, where he alludes to a torrent ruſhing down from the mountains:

"— — Rapidus montano flumine
" torrens
"Sternit agros, ſternit *ſata laeta bo-*
" *umque labores.*"

328. *Ipſe pater &c.*] The Poet has already given us the whirlwind, the rain and the deluge, which make as terrible deſcription of a ſtorm, as perhaps is to be met with in any other Poet. But to increaſe the horror of his deſcription, he introduces Jupiter himſelf lancing his thunders, and ſtriking down the mountains; the earth trembling, the beaſts flying, and men ſtruck with horror: then the ſouth wind redoubles it's violence, the rain increaſes, and the woods and the ſhores groan with the violence of the tempeſt.

Nimborum in nocte.] Thus Lucretius:

"Uſque adeo tetra nimborum nocte
" coorta."

In is wanting in one of the Arundelian manuſcripts. Pierius obſerved the ſame in ſome ancient manuſcripts: but he ſays it is *nimborum in nocte* in the Medicean and moſt other copies; and prefers that reading as much more numerous and elegant.

Coruſca fulmina molitur dextra.] Servius, and after him ſome other commentators make *coruſca* agree with *fulmina*. Thus we find in Horace:

" Igni coruſco nubila dividens."

Ruaeus joins it with *dextra*. This alſo has a parallel in Horace:

" — — — Rubente
" Dextera ſacras jaculatus arces."

It appears to me more poetical to ſay that *Jupiter lances the thunders with his fiery right hand*, than that he *lances the fiery thunders with his right hand*. May has tranſlated it in this ſenſe:

" In midſt of that tempeſtuous night
" great Jove
" From a *bright hand* his winged
" thunder throws."

and Dr Trapp:

" Great Jove himſelf, amidſt the
" night of clouds,
" Hurls with his *red right hand* the
" forky fire."

Dry-

earth trembles, the beaſts are fled: the hearts of men in all nations are ſunk with humble fear: he caſts down Athos, or Rhodope, or the high Ceraunia with his burning bolt:

Terra tremit: fugere ferae: mortalia corda
Per gentes humilis ſtravit pavor: ille flagranti
Aut Atho, aut Rhodopen, aut alta Ceraunia telo

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Dryden ſeems to follow the other interpretation:

" The father of the gods his glory ſhrowds,
" Involv'd in tempeſts and a night of clouds,
" And from the middle darkneſs flaſhing out
" By fits he deals his *fiery bolts* about:"

and Mr B——

" Amidſt a night of clouds his *glit-*
" *t'ring fire*,
" And rattling thunder hurls th' eter-
" nal fire."

330. *Fugere ferae, mortalia corda &c.*] So I venture to read it with the Cambridge and one of the Arundelian manuſcripts. The common reading is *fugere ferae, et mortalia corda &c.* But the making a pauſe at *ferae*, and leaving out the conjunction, ſeems to me more poetical:

Dr Trapp juſtly obſerves that *fugêre* being put in the preter-perfect tenſe has a wonderful force: " *We* " ſee, ſays he, the beaſts *ſcudding* " *away*; and they are *gone*, and *out* " *of ſight* in a *moment*." It is pity that learned gentlemen did not preſerve the force of this tenſe in his tranſlation. He has not only uſed the preſent tenſe, but has diminiſhed the ſtrength and quickneſs of the expreſſion, which Virgil has made to conſiſt only of two words *fugere ferae*, by adding an epithet to beaſts, and mentioning the place they fly to:

" —— *Savage* beaſts *to coverts* fly."

Dryden has been guilty of the ſame overſight:

" And flying *beaſts in foreſts ſeek*
" *abode*."

" The Latin, ſays Mr B—— is as
" quick and ſudden as their flight.
" *Fugère ferae*, they are all vaniſhed
" in an inſtant. But in Mr Dry-
" den's tranſlation, one would ima-
" gine theſe creatures were drove out
" of ſome incloſed country, and were
" ſearching for entertainment in the
" next foreſt." But Mr B—— did not obſerve the beauty of the tenſe:

" Far ſhakes the earth: beaſts *fly*:
" and mortal hearts
" Pale fear dejects."

332. *Atho.*] The King's, the Cambridge, the Bodleian, one of the Arundelian, and both Dr Mead's manuſcripts have *Athon*, the other Arundelian manuſcript has *Aton*. Pierius obſerves that it is *Athon* in the Roman, the Medicean, and ſome other ancient manuſcripts. Servius, Heinſius, la Cerda, Ruaeus, and moſt of the good editors have *Atho*. It is certain that the accuſative caſe of

Athos.

Dejicit: ingeminant auſtri, et denſiſſimus imber:
Nunc nemora ingenti vento, nunc littora plangunt.
Hoc metuens, caeli menſes et ſydera ſerva:
Frigida Saturni ſeſe quo ſtella receptet:

the ſouth winds redouble; and the ſhower thickens exceedingly: now the woods, and now the ſhores reſound with the vaſt wind. In fear of this, obſerve the monthly ſigns, and the conſtellations: obſerve whither the cold planet of Saturn retires:

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ἄϑως is generally ἄϑω, tho' ſometimes it is ἄϑων. Theocritus has ἄϑω, in a verſe of the ſeventh Idyllium, which Virgil is thought in this place to have imitated:

Ἢ Ἄϑω, ἢ Ῥοδόπαν, ἢ Καύκασον ἐσχατόεντα.

Athos is a mountain of Macedonia, making a ſort of Peninſula in the Aegean ſea, or Archipelago.

Rhodopen.] Rhodope is a mountain of Thrace.

Alta Ceraunia.] The *Ceraunia* are ſome high mountains in Epirus, ſo called becauſe they are frequently ſtricken with thunder: for κεραυνὸς ſignifies a thunder-bolt.

333. *Denſiſſimus imber.*] One of Dr Mead's manuſcripts has *denſiſſimus aether.*

334. *Plangunt.*] Servius reads *plangit*, and interprets it *reſonare facit:* but he acnowledges that others read *plangunt.* Pierius ſays it is *plangit* in the Roman and ſome other very ancient manuſcripts; and ſeems to ſuppoſe *denſiſſimus imber* to be the nominative caſe to *plangit.* If this interpretation be admitted, we muſt render the paſſage now under conſideration thus: "The ſouth winds re-"double; and the exceeding thick "ſhower now makes the woods, and "now the ſhores reſound." He adds "that in the Medicean copy *plan-"gunt* is paraphraſed *ſcindunt:* thus "the verb muſt agree both with *au-"ſter* and *imber.*" But to ſay either that the *ſhower*, or the *ſouth wind and the ſhower* make the woods and ſhores reſound with a *great wind*, ſeems to me to be a tautology. If we were to admit *plangit*, I ſhould rather with Mr B——, underſtand Jupiter: tho' I think he is miſtaken in aſcribing this interpretation to Pierius. Maſvicius alſo has admitted *plangit:* but as *plangunt* ſeems to be full as good as the other reading, and as it is generally received, I have choſen to adhere to it.

335. *Hoc metuens.*] After this deſcription of a tempeſt, the Poet propoſes two methods of avoiding ſuch misfortunes; one by a diligent obſervation of the heavens; the other by a religious worſhip of the gods, eſpecially of Ceres.

Caeli menſes.] By the *months of heaven.* I take the Poet to mean the twelve ſigns of the Zodiack, thro' each of which the ſun is about a month in paſſing.

336. *Frigida.*] Thus Pliny, "Sa-"turni autem ſidus gelidae ac rigen-"tis eſſe naturae." Saturn may well deſerve the epithet of cold, it's orb being at a greater diſtance from the ſun than that of any of the other planets.

Receptet.] Servius commends the ſkill of Virgil in making choice of this verb, which he thinks is deſigned to expreſs Saturn's returning twice

into what circles of heaven Mercury wanders. First of all worſhip the gods, and repeat the annual ſacrifices to great Ceres, offering upon the joyful turf, when winter is ended, and ſpring grows mild. Then the lambs are fat, and then the wines are mellow; then ſleep is ſweet, and the ſhades are thick on the hills. Let all thy rural youths adore Ceres:

Quos ignis caeli Cyllenius erret in orbes.
In primis venerare Deos, atque annua magnae
Sacra refer Cereri, laetis operatus in herbis,
Extremae ſub caſum hyemis, jam vere ſereno.
Tum pingues agni, et tum molliſſima vina:
Tum ſomni dulces, denſaeque in montibus umbrae.
Cuncta tibi Cererem pubes agreſtis adoret:

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twice to each ſign: "Sane perite ait "receptet, ut ex frequentativo verbo "nobis oſtenderet Saturnum bis ad "unum quodque ſignum reverti, quod "alii planetae minime faciunt. So-"lus enim eſt qui et longius a ſole "diſcedat, et bis ad unumquodque "ſignum revertat." Pliny has quoted this paſſage of our Poet: "Ideo Vir-"gilius errantium quoque ſiderum "rationem ediſcendam praecipit, ad-"monens obſervandum frigidae Sa-"turni ſtellae tranſitum." I cannot think Virgil is to be underſtood to mean, that we are to obſerve what part of the Zodiack Saturn is in, and thereby to predict a ſtorm. That planet is almoſt two years and a half in paſſing thro' each ſign: therefore ſurely we are not to expect a continuance of the ſame weather for ſo long a time. I rather thinks he means that we ſhould obſerve the aſpects of the planets in general; and mentions Saturn and Mercury for the whole number. Thus in a former verſe he mentions Maia, one of the Pleiades, for that whole conſtellation:

"Multi ante occaſum Maiae coe-
"pere."

337. *Ignis Cyllenius.*] By the *Cyllenian fire* he means Mercury, who was ſaid to be born in Cyllene, a mountain of Arcadia.

Erret.] The *wandering* of a *Planet* is a very proper expreſſion; the word being derived from πλάνη, *wandering*.

338. *Annua magnae ſacra refer Cereri.*] The Poet here gives a beautiful deſcription of the *Ambarvalia*; ſo called becauſe the victim was led round the fields: *quod victima ambiret arva*. In ver. 345 Virgil mentions it being led three times round.

340. *Caſum.*] All the ancient manuſcripts which Pierius had ſeen, except the Medicean, have *caſu*. It is *caſu* alſo in the King's, the Bodleian, and in both Dr Mead's manuſcripts.

341. *Tum pingues agni, et tum molliſſima vina.*] Pierius ſays that all the ancient manuſcripts he had ſeen agree in reading *pingues agni et*, without a Synaloepha, and that ſome have *tunc* and others *tum*. He obſerves alſo that in the Medicean copy it is *tunc* in this verſe, but in the next it is *Tum ſomni dulces*. In one of the Arundelian manuſcripts it is *Tunc pingues agni tum ſunt*. In one of Dr Mead's it is *Tum pingues agni ſunt, tum*. In the other it is *Tum pingues agni, et tum:* which reading is admitted by Heinſius, from whom I ſeldom deviate. The other manuſcripts, which I have

Cui tu lacte favos, et miti dilue Baccho;
Terque novas circum felix eat hoſtia fruges,
Omnis quam chorus, et ſocii comitentur ovantes;
Et Cererem clamore vocent in tecta: neque ante
Falcem maturis quiſquam ſupponat ariſtis,
Quam Cereri torta redimitus tempora quercu,

for her do thou mix the honey-comb with milk and ſoft wine; and let the happy victim be led thrice round the new fruits, accompanied by the whole crowd of ſhouting companions; and let them loudly invite Ceres under their roofs: nor let any one put the ſickle to the ripe corn, before he has crowned his head with wreaths of oak,

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I have collated, and moſt of the common editions, have *Tunc agni pingues et tunc.*

344. *Miti dilue Baccho.*] Montfaucon quotes this paſſage, to ſhew that Ceres and Bacchus were worſhipped jointly. "Virgile marque "auſſi le culte des deux dans les "Georgiques, où il parle des trois "tours qu'on faiſoit faire à la victime "autour des moiſſons avant que de "l'immoler. Cette cérémonie des "trois tours étoit encore obſervée en "d'autres ſacrifices, comme nous "verrons plus bas: il met Cerès et "Bacchus enſemble, et dit que dans "la cérémonie on invoquoit Cerès à "haute voix." This learned author ſeems to have viewed the paſſage under our conſideration too haſtily, and to have taken *Baccho* to be put for the name of the god, and to be the dative caſe, coupled with *cui*. All the commentators agree, and I think it cannot be doubted that *Baccho* is here put figuratively for wine, and that it is the ablative caſe, coupled with *lacte*. Nor could that famous antiquary be eaſily led into this miſtake, if he took *Bacchus* in this place to ſignify wine, by concluding that the ſacrifice muſt be to Bacchus, as well as to Ceres, to whom wine did not uſe to be offered, as ſome have imagined. For it is plain, from the account which Cato gives of the ſacrifices before harveſt, not only that wine was offered to Ceres; but alſo that Bacchus was not one of the deities, to whom they ſacrificed on that occaſion. "Priuſquam meſſim fa-"cies, porcam praecidaneam hoc "modo fieri oportet. Cereri porca "praecidanea, porco foemina, priuſ-"quam haſce fruges condantur, far, "triticum, ordeum, fabam, ſemen "rapicium, thure, vino, Jano, Jovi, "Junoni praefato. . . . . Poſtea por-"cam praecidaneam immolato. Ubi "exta proſecta erunt, Jano ſtruem "commorato, mactatoque item uti "prius obmoveris. Jovi ferctum ob-"moveto, mactatoque item uti prius "feceras. Item Jano vinum dato, "et Jovi vinum dato, ita uti prius "datum ob ſtruem obmovendam, et "ferctum libandum. Poſtea *Cereri* "exta, et *vinum* dato." It is very certain that Ceres and Bacchus were frequently joined together in the ſame ſacrifice; but it is no leſs certain, that this paſſage of Virgil is no proof of it.

349. *Torta redimitus tempora quercu.*] They wore wreaths of oak in honour of Ceres, becauſe ſhe firſt taught mankind the uſe of corn inſtead of acorns: thus our Poet:

"—— Veſtro ſi munere tellus
"Chaoniam pingui glandem mutavit
"ariſta."

351. *Atque*

and danced in uncouth meaſures, and ſung ſongs to Ceres. And that we may know theſe things by manifeſt tokens, both heat and rain, and cold winds; Jupiter himſelf has appointed what the monthly moon ſhould adviſe, what ſhould be a ſign of the ſouth-winds falling, what

Det motus incompoſitos, et carmina dicat.
Atque haec ut certis poſſimus diſcere ſignis,
Aeſtuſque, pluviaſque, et agentes frigora ventos;
Ipſe pater ſtatuit, quid menſtrua Luna moneret,
Quo ſigno caderent auſtri: quid ſaepe videntes

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351. *Atque haec &c.*] La Cerda, and after him Ruaeus, and ſeveral other commentators, underſtand the Poet in this paſſage to ſay, there are two ways of predicting the weather, one by Aſtrology, to which purpoſe he mentions the moon; the other by common obſervation. But he has already inſiſted ſufficiently on the uſe of the aſtrological ſcience, and now intends only to ſhew the huſbandman, how, without ſcience, he may be able, in a good meaſure, to foreſee the changes of the weather, and prevent the misfortunes that may attend them. Grimoaldus has juſtly paraphraſed the paſſage under our conſideration to this purpoſe: "Sed "quoniam ruſtici homines, et operarii ex Saturni caeterorumque ſyderum converſionibus parum aut "nihil poſſunt colligere, ea de tempeſtatum indiciis, ac praenotionibus dicam, quae ſunt pene ad vulgarem popularemque ſenſum accommodata, &c."

352. *Pluviaſque.*] It is *pluvias* without *que*, in one of Dr Mead's manuſcripts, and in the old Nurenberg edition: Grimoaldus alſo has the ſame reading.

353. *Moneret.*] It is *moveret* in one of Dr Mead's manuſcripts, and in ſome of the old printed editions.

354. *Quo ſigno.*] "Vel *quo ſub "ſidere*; vel melius *quo indicio* in"telligi poſſet ventos deficere," ſays Ruaeus. I have already obſerved that Virgil has no aſtrological meaning in this paſſage: whence we muſt prefer with Ruaeus, this latter interpretation. Dr Trapp adheres to the former:

"——— *Beneath what ſtar,*
"Auſter's rough blaſts ſhould fall."

Caderent.] La Cerda obſerves, that from the context of Virgil it appears, that *caderent* muſt ſignify not the ceaſing or falling of the wind, but it's ruſhing down to occaſion ſtorms. He quotes a paſſage of Terentius Varro *in Seſquiulyſſe*, to confirm this interpretation: *Adverſi venti ceciderunt, quod ſi pergunt diutius mare volvere, vercor, &c.* I cannot find that Virgil has ever uſed *cado* in this ſenſe: but he has uſed it for the ceaſing of the wind in the ninth Eclogue:

"Et nunc omne tibi ſtratum ſilet
"aequor, et omnes,
"Aſpice, ventoſi *ceciderunt* murmu"ris aurae."

Mr B——'s tranſlation agrees with La Cerda:

"—— When ſouthern tempeſts riſe."

Quid.] Both the Arundelian and one of Dr Mead's manuſcripts have *quod.*

Agricolae, propius ſtabulis armenta tenerent.
Continuo ventis ſurgentibus aut freta ponti
Incipiunt agitata tumeſcere, et aridus altis
Montibus audiri fragor; aut reſonantia longe
Littora miſceri, et nemorum increbreſcere murmur.
Jam ſibi tum a curvis male temperat unda carinis,

the huſbandmen often obſerving, ſhould keep their herds nearer the ſtall. When the winds are riſing, either the ſtraits of the ſea work and begin to ſwell, and a dry crackling is heard in the mountains; or the far reſounding ſhores begin to echo, and the murmur of the groves to thicken. Now can the wave hardly forbear the bending ſhips,

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quod. Servius has the ſame reading, and it is in ſome of the old printed editions. Pierius ſays it is *quid* in the Roman and Medicean manuſcripts.

356. *Continuo ventis &c.*] Here the Poet gives us the ſigns of the winds riſing.

It is more eaſy to admire than deſcribe the beauty of theſe lines of our Poet. The very motion of the ſwelling ſea is expreſſed in theſe words, which ſeem to riſe gradually with the waves:

"——— Freta ponti
"Incipiunt agitata tumeſcere.

We hear the crackling of the mountains in

"——— Aridus altis
"Montibus audiri fragor:

and the ruſtling of the woods in

"——Nemorum increbreſcere mur-
"mur."

Theſe beauties are too frequent in Virgil to eſcape the obſervation of moſt readers; but it would be unpardonable in a commentator not to take notice of them.

The ſwelling of the ſea, the reſounding of the coaſts, and the roaring of the mountains are mentioned as prognoſticks of wind by Aratus, whom Virgil has imitated in his predictions of the weather:

Σῆμα δὲ τοι ἀνέμοιο καὶ οἰδαίνουσα θάλασσα
Γιγνέσθω· καὶ μακρὸν ἐπ' ἀιγιαλοὶ βοόωντες,
Ἀκταί τ' εἰνάλιοι, ὅποτ' ἔυδιοι ἠχήεσσαι
Γίγνονται, κοφυφαί τε βοώμεναι οὔρεος ἄκρῃ.

357. *Aridus fragor.*] Pierius ſays it is *arduus* in the Roman manuſcript. *Aridus fragor* means a dry crackling ſound, like that of trees, when they break.

360. *Jam ſibi tum a curvis.*] In all the manuſcripts I have conſulted the prepoſition *a* is omitted; as alſo in many printed editions. Pierius ſays it is *a curvis* in the Roman manuſcript. Heinſius retains the prepoſition: and in the only paſſage, beſide this, where Virgil uſes *tempero* in the ſame ſenſe, we find *a* before the ablative caſe:

"——— Quis talia fando,
"Myrmidonum Dolopumve aut du-
"ri miles Ulyſſei
"*Temperet a* lachrymis."

361. *Mergi.*]

when the cormorants fly ſwiftly from the middle of the ſea, and come crying to the ſhore: and when the ſea-coots play on the dry land: and the heron forſakes the well known fens and flies above the lofty cloud. When wind impends, you ſhall alſo often ſee the ſtars fall headlong from heaven, and long tracts of flame whiten after them thro' the ſhade of night. Often ſhall you ſee the light chaff and falling leaves fly about,

Cum medio celeres revolant ex aequore mergi,
Clamoremque ferunt ad littora: cumque marinae
In ſicco ludunt fulicae: notaſque paludes
Deſerit, atque altam ſupra volat ardea nubem.
Saepe etiam ſtellas, vento impendente, videbis
Praecipites caelo labi, noctiſque per umbram
Flammarum longos a tergo albeſcere tractus.
Saepe levem paleam et frondes volitare caducas,

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361. *Mergi.* What Virgil ſays of the cormorant, Aratus aſcribes to the ἐρωδιὸς

Καὶ δ' ἂν ἐπὶ ξηρὴν ὅτ' ἐρωδιὸς ἀ κατὰ κόσμον
Ἐξ ἁλὸς ἔρχηται, φωνῇ περὶ πολλὰ λαληκὼς,
Κινυμένου κε θάλασσαν ὑπερφορέοιτ' ἀνέμοιο.

Now ἐρωδιὸς is generally underſtood to mean a heron: but La Cerda interprets it a *mergus* or cormorant. It is ſaid to be called ἐρωδιὸς *quaſi* ἁλωδιὸς, becauſe it delights in fenny places; but this agrees with the heron, as well as with the cormorant. The ſame author will have the αἴθυιαι of Aratus to be the *fulica* of Virgil, becauſe they are ſo called, as he ſays, *a fuligine*, from their blackneſs: tho' the αἴθυια is generally thought to be the ſame with the *mergus*. The κέπφος of Aratus he takes to be the heron. For the learned reader's ſatisfaction I ſhall ſet down what Aratus has ſaid of theſe ſea fowl, immediately after the three verſes juſt now quoted:

Καὶ ποτε καὶ κέπφοι, ὁπότ' ἔυδιοι ποτέωνται,
Αὐτία μελλόντων ἀνέμων εἰλησὰ φέρονται.
Πολλάκι δ' ἀγειάδες νῆσσαι, ἢ εἰν ἁλὶ δῖναι
Αἴθυιαι χέρσαῖα τινάσσονται πλερύγεσσιν.

365. *Saepe etiam ſtellas &c.*] This prognoſtick of wind taken from the ſtars ſeeming to fall is borrowed alſo from Aratus:

Καὶ διὰ νύκτα μέλαιναν ὅτ' ἀστέρες αἴσσωσι
Ταρφέα, τοὶ δ' ὄπιθεν ῥυμοὶ ὑπολευκαίνονται,
Δεδέχθαι κείνοις αὐτὴν ὁδὸν ἐρχομένοιο
Πνεύματος·

Vento impendente.] One of Dr Mead's manuſcripts has *impellente*.

366. *Umbram.*] So I read it with Heinſius. I find the ſame reading in the Cambridge and in one of the Arundelian manuſcripts. In the King's, the Bodleian, the other Arundelian, and in both Dr Mead's manuſcripts, and in ſome printed editions it is *umbras*. Pierius ſays it is *umbram* in the Roman and Medicean manuſcripts; and prefers that reading.

368. *Saepe levem paleam &c.*] What Virgil ſays of chaff, falling leaves,

Aut ſumma nantes in aqua colludere plumas.
At Boreae de parte trucis cum fulminat, et cum
Eurique Zephyrique tonat domus; omnia plenis
Rura natant foſſis, atque omnis navita ponto
Humida vela legit. Nunquam imprudentibus imber
Obfuit: aut illum ſurgentem vallibus imis

or floating feathers dance on the ſurface of the water. But when it lightens from the quarter of fierce Boreas, and when the houſe of Eurus and of Zephyrus thunders; then all the country ſwims with full ditches, and every mariner on the ſea gathers up the wet ſails. Never did a ſtorm of rain fall upon any without giving them warning: either the airy cranes avoided it in the bottom of the

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leaves, and feathers, Aratus has ſaid of the down of thiſtles.

Ἦδη καὶ πάππoι, λευκῆς γήρειον ἀκάνθης,
Σῆμ' ἐγένοντ' ἀνέμου, κωφῆς ἁλὸς ὁππότε πολλοὶ
Ἀκρεῖ ἐπιπλείωσι, τὰ μὲν πάρος ἄλλα δ' ὀπίσσω.

370. *At Boreae &c.*] In theſe lines we have the prognoſticks of rain, in which lines the Poet plainly imitates Aratus:

Αὐτὰρ ὅτ' ἐξ ἑυρόιο καὶ ἐκ νότου ἀσπάτηισιν,
Ἄλλοτε δ' ἐκ ζεφύροιο, καὶ ἄλλοτε πᾶς βορέαο,
Ἢ τότε τὶς πελάγει ἔνι δείδιε ναυτίλος ἀνὴρ,
Μή μιν, τῇ μὲν ἔχῃ πέλαγος, τῇ δ' ἐκ Διὸς ὕδωρ·
Ὕδατι γὰρ τοσσαίδε περὶ στρέφονται φορέονται.

The Cambridge, one of the Arundelian, and one of Dr Mead's manuſcripts have *aut* inſtead of *at*, at the beginning of ver. 370.

373. *Legit.*] Heinſius has *legunt*, in which, I think, he is almoſt ſingular.

Imprudentibus.] Some interpret this *unwiſe*, as if the Poet's meaning was that theſe ſigns are ſo plain, that the moſt unwiſe muſt obſerve them. Thus Dryden:

"Wet weather ſeldom hurts the *moſt*
"*unwiſe*,
"So plain the ſigns, ſuch prophets
"are the ſkies."

But *imprudens* ſignifies not only *imprudent* or *unwiſe*, but alſo *unadviſed*, *uninformed*, or *unawares*, in which ſenſe this paſſage is generally underſtood. Virgil's meaning ſeems to be, that the ſigns are ſo many, that none can complain of a ſhower's falling on him unawares.

374. *Aut illum ſurgentem vallibus, &c.*] This paſſage is variouſly interpreted. Some take the prognoſtic of rain to be the cranes leaving the vallies, and flying on high, reading this paſſage *grues fugere* ex *imis vallibus*. Of this opinion are Servius, Grimoaldus, Ruaeus, and ſeveral others. Dryden tranſlates it in this ſenſe:

"The wary crane foreſees it firſt,
"and ſails
"Above the ſtorm, and leaves the
"lowly vales.

vallies as it roſe: or the heifer looking Aeriae fugere grues: aut bucula caelum 375

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and Dr Trapp:

" ——— Or them aëreal cranes
" Fled, riſing from the vales."

La Cerda takes the meaning to be that the ſhowers riſe out of the vallies; interpreting it thus: " Grues " volatu ſuo altiſſimo indicant im- " brem ſurgere ab imis vallibus." In this ſenſe May tranſlates it:

" For from the vallies, e'er it *thence*
" *ariſe*,
" The cranes do fly"

Servius was aware of this interpretation and condemned it: " Dicit " autem grues, de vallibus ſurgere, " non pluviam de vallibus ſurgere." A third interpretation is, that the cranes left their aërial flight, and fled or avoided the coming ſtorm, by retreating to the low vales. In this ſenſe only Mr B—— has tranſlated it:

" Cranes, as it roſe, flew downwards
" to the vale."

This interpretation is agreeable to what Ariſtotle has ſaid, in the ninth book of his hiſtory of Animals, where treating of the foreſight of cranes, he ſays they fly on high, that they may ſee far off, and if they perceive clouds and ſtorms, they deſcend, and reſt on the ground: Εἰς ὕψος πέτονται, πρὸς τὸ καθορᾶν τὰ πόρρω. Καὶ ἐὰν ἴδωσι νέφη, καὶ χειμέρια, καταπτᾶσαι ἡσυχάζουσιν. From this high flight of the cranes, we ſee the propriety of the epithet *aëriae*; and we alſo find that not their flying on high, but their deſcent is to be eſteemed a ſign of rain. Aratus alſo, whom our Poet imitates in his ſigns of weather, ſays, the cranes leave their airy flight, and return in winding mazes:

Οὐδ' ὑψοῦ γεράνων μαχεαὶ εἴχησι
αὐτὰ κέλευθα
Τείνονται· σεσφάδες δὲ παλιμπετέες
ἀπονέονται.

375. *Aut bucula caelum &c.*] Thus alſo Aratus:

Καὶ βόες ἤδη τοι πάρος ὕδατος ἐνδίον,
Οὐρανὸν εἰσανιδόντες, ἀπ' αἰθέρος
ὠτρύνησαντο.

Virgil has imitated and almoſt tranſcribed ſome Verſes of Varro Atacinus, which I ſhall here ſet down, as I find them in Servius, and Fulvius Urſinus:

" Tum liceat pelagi volucres, ta-
" daeque paludis
" Cernere inexpleto ſtudio certare
" lavandi:
" Et velut inſolitum pennis infundere
" rorem:
" Aut arguta lacus circumvolitavit
" hirundo:
" Et bos ſuſpiciens caelum, mirabile
" viſu,
" Naribus aërium patulis decerpſit
" odorem:
" Nec tenuis formica cavis non ex-
" tulit ova.

Theſe

Suſpiciens patulis captavit naribus auras:
Aut arguta lacus circumvolitavit hirundo:
Aut veterem in limo ranae cecinere querelam.
Saepius et tectis penetralibus extulit ova
Anguſtum formica terens iter; et bibit ingens

up to heaven has ſnuffed in the air with wide noſtrils: or the chattering ſwallow has flown round about the lakes: or the frogs have croaked out their ancient moan in the mud. Often alſo has the piſmire making a narrow road brought forth her eggs out of the hidden receſſes; and the rain-bow

NOTES.

Theſe lines of Varro are undoubtedly borrowed from Aratus; and the prognoſticks contained in them are in the ſame order, as in the Greek Poet. Virgil has varied them, and made them more poetical.

377. *Aut arguta lacus &c.*] Thus Aratus:

Ἢ λίμνην περὶ δηθὰ χελιδόνες ἀΐσσονται,
Γαστέρι τύπτουσαι ἄυτως εἰλυμένον ὕδωρ.

This line of Virgil is exactly the ſame with one of Varro, quoted in the preceding note.

378. *Aut veterem in limo &c.*] It is generally read *et veterem:* but Pierius obſerved *aut* in ſeveral ancient manuſcripts. I find *aut* in the Bodleian and in one of the Arundelian manuſcripts. We find this prognoſtick alſo in Aratus:

Ἢ μᾶλλον δειλαὶ γενεαὶ, ὕδατος ἴσιν ὄνειαρ,
Αὐτοθεν ἐξ ὕδατος, πατέρες βοόωσι γυρίνων.

As to the *frogs croaking out their ancient moan in the mud*, the Poet no doubt alludes to the ſtory of the Lycian countrymen being turned into frogs by Latona; which is mentioned by Ovid:

" ——— Et nunc quoque turpes
" Litibus exercent linguas: pulſoque
" pudore,
" Quamvis ſint ſub aqua, ſub aqua
" maledicere tentant.
" Vox quoque jam rauca eſt."

379. *Saepius et tectis penetralibus &c.*] Thus Aratus:

Καὶ κοίλης μύρμηκες ὀχῆς ἐξ ὤεα πάντα
Θᾶσσον ἀνηνέγκαντο.

See alſo the laſt of the verſes quoted from Varro, in the note on *ver.* 375.

380. *Et bibit ingens arcus.*] It was a vulgar opinion amongſt the ancients, that the rainbow drew up water with its horns. We find frequent alluſions amongſt the Poets to this erroneous opinion. I ſhall content myſelf with one quotation from the Curculio of Plautus; where, as Lena, a drunken, crooked, old woman, is taking a large draught of wine, Palinurus ſays, ſee how the bow drinks! we ſhall certainly have rain to day:

" —— Ecce autem bibit arcus!
" pluet
" Credo hercle hodie."

Aratus mentions the rain-bow appearing double, as a ſign of rain:

bas drank deep; and the army of ravens departing from their food in a vaſt body has made a great noiſe with clapping their wings. Now may you ſee various ſea fowl, and thoſe which ſtarch for food about the Aſian meadows in the ſweet lakes of Cayſter,

Arcus; et e paſtu decedens agmine magno
Corvorum increpuit denſis exercitus alis. 382
Jam varias pelagi volucres, et quae Aſia circum
Dulcibus in ſtagnis rimantur prata Cayſtri,

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Ἡ διδύμη ἔζωσε διὰ μέγαν οὐρανὸν ἶρις:

in which he is followed by Pliny: "Arcus, cum ſunt duplices, pluvias "nunciant."

382. *Corvorum increpuit denſis exercitus alis.*] Thus alſo Aratus:

Δὴ ποτε καὶ γενεαὶ κοράκων, καὶ φῦλα κολοιῶν,
Ὕδατος ἐρχομένοιο Διὸς πάρα σῆμ' ἐγένοντο,
Φαινόμενοι ἀγεληδὰ, κὶ ἱρήκεσσιν ὁμοῖον
Φθεγξάμενοι· καί που κόρακες δίους ϛαλαγμοὺς
Φωνῇ ἐμιμήσαντο σὺν ὕδατος ἐρχομένοιο·
Ἦ ποτὲ καὶ κρώξαντε βαρείῃ δισσάκι, φωνῇ
Μακρὸν ἐπιῤῥοιζεῦσι τιναξάμενοι πτερὰ πυκνά.

Aratus has mentioned this prognoſtick alſo of the water-fowl ducking themſelves before rain:

Πολλάκι λιμναῖαι ἢ ἐναύλιαι ὄρνιθες
Ἄπλησον κλύζονται ἐνιέμεναι ὑδάτεσσιν.

Virgil ſeems to have imitated this verſe of the ſecond Iliad:

Ἀσίῳ ἐν λειμῶνι, Καϋστρίου ἀμφὶ ῥέεθρα.

383. *Jam varias pelagi volucres &c.*] Pierius ſays that in ſome ancient manuſcripts, the words are placed thus: *Jam volucres pelagi varias*; and that in ſome it is *atque Aſia* for *et quae Aſia*. He obſerves alſo that it is *variae* in the Roman manuſcript. I find the ſame reading in the Bodleian, and in one of the Arundelian manuſcripts: but the grammatical conſtruction will hardly allow it not to be *varias*. The other Arundelian manuſcript has *tum* inſtead of *jam*.

The *Aſia palus* or *Aſius campus* is the name of a fenny country, which receives the overflowings of the Cayſter. The firſt ſyllable of this adjective is always long; as in the paſſage now before us; and in the fourth Georgick:

"Atque Ephyre, atque Opis, et *Aſia*
"Deïopeia:"

and in the ſeventh Aeneid:

"——Sonat amnis et *Aſia* longe
"Pulſa palus."

The firſt ſyllable of *Aſia*, the name of a quarter of the world, is ſhort; as in the ſecond Georgick:

"Qui nunc extremis *Aſiae* jam vic-
"tor in oris."

Cayſter or *Cayſtrus* is the name of a river of Aſia, which riſes in Phrygia major, paſſes thro' Lydia, and falls into

Certatim largos humeris infundere rores;
Nunc caput objectare fretis, nunc currere in undas,
Et ſtudio incaſſum videas geſtire lavandi.
Tum cornix plena pluviam vocat improba voce,
Et ſola in ſicca ſecum ſpatiatur arena.
Nec nocturna quidem carpentes penſa puellae

ſtrive to pour a plenty of water over their ſhoulders, and now plunge into the ſea, and then run upon the waves, and wantonly waſh themſelves in play. Then does the unlucky crow call the rain with a loud voice, and wanders by herſelf alone on the dry ſand. Nor are the maids who perform their nightly taſks

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into the Aegean ſea near Epheſus. The country about this river, being marſhy, abounds with water-fowl. Swans are frequently mentioned by the Poets: Homer, in the paſſage to which we juſt now referred, ſpeaks of geeſe, cranes, and ſwans:

—— Ὀρνίθων πετεηνῶν ἔθνεα πολλὰ
Χηνῶν, ἢ γεράνων, ἢ κύκνων δουλιχοδείρων
Ασίῳ &c.

386. *Undas.*] Pierius ſays that ſome of the ancient manuſcripts have *undis*, and others *undas*. One of Dr Mead's manuſcripts has *undis*, and the other has *undam*.

388. *Tum cornix plena &c.*] The crow is mentioned alſo by Aratus:

Ἤτου καὶ λακέρυζα παρ' ἠιόνι πεσυχούσῃ
Χείματος ἀρχομένου χέρσῳ ὑπέκυψε κορωνη·
Ἤτου καὶ ποταμοῖο ἐβάψατο μέχει παρ' ἄκρους
Ὤμους ἐκ κεφαλῆς· ἢ καὶ μάλα πᾶσα κολυμβᾷ
Ἢ πολλὴ τρέφεται παρ' ὕδωρ παχέα κρώζουσα.

The ancients thought that crows not only predicted rain but called it. Thus Lucretius, ſpeaking of the different voices of birds:

" Et partim mutant cum tempeſta-
" tibus una
" Rauciſonos cantus, cornicum ut
" ſaecla vetuſta,
" Corvorumque greges, ubi *aquam*
" dicuntur *et imbres*
" *Poſcere*, et interdum ventos auraſ-
" que *vocare*."

Sometimes at change of air, they change their voice
Thus daws, and om'nous crows, with various noiſe,
Affright the farmers; and fill all the plain,
Now calling *for rough winds, and now for* rain.

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Servius reads *rauca* inſtead of *plena*; but *plena* is generally allowed to be the true reading.

The Bodleian and one of the Arundelian manuſcripts, after *ver.* 388, have

" Aut caput objectat querulum veni-
" entibus undis."

The King's and one of Dr Mead's manuſcripts have *et caput &c.* In

ignorant of the approaching ſtorm, when they ſee the oil ſputter in the lamp, and fungous excreſcencies grow about the wick. Nor is it leſs eaſy to foreſee unſhowery ſuns, and fair open weather, and to know them by manifeſt ſigns. For then the light of the ſtars does not ſeem dim,

Neſcivere hyemem: teſta cum ardente viderent
Scintillare oleum, et putres concreſcere fungos.
Nec minus eximbres ſoles, et aperta ſerena
Proſpicere, et certis poteris cognoſcere ſignis.
Nam neque tum ſtellis acies obtuſa videtur; 395

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the Cambridge manuſcript this verſe is mutilated; *Aut caput querulum jactat &c.* In the old Nurenberg edition *et caput &c.* is added after ver. 389.

392. *Scintillare oleum, et putres concreſcere fungos.*] This alſo is mentioned by Aratus:

Ἢ λύχνοιο μύκητες ἀγείρωνται περὶ μύξαν,
Νύκτα κατὰ σκοτίην, μηδ' ἢν ὑπὸ χείματος ὥρη.
Λύχνων ἄλλοτε μέν τε φάος κατὰ κόσμον ὀρώρῃ,
Ἄλλοτε δ' αἰσσωσιν ἀπὸ φλόγες, ἠΰτε κοῦφαι
Πομφόλυγες.

The ſputtering of the lamps, being occaſioned by the moiſture of the air, may well predict rain.

393. *Nec minus &c.*] After the ſigns of wind and rain, the Poet now proceeds to give us thoſe of fair weather.

Eximbres.] So Pierius found it in ſome ancient manuſcripts. Almoſt all the editions have *ex imbri*; taking the Poet's meaning to be that theſe are ſigns of fair weather following the ſhower; or that they are to be obſerved during the rain. May's tranſlation is,

"By no leſs true, and certaine ſignes
"may we
"Faire dayes and ſun-ſhine *in a ſtorme*
"foreſee."

Dryden has

"Then *after ſhow'rs*, 'tis eaſy to
"deſcry
"*Returning* ſuns, and a ſerener ſky."

Dr Trapp tranſlates it:

"Nor leſs ſerenity *ſucceeding ſhow'rs*,
"And ſunny ſkies, by ſure unfailing
"ſigns
"Thou may'ſt foreſee."

Mr B—— alone adheres to *eximbres*;

"Nor from leſs certain ſigns, the
"ſwain deſcrys
"*Unſhow'ry ſuns*, and bright ex-
"panded ſkies."

This reading ſeems more poetical, than the common: and it is certain, that Virgil's meaning could not be, that theſe obſervations are to be made during the rain. At ſuch a time it would be impoſſible to obſerve the brightneſs of the moon and ſtars; which are the firſt prognoſticks mentioned by our author.

395. *Nam neque tum ſtellis acies obtuſa videtur.*] Aratus mentions the dimneſs of the light of the ſtars as a ſign of foul weather:

Ἠμος δ' ἀερίδην καθαρὸν φάος ἀμ-
ελύνηται.

396. *Nec*

Nec fratris radiis obnoxia ſurgere Luna:
Tenuia nec lanae per caelum vellera ferri.
Non tepidum ad ſolem pennas in littore pandunt
Dilectae Thetidi Alcyones: non ore ſolutos

nor does the moon ſeem to riſe, as if ſhe was indebted to her brother's beams: nor thin fleeces of wool ſeem to be carried thro' the ſky. Nor do Thetis's beloved Halcyons ſpread open their wings to the warm ſun, along the ſhore: nor do the filthy ſwine

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396. *Nec fratris radiis obnoxia ſurgere luna.*] Servius thinks that *obtuſa* is to be underſtood here: and that the ſenſe is: "For then neither "does the light of the ſtars ſeem dim, "nor that of the moon, which is be-"holden to her brother's beam." Ruaeus ſeems to have found the true meaning of this paſſage; that "the "moon riſes with ſuch an exceeding "brightneſs, that one would rather "think her light to be her own, than "only borrowed from the ſun." See Aulus Gellius, *l.* 7. *c.* 17.

397. *Tenuia nec lanae per caelum vellera ferri.*] By *thin fleeces of wool* the Poet means the *fleecy clouds*, which Aratus mentions as a ſign of rain:

Πολλάκι δ' ἐρχομένων ὑετῶν νέφεα πεπάγασιν,
Οἷα μάλισα πύκνοισιν ἐοικότα ἰνδάλλονται.

398. *Non.*] In one of Dr Mead's manuſcripts it is *nec*.

399. *Dilectae Thetidi Halcyones.*] The fable of Ceyx and his wife Halcyone being turned into theſe birds is beautifully related in the eleventh book of Ovid's Metamorphoſes. The mutual love of theſe perſons ſubſiſted after their change, in honour of which, the gods are ſaid to have ordained, that whilſt they ſit on their neſt, which floats on the ſea, there ſhould be no ſtorm. Some ſay this laſts ſeven days, others nine, others eleven, and others fourteen. Ovid mentions ſeven:

"——— Et tandem, ſuperis miſeran-
"tibus, ambo
"Alite mutantur. Fatis obnoxius
"iſdem
"Tunc quoque manſit amor. Nec
"conjugiale ſolutum
"Foedus in alitibus: coëunt, fiunt-
"que parentes:
"Perque dies placidos hiberno tem-
"pore ſeptem
"Incubat Halcyone, pendentibus ae-
"quore nidis.
"Tum via tuta maris: ventos cu-
"ſtodit, et arcet
"Aeolus egreſſu: praeſtatque nepo-
"tibus aequor.

——— The gods commiſerate:
And change them both, obnoxious to like fate.
As erſt they love: their nuptial faiths they ſhew
In little birds; ingender, parents grow.
Seven winter days with peaceful calms poſſeſt,
Alcyon ſits upon her floating neſt.
Then ſafely ſaile: then Aeolus incaves
For his, the winds; and ſmooths the ſtooping waves.

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remember to unbind and toſs about the bundles of ſtraw with their ſnouts. But the miſts deſcend, and lie on the plain: and the owl obſerving the ſetting ſun from the top of the roof, forbears to ſing her nightly ſong.

Immundi meminere ſues jactare maniplos.
At nebulae magis ima petunt, campoque recumbunt
Solis et occaſum ſervans de culmine ſummo
Nequicquam ſeros exercet noctua cantus.

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Hence they are ſaid to be beloved by the ſea-nymphs. Thus Theocritus:

Χ' ἁλκυόνες σορεσεῦντι τὰ κύματα, τάν τε θάλασσαν,
Τὸν τε νότον, τὸν τ' εὖεργον ὃς ἔσχατα φυκία κινεῖ.
Ἁλκυόνες, γλαυκαῖς Νηρηΐσι ταῖτε μάλισα
Ὀρνίθων ἐφίλαθεν, ὅσαις τέπαρ' ἐξ ἁλὸς ἄγεχ.

"Let Halcyons ſmooth the ſeas, the
"ſtorms allay,
"And ſkim the floods before him all
"the way:
"The nymphs lov'd bird, of all that
"haunt the flood,
"Skim o'er the waves, and dive for
"ſwimming food."

CREECH.

399. *Ore ſolutos.*] Servius ſays that ſome read *ore ſoluto*, that is, *with very wide ſnouts* or *mouths*. In this ſenſe Mr B—— has tranſlated it:

"Nor mindful are the ſwine, *with*
jaws diſplay'd
"To gripe the ſtraw, and toſs their
"ruſtling bed."

403. *Nequicquam.*] I have obſerved, in the note on *ver.* 192. that *nequicquam* is ſeldom uſed by Virgil for *non*: but here I think it is plainly uſed in that ſenſe. Aratus ſays that the ſinging of the owl is a ſign of the ſtorms ceaſing:

——— Νυκτερίη γλαὶξ
Ἡσυχον ἀείδουσα, μαραινομένου χειμῶνος
Γινέσθω τοι σῆμα.

Pliny ſays the chattering of the owl, in rain, is a ſign of fair weather; and in fair weather, of a ſtorm: "Grues "ſilentio per ſublime volantes [praeſagiunt] ſerenitatem. Sic noctua "in imbre garrula: at ſereno, tempeſtatem." We have ſeen already, in the note on *eximbres*, that the prognoſticks here ſet down relate to the continuance of fair weather, not of it's ſucceeding a ſtorm. Therefore the ſilence of the owl is a ſign of the continuance of fair weather. If we underſtand the Poet to be ſpeaking during the rain, the hooting of the owl will be a ſign of fair weather, according to Aratus. But then *Nequicquam* muſt be wrong, whether we take it to mean *not* or *in vain*. If we underſtand the Poet to ſpeak of the continuance of fair weather, *nequicquam* muſt ſignify *not*; becauſe, according to Pliny, the hooting of the owl, at ſuch a time would be a ſign of rain. May has tranſlated *nequicquam*, *not*:

"The

Apparet liquido ſublimis in aëre Niſus,
Et pro purpureo poenas dat Scylla capillo:

Niſus ſoars aloft in the clear ſky, and Scylla is puniſhed for the purple hair:

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"The fatal owle high mounted at
"ſun-ſet,
"Does *not* the balefull evening long
"repeat."

Dryden has tranſlated this paſſage moſt wretchedly:

"And Owls that mark the ſetting
"ſun, declare,
"A ſtar-light Evening, and a morn-
"ing fair."

Dr Trapp tranſlates *nequicquam*, *in vain*:

"—— And now the bird
"Of night, obſervant of the ſetting
"ſun,
"Sings her late ſong from ſome high
"tow'r *in vain*."

"*Nequicquam* (ſays this learned "gentleman) for *non* is intolerable: "and Servius gives us no authority "for it but Perſius's; which conſi- "dering the obſcurity of that wri- "ter, is nothing at all. Beſides; "'tis well known that the muſick "of the owl (ſuch as it is) is a "prognoſtick of dry weather. I "therefore take it thus; that dark "bird delighting in rain and clouds "makes this noiſe, by way of com- "plaint, not of joy (for 'tis a diſmal "ditty indeed) at the approach of "fair weather: but does it *nequic-* "*quam*, in vain: for that weather "will come, for all her *hooting*." This interpretation ſeems to be very much forced, and not to be ſupported by any good authority. Mr B——'s interpretation is not very different. "Virgil embelliſhes this mean ſub- "ject in a very extraordinary man- "ner. When he is to ſay that the "*hooting of owls* at night is a ſign of "fair weather, he takes occaſion to "make a delicate reflection upon "ſuperſtitious people. Owls were "ſuppoſed by ſuch perſons always to "forebode ſome calamity by their "noiſe; but now, ſays he, they ſing "*nequicquam*, *in vain*; for no body "is ſo weak as to expect bad weather "from their muſick."

404. *Aëre.*] In one of Dr Mead's manuſcripts it is *aethere:* it is the ſame alſo in the Roman manuſcript, according to Pierius.

405. *Et pro purpureo poenas dat Scylla capillo.*] The ſtory of Niſus and Scylla is related in the eighth book of Ovid's Metamorphoſes. Niſus was king of Alcathoë or Megara. He had on his head a purple hair, in which the ſecurity of the kingdom lay. Scylla, his daughter, falling deſperately in love with Minos, who beſieged the city, ſtole the purple hair, and fled with it to him. But that juſt Prince abhorring the crime, rejected her with indignation, and ſailed to Crete, leaving her behind. Scylla, in deſpair, plunged into the ſea after him, and took faſt hold of the ſhip. Her father, who had juſt been changed into the *Haliaëtos*, which is thought to be the Oſprey; a rapacious bird of the eagle kind, hovering

wherever she flying cuts the light air with her wings, behold Nisus her cruel enemy pursues with a great noise thro' the air: where Nisus mounts the sky, she swiftly flying cuts the light air with her wings. Then do the ravens press their throats, and three or four times redouble a clearer sound; and often rejoicing, in their lofty habitations, with I know not what unusual sweetness, rustle amongst the leaves: they delight, when the showers are driven away, to revisit their little offspring, and their sweet nests. Not that I think they have any genius from heaven, or extraordinary knowledge of things by fate:

Quacunque illa levem fugiens secat aethera pennis,
Ecce inimicus atrox magno stridore per auras
Insequitur Nisus, qua se fert Nisus ad auras,
Illa levem fugiens raptim secat aethera pennis.
Tum liquidas corvi presso ter gutture voces,
Aut quater ingeminant; et saepe cubilibus altis,
Nescio qua praeter solitum dulcedine laeti,
Inter se foliis strepitant: juvat imbribus actis
Progeniem parvam, dulcesque revisere nidos.
Haud equidem credo, quia sit divinitus illis
Ingenium, aut rerum fato prudentia major:

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hovering over her to tear her in pieces, she let go her hold, and was immediately changed into the Ciris. Some take this bird to be a Lark; others think it is a solitary bird, with a purple crest on it's head, which continually haunts the rocks, and shores of the sea.

406. *Aethera.*] In one of the Arundelian manuscripts it is *aëra*.

410. *Corvi.*] This prognostick of the ravens is taken also from Aratus:

Καὶ κόρακες μοῦνοι μὲν, ἐρημαῖοι βούωντες
Δισσάκις. αὐτὰρ ἔπειτα μεταθρόα κεκλήγοντες.
Πλειότεροι δ' ἀγεληδὸν ἐπὴν κόιτοιο μέδωνται,
Φωνῆς ἔμπλειοι, χάρεειν κέ τις ὥϊσσοιτο,
Οἷα τὰ μὲν, βοόωσι, λιγαινομένοισιν ὁμοῖα.
Πολλὰ δὲ δενδρείοιο περὶ φλοὸν ἄλλοτ' ἐπ' αὐτὸν
Ἠχὶ τε κείουσιν κὶ ὑπότρομοι ἀπερύονται.

413. *Inter se foliis.*] So I read it with Heinsius, and most of the good editors. Pierius says it is *inter se* in *foliis*, in the Medicean and most of the ancient manuscripts. The preposition *in* is retained also in one of the Arundelian, and both Dr Mead's manuscripts: but in the rest, which I have consulted, *in* is omitted. It is more agreeable to Virgil's stile to leave it out.

415. *Haud equidem credo &c.*] Here Virgil speaks as an Epicurean: he does not allow any divine knowledge or foresight to be in birds; but justly ascribes these changes in their behaviour to the effects which the alterations of the air, with regard to rarefaction and density, have upon their bodies.

416. *Rerum fato prudentia major.*] This passage has been variously interpreted by the commentators. Servius interprets it, "prudentia *quae est* "major rerum fato;" *a knowledge which is greater than the fate of things.* La Cerda explains it much to the same purpose; "prudentia "quibus

Verum, ubi, tempeſtas, et caeli mobilis humor
Mutavere vias, et Jupiter uvidus auſtris
Denſat erant quae rara modo, et quae denſa relaxat;
Vertuntur ſpecies animorum, et pectora motus
Nunc alios, alios dum nubila ventus agebat,
Concipiunt. Hinc ille avium concentus in agris,
Et laetae pecudes, et ovantes gutture corvi.
Si vero ſolem ad rapidum, lunaſque ſequentes

but when the ſtorm and moveable moiſture of the heaven have changed their courſes, and the air moiſt with ſouth winds condenſes what juſt before was rare, and rarifies what was denſe; the images of their minds are changed, and their breaſts now receive a different impreſſion, from that which they had when the wind drove away the clouds. Hence the birds join in concert in the fields, and the cattle rejoice, and the ravens exulting croak. But if you regard the rapid ſun, and the moons which follow in order;

NOTES.

"quibus fata ſuperent;" *a knowledge by which they ſurpaſs fate.* Ruaeus follows Servius: "prudentia *quae* po-"tentior *eſt* fato." May tranſlates it according to the ſame conſtruction; but with a ſort of paraphraſe:

"I do not thinke that all theſe crea-
"tures have
"More wiſedome than the fates to
"mankind gave."

Dryden's tranſlation is ſcarce ſenſe:

"Not that I think their breaſts with
"heav'nly ſouls
"Inſpir'd, as man, *who deſtiny con-*
"*trauls.*"

Mr B—— propoſes a new interpretation, "major prudentia in fato," or "in futuro;" and accordingly tranſlates this paſſage,

"Not that I think the gods to them
"diſpenſe
"Of things *in fate* a more diſcern-
"ing ſenſe."

Dr Trapp is of the ſame opinion: "Prudence greater than fate (as this "is generally rendred) is flat non-"ſenſe. Take it thus: *A greater* "*knowledge* [than we have] in the "fate of things." His tranſlation runs thus:

"Not that I think an ingeny divine
"To them is giv'n or preſcience of
"events
"*In fate* ſuperior."

Grimoaldus ſeems to have found the true ſenſe of this paſſage: that theſe animals have no particular inſtruction from the gods, or ſuperior knowledge *by fate.*

418. *Mutavere vias.*] In one of the Arundelian manuſcripts, it is *mutavere vices.*

Jupiter uvidus.] So I read it with Heinſius: almoſt all the editions have *Jupiter humidus.* Maſvicius reads *uvidus.*

419. *Denſat.*] La Cerda contends, that *denſet* is the true reading. I find *denſet* in one of the Arundelian, and in one of Dr Mead's manuſcripts.

420. *Pectora.*] It is *pectore* in the Cambridge, and in one of Dr Mead's manuſcripts. Pierius found *pectore* in ſeveral ancient copies: he obſerves that in the Medicean manuſcript *pectore* is written in a different hand.

424. *Si vero &c.*] Having ſhewn how the changes of weather are predicted by animals he now proceeds to explain

the next day will never deceive you, nor will you be caught by the ſnares of a fair night. When the moon firſt collects the returning rays, if ſhe incloſes black air with darkened horns, a great ſtorm of rain will invade both land and ſea. But if ſhe ſpreads a virgin bluſh over her face, there will be wind: for golden Phoebe always reddens with wind. But if at her fourth riſing, for that is the ſureſt ſign,

Ordine reſpicies; nunquam te craſtina fallet
Hora, neque inſidiis noctis capiere ſerenae.
Luna revertentes cum primum colligit ignes,
Si nigrum obſcuro comprenderit aëra cornu
Maximus agricolis pelagoque parabitur imber.
At, ſi virgineum ſuffuderit ore ruborem,
Ventus erit: vento ſemper rubet aurea Phoebe.
Sin ortu quarto, namque is certiſſimus auctor,

NOTES.

explain the prognoſticks from the ſun and moon; and begins with the moon:

428. *Aëra.*] Pierius would fain read *aëre*; tho' he allows at the ſame time, that it is *aëra* in all the ancient manuſcripts. He thinks *nigrum* agrees with *cornu*, becauſe Varro has ſaid *obatrum cornu*; and then *obſcuro* will agree with *aëre*. The *horn of the moon black with dark air* would certainly not be amiſs: but then there is ſome difficulty in making *cornu* follow *comprenderit*. For tho' we may ſay the moon contains or incloſes dark air with her horns; yet we cannot ſay that the moon contains or incloſes her horns with dark air. Varro, as he is quoted by Pliny, ſpeaks of the dark part of the moon's orb incloſing a cloud: *Si caligo orbis nubem incluſerit.* This ſeems to be the ſame with the horns incloſing black air; *ſi nigrum comprenderit aëra cornu.* Soon after he ſays; if the moon riſes with the upper horn blackiſh, there will be rain after the full; *naſcens luna, ſi cornu ſuperiore obatro ſurget, pluvias decreſcens dabit.* This I ſuppoſe is the paſſage to which Pierius alludes. Virgil has comprehended both theſe preſages in one line: the latter being fully expreſſed by the epithet *obſcuro* added to *cornu*. The moſt that we can grant to Pierius ſeems to be, that his reading might be admitted, if there were good authority for it. But, as he cannot produce one manuſcript to juſtify it, and as the common reading is ſenſe, and very intelligible, I ſee no reaſon to make ſuch an alteration.

429. *Agricolis.*] La Cerda reads *Agricolae.*

430. *Virgineum.*] La Cerda reads *virgineo.*

432. *Sin ortu quarto.*] La Cerda, Ruaeus, and ſeveral other editors read *ortu* in *quarto.* But the prepoſition is omitted in moſt of the ancient manuſcripts, according to Pierius. It is omitted alſo in the King's, the Cambridge, one of the Arundelian, and both Dr Mead's manuſcripts. Servius, Heinſius, and ſeveral of the old editors alſo leave it out. It is retained in the Bodleian, and in the other Arundelian manuſcript. It is more agreeable to the ſtile of Virgil, to leave out the prepoſition.

Other authors differ from Virgil in this particular, and propoſe other days of the moon's age, as equally or more certain prognoſticks of the enſuing weather. The Poet follows the opinion of the Egyptians, according

Pura, neque obtuſis per caelum cornibus ibit,
Totus et ille dies, et qui naſcentur ab illo,
Exactum ad menſem, pluvia ventiſque carebunt:
Votaque ſervati ſolvent in litore nautae
Glauco, et Panopeae, et Inoo Melicertae.

She ſhines clear, and not with blunted horns, that whole day, and all the reſt of the month will be free from rain and wind: and the ſailors eſcaping ſhall pay their vows on the ſhore to Glaucus, and Panopea, and to Melicerta the ſon of Ino.

NOTES.

cording to Pliny: *Quartam eam maxime obſervat Aegyptus.*

434. *Naſcentur.*] It is *naſcetur* in the Roman, and *naſcuntur* in the Lombard manuſcript, according to Pierius. It is *naſcetur* in the King's manuſcript: La Cerda alſo has the ſame reading.

436. *Votaque ſervati ſolvent in litore nautae.*] Pierius ſays it is *ad litora* in the Roman manuſcript.

It was a cuſtom amongſt the ancient mariners to vow a ſacrifice to the ſea-gods on the ſhore, provided they returned ſafe from their voyage. This cuſtom is alluded to by our Poet in the third Aeneid:

"Quin ubi tranſmiſſae ſteterint trans
"aequora claſſes,
"Et poſitis aris jam vota in littore
"ſolves."

But when your ſhips reſt wafted o'er the main,
And you on altars rais'd along the ſhore
Pay your vow'd off'rings.

Dr TRAPP.

and again in the fifth:

"Dii, quibus imperium eſt pelagi,
"quorum aequora curro;
"Vobis laetus ego hoc candentem in
"littore taurum
"Conſtituam ante aras voti reus, ex-
"taque ſalſos
"Porriciam in fluctus, et vina li-
"quentia fundam."

Ye gods, who rule the ocean which I ſail;
Victor, before your altars, on this ſhore,
To you a ſnow white bull I will preſent,
Oblig'd by vow; and on the briny deep
Scatter the entrails, pouring pureſt wine.

Dr TRAPP.

437. *Glauco, et Panopeae, et Inoo Melicertae.*] This verſe is taken from Parthenius, according to Aulus Gellius:

Γλαύκῳ, καὶ Νήῃ, καὶ ἐναλίῳ Μελικέρτῃ.

Macrobius reads Ινώῳ inſtead of ἐναλίῳ. Lucilius alſo has almoſt the ſame words in one of his epigrams:

Γλαύκῳ, καὶ Νήῃ, καὶ Ινοῖ, καὶ Μελικέρτῃ
Καὶ βυθίῳ Κεφίσῃ, καὶ Σαμόθρηξι θεοῖς,
Σωθεὶς ἐκ πελάγους Λουκίλλιος, ὧδε τὰ τρίχας ἐκ κεφαλῆς ἄλλο γὰρ οὐδὲν ἔχω.

Virgil

The ſun alſo, both when he riſes, and when he dips himſelf in the waves, will give ſigns: the ſureſt ſigns attend the ſun; both thoſe which he brings in the morning, and thoſe when the ſtars ariſe. When at his firſt riſing he appears ſpotted, and hid in a cloud, and withdraws half his orb;

Sol quoque et exoriens, et cum ſe condit in undas,
Signa dabit; ſolem certiſſima ſigna ſequuntur;
Et quae mane refert, et quae ſurgentibus aſtris.
Ille ubi naſcentem maculis variaverit ortum
Conditus in nubem, medioque refugerit orbe;

NOTES.

Virgil leaves the vowels open, after the manner of the Greek Poets.

Glaucus was a fiſhermun, who, obſerving that his fiſh, by touching a certain herb, recovered their ſtrength, and leaped again into the water, had the curioſity to taſte of it himſelf; upon which he immediately leaped into the water and became a ſea-god. Panopea was one of the Nereids. She is mentioned in the fifth Aeneid:

" Dixit; eumque imis ſub fluctibus
" audiit omnis
" Nereidum Phorcique chorus, Pa-
" nopeaque virgo;
" Et pater ipſe manu magna Portu-
" nus euntem
" Impulit."

Ino was the daughter of Cadmus, and wife of Athamas, king of Thebes. Flying from the fury of her huſband, who had already torn one of their children in pieces, ſhe threw herſelf into the ſea, with her ſon Melicerta. They were both changed into ſea-deities: Ino was called by the Greeks Leucothea, and by the Romans Matuta: Melicerta was called by the Greeks Palaemon, and by the Romans Portunus.

438. *Sol quoque &c.*] In this paſſage are contained the predictions drawn from the riſing and ſetting of the ſun.

The three firſt lines are taken from as many of Aratus:

Ἡελίοιο δὲ τοι μελέτω ἑκάτερθεν ἰόντος·
Ἡελίῳ κὲ μᾶλλον ἐοικότα σήματα κεῖται,
Ἀμφότερον, δύνοντι, κὲ ἐκ περάτης ἀνιόντι·

Condit.] It is *condet* in one of the Arundelian, and both Dr Mead's manuſcripts: ſeveral printed editions have the ſame reading. I follow Heinſius.

439. *Sequuntur.*] It is *ſequentur* in the Cambridge, one of the Arundelian, one of Dr Mead's manuſcripts, and in ſeveral printed editions. Pierius ſays it is *ſequuntur* in the Roman, the Medicean, and the Lombard manuſcript, and thinks this the beſt reading, Servius, La Cerda, and ſome others read *ſequenter*. Heinſius, Ruaeus, and others read *ſequuntur*.

441. *Maculis variaverit ortum.*] Thus Aratus:

Μή οἱ ποικίλλοιτο νέον βάλλοντες ἀερίαις
Κύκλος, ὅτ' εὐδίου κεχρημένος ἤματος εἴης,
Μηδέ τι σῆμα φέρῃ, φαίνοιτο δὲ λιτὸς ἅπαντη.

442. *Conditus in nubem.*] Thus Aratus:

Suſpecti tibi ſint imbres; namque urget ab alto
Arboribuſque ſatiſque Notus pecorique ſiniſter.
Aut ubi ſub lucem denſa inter nubila ſeſe
Diverſi rumpent radii, aut ubi pallida ſurget
Tithoni croceum linquens Aurora cubile;
Heu male tum mites defendet pampinus uvas,

you may ſuſpect ſhowers: for the ſouth-wind pernicious to trees, and corn, and cattle, preſſes from the ſea. Or when at his riſing the rays ſcatter themſelves diverſly among thick clouds, or when Aurora riſes pale, as ſhe leaves the ſaffron bed of Tithonus; alas, the vine-leaf will but poorly defend the ripening grapes,

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Μηδ' ὅτε ὀλίγη νεφέλη πάρος ἀντέλλησι,
Τὴν δὲ μετ' ἀκτίνων κεχρωσμένος αὐτὸς ἀερθῇ,
Ἀμνησεῖν ὑετοῖο.

443. *Ab alto.*] La Cerda explains this *ab alto aëre*. Ruaeus interprets it *e mari*. Mr B —— ſeems to follow La Cerda:

"—— The ſouth comes pow'ring
"*down.*"

and Dr Trapp:

"—— Notus *from above*
"Threatens."

See the note on *collectae ex alto nubes*, ver. 324.

445.] *Seſe diverſi rumpent radii.*] Pierius ſays it is *rumpunt* in the Roman manuſcript; and *rumpent* in the Medicean, and other ancient manuſcripts. It is *rumpent* in the King's, the Cambridge, and both the Arundelian manuſcripts. Heinſius, Maſvicius, and ſeveral other editors, have the ſame reading. Servius, La Cerda, Ruaeus, and others read *erumpent*.

This prognoſtick of the ſcattering of the rays of the ſun is taken alſo from Aratus:

Ἀλλ' οὐχ ὁππότε κοῖλος ἐειδόμενος περιτέλλῃ,
Οὐδ' ὁπότ' ἀκτίνων, αἱ μὲν νότον, αἱ δὲ βορῆα
Σχιζόμεναι βάλλωσι, τὰ δ' αὖ περὶ μέσσα φαείνῃ,
Ἀλλά που ἢ ὑετοῖο διέρχεται, ἢ ἀνέμοιο.

446. *Surget.*] So Pierius found it in the Medicean and other ancient manuſcripts, tho', he ſays, there are ſome that read *ſurgit*. One of the Arundelian, and both Dr Mead's Manuſcripts have *ſurgit*. Almoſt all the printed editions have *ſurget*.

447. *Tithoni croceum linquens Aurora cubile.*] This verſe is repeated in the third, and ninth Aeneids. Tithonus was the ſon of Laomedon, king of Troy. Aurora, or the morning is fabled to have fallen in love with him. Homer ſpeaks of Aurora riſing from the bed of Tithonus, in the eleventh Iliad:

Ἠὼς δ' ἐκ λεχέων παρ' ἀγαυοῦ Τιθωνοῖο
Ὄρνυθ'.

"The ſaffron morn, with early
'bluſhes ſpread,
"Now roſe refulgent from Tithonus'
"bed." Mr POPE.

448. *Defendet.*] Servius read *defendit*: but Pierius has obſerved, that

ſo thick will horrid hail bound rattling upon the roofs. It will alſo be more profitable to obſerve this, when the ſun having meaſured the heavens is now going down: for we often ſee various colours wander over his face. The blue foretels rain; the fiery foretels wind: but if the ſpots begin to be mixed with fiery red, then you may expect a ſtorm of wind and rain. That night let none adviſe me to go upon the ſea, or to looſe my cable from the ſhore. But if his orb ſhall be clear, both when he brings on the day, and when he carries it back again, in vain ſhall you be afraid of ſhowers, and you will ſee the woods wave with the clear north-wind.

Tam multa in tectis crepitans ſalit horrida grando.
Hoc etiam, emenſo cum jam decedet Olympo,
Profuerit meminiſſe magis: nam ſaepe videmus
Ipſius in vultu varios errare colores.
Caeruleus pluviam denunciat, igneus euros:
Sin maculae incipient rutilo immiſcerier igni;
Omnia tunc pariter vento nimbiſque videbis
Fervere. Non illa quiſquam me nocte per altum
Ire, neque a terra moneat convellere funem.
At ſi, cum referetque diem, condetque relatum,
Lucidus orbis erit, fruſtra terrebere nimbis,
Et claro ſylvas cernes aquilone moveri.

NOTES.

it is the future tenſe, in the Medicean, and almoſt all the other ancient manuſcripts.

449.] *Tam.* It is *tum* in ſeveral manuſcripts: but *tam* is generally received.

450. *Emenſo cum jam decedet Olympo, profuerit meminiſſe magis.*] Thus Aratus:

Ἐσπερίοις κὶ μᾶλλον ἀληθέα τεκμήεαιο
Ἐσπερόθεν γὰρ ὁμῶς σημαίνεται ἐμμενὲς αἰεί.

452. *Varios errare colores.*] The various colours of the ſun are mentioned alſo by Aratus: only, where Virgil ſpeaks of blue, the Greek Poet mentions black:

Ἢ ἤτοι μελανεῖ, καὶ σοί τα μὲν, ὕδατος ἔσω
Σήματα μέλλοντος· τὰ δ' ἐρευθέα πάντ' ἀνέμοιο.
Εἰγε μὲν ἀμφοτέρωις ἄμυδις κεχρωσμένος εἴη,
Καί κεν ὕδωρ φορέοι, κὶ ὑπηνέμιος τανυοίτο.

456. *Non illa quiſquam &c.*] This kind of excurſion is uſed by Virgil in other places. Thus in the ſecond Georgick:

" Nec tibi tam prudens quiſquam perſuadeat auctor
" Tellurem Borea rigidam ſpirante movere."

And in the third:

" Ne mihi tum molles ſub dio carpere ſomnos,
" Neu dorſo nemoris libeat jacuiſſe per herbas."

458. *At ſi, &c.* Thus Aratus:

Εἰ δ' ἄυτως καθαρὸν μιν ἔχοι βουλύσιος ὥρη,
Δύνοι δ' ἀνέφελος μαλακὴν ὑποδείελος αἴγλην,
Καὶ μὲν ἐπερχομένης ἠοῦς ἔθ' ὑπεύδιος εἴη.

461. *Vehat.*]

Denique, quid veſper ſerus vehat, unde ſerenas
Ventus agat nubes, quid cogitet humidus auſter,
Sol tibi ſigna dabit: Solem quis dicere falſum
Audeat? ille etiam caecos inſtare tumultus
Saepe monet, fraudemque et operta tumeſcere bella.
Ille etiam extincto miſeratus Caeſare Romam,

Laſtly, the ſun will give you ſigns of what the late evening will produce, from whence the wind drives the bright clouds, what the moiſt ſouth wind is meditating. Who dares accuſe the ſun of falſhood? he alſo often foretels the approach of dark tumults, and the growth of treachery, and hidden wars. He [the ſun] alſo pitied Rome, at the murder of Caeſar,

NOTES.

461. *Vehat.*] Pierius ſays it is *ferat* in the Roman manuſcript; which he takes to have been put in by way of paraphraſe. I find the ſame reading in the Cambridge manuſcript.

462. *Agat.*] It is *agit* in the King's manuſcript: but *agat* is certainly much better.

Quid cogitet humidus Auſter.] Pierius ſays that ſome would fain read *quid* cogat *et humidus Auſter:* but that moſt of the ancient manuſcripts have *cogitat.*

465. *Operta.*] The Bodleian manuſcript has *aperta.* Dryden ſeems to have read *aperta*, for he tranſlates it *open wars.* But I have not ſeen *aperta* in any other manuſcript, or in any printed edition. In Mr B——'s edition, it is *operta*, and yet he tranſlates it *audacious wars.*

466. *Ille etiam &c.*] Having juſt obſerved that the ſun foretels wars and tumults, he takes occaſion to mention the prodigious paleneſs of the ſun after the death of Julius Caeſar. Then he digreſſes into a beautiful account of the other prodigies which are ſaid to have appeared at the ſame time. But tho' he repreſents theſe extraordinary appearances, as conſequences of the murder of Caeſar; yet at the ſame time he ſhews, that they predicted the civil war of Auguſtus and Anthony, againſt Brutus and Caſſius. The reader cannot but obſerve how judiciouſly Virgil takes care to ſhew that he had not forgot the ſubject of his Poem in this long digreſſion. At the cloſe of it he introduces a huſbandman in future ages plowing up the field of battle, and aſtoniſhed at the magnitude of the bones of thoſe, who had been there buried.

Servius takes the prodigies here mentioned to have predicted the death of Julius Caeſar; and mentions a darkneſs of the ſun, which happened on the fourteenth of March, being the day before that murder. He adds that this darkneſs laſted ſeveral hours: "Conſtat autem occiſo Cae-
"ſare in Senatu, pridie Iduum Mar-
"tiarum Solis fuiſſe defectum, ab
"hora ſexta uſque ad noctem. Quod
"quia multis protractum eſt horis,
"dicit in ſequentibus, *aeternam ti-*
"*mucrunt ſaecula noctem.*" Ovid relates theſe prodigies, as preceding Caeſar's death, but the greateſt part of them, and eſpecially the extraordinary dimneſs of the ſun, are related by Hiſtorians, as happening after that murder. Servius is generally underſtood to mean an eclipſe in this paſſage by the word *defectus*; but it is no where mentioned as an eclipſe,

when he covered his bright head with a dusky redness, and impious mortals were afraid the darkness would be eternal.

Cum caput obscura nitidum ferrugine texit,
Impiaque aeternam timuerunt saecula noctem.

NOTES.

that I remember, nor can I guess upon what authority Servius could relate either that there was an eclipse about that time, or that it happened the day before Caesar's murder. Ovid speaks of a paleness of the sun:

" —— Phoebi quoque tristis imago
" Lurida sollicitis praebebat lumina
" terris."

Pliny makes use indeed of the word *defectus*, but he cannot possibly be understood to mean what is properly called an eclipse; because he speaks of it's lasting a whole year; " Fi-
" unt prodigiosi et longiores solis de-
" fectus, qualis occiso dictatore Cae-
" sare, et Antoniano bello, totius
" pene anni pallore continuo." Tibullus also says the misty year saw the darkned sun drive pale horses:

" Ipsum etiam solem defectum lu-
" mine vidit
" Jungere pallentes nubilus annus
" equos."

Plutarch, in his life of Julius Caesar, goes farther. He not only mentions the paleness of the sun, for a whole year after Caesar's death: but adds, that for want of the natural heat of the sun, the fruits rotted, without coming to maturity. Dryden has fallen into the error, that the sun predicted Caesar's death:

" He first the fate of Caesar did
" *foretel*,
" And pitied Rome when Rome in
" Caesar fell."

467. *Cum.*] In the King's manuscript it is *tum*.

Ferrugine.] *Ferrugo* does not properly signify *darkness*, or *blackness*, but a *deep redness*. Thus *ferrugineus* is applied to the flower of the Hyacinth, which is also called *purpureus*, the colour of blood.

468. *Impia saecula.*] By *saecula* the Poet means *men*, in imitation of Lucretius, who frequently uses that word, for *kind*, *species*, or *sex*. Out of many examples I shall select a few: in the fifth book he calls mankind *hominum saecla:*

" Quod si forte fuisse antehac eadem
" omnia credis:
" Sed periisse *hominum* torrenti *sae-*
" *cla* vapore."

In the fourth book he calls the female sex *muliebre saeclum:*

" Et *muliebre* oritur patrio de semine
" *saeclum*."

In the second book, *saecla* is used for the several kinds of animals:

" —— Effoetaque tellus
" Vix animalia parva creat, quae
" cuncta creavit
" *Saecla*, deditque ferarum ingentia
" corpora partu,
" Haud ut opinor enim *mortalia saec-*
" *cla* superne
" Aurea de caelo demisit funis in
arva.

Tempore quamquam illo tellus quoque, et aequora ponti,
Obſcoenique canes, importunaeque volucres
Signa dabant. Quoties Cyclopum effervere in agros
Vidimus undantem ruptis fornacibus Aetnam,
Flammarumque globos, liquefactaque volvere ſaxa!
Armorum ſonitum toto Germania caelo

Tho' at that time the earth alſo, and the ſea, and ominous dogs, and fore-boding birds preſaged. How often have we ſeen Aetna pour a burning deluge from her burſten furnaces over the fields of the Cyclops, and roll down globes of fire and melted ſtones! Germany heard a claſhing of arms throughout the ſky;

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In the ſame book *ſaeva ſaecla* is uſed for *beaſts of prey*, and *bucera ſaecla* for *bulls* and *cows*:

" Principio genus acre leonum, *ſae-*
" *vaque ſaecla*
" Tutata 'ſt virtus, vulpes dolus, et
" fuga cervos;
" At leviſomna canum fido cum pec-
" tore corda,
" Et genus omne, quod eſt veterino
" ſemine partum,
" Lanigeraeque ſimul pecudes, et *bu-*
" *cera ſaecla*
" Omnia ſunt hominum tutelae tra-
" dita, Memmi."

Cornicum ſaecla vetuſta is uſed alſo in the ſame book for the ſpecies of *crows*. In the ſecond book *ſaecla pavonum* is uſed for *peacocks*:

" Aurea *pavonum* ridenti imbuta le-
" pore
" *Saecla* novo rerum ſuperata colore
" jacerent."

I ſhall produce but one quotation more from this author, where *ſaecla* is uſed for inanimate things:

" Nam ſua cuique locis ex omnibus
" omnia plagis
" Corpora diſtribuuntur, et ad ſua
" *ſaecla* recedunt:
" *Humor ad humorem &c.*"

Virgil ſeems to have uſed *ſaecula* for *mankind* alſo, in the firſt Aeneid:

" Aſpera tum poſitis miteſcent *ſae-*
" *cula* bellis."

470. *Obſcoenique canes.*] Heinſius reads *obſcoenae*, in which he is almoſt ſingular. *Obſcoenus* amongſt the Augurs was applied to any thing that was reputed a bad omen. Appian mentions dogs howling like wolves, after the death of Caeſar. Ovid ſpeaks of dogs howling by night in the Forum, and about houſes, and the temples of the gods:

" Inque foro, circumque domos, et
" templa Deorum
" Nocturnos ululaſſe canes."

Importunaeque volucres.] Ovid mentions the owls as giving omens.

" Triſtia mille locis ſtygius dedit
" omina bubo."

Some omens of birds are mentioned by the Hiſtorians, as preceding the death of Caeſar.

474. *Armorum ſonitum toto Germania caelo audiit.*] Ovid ſpeaks of the claſhing of arms, and the noiſe of trumpets and horns:

the Alps trembled with unuſual ſhakings. A mighty voice alſo was frequently heard thro' the ſilent groves, and ſpectres horridly pale were ſeen in the duſk of evening, and cattle ſpoke,

Audiit, inſolitis tremuerunt motibus Alpes.
Vox quoque per lucos vulgo exaudita ſilentes
Ingens, et ſimulacra modis pallentia miris
Viſa ſub obſcurum noctis, pecudeſque locutae,

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" Arma ferunt inter nigras crepitan-
" tia nubes,
" Terribileſque tubas, auditaque cor-
" nua caelo
" Praemonuiſſe nefas."

Appian alſo mentions great ſhouts in the air, and claſhing of arms, and ruſhing of horſes. Perhaps this was ſome remarkable *Aurora borealis* ſeen about that time in Germany. The learned M. Celſius, Profeſſor of Aſtronomy at Upſal in Sweden, has aſſured me, that in thoſe northern parts of the world, during the appearance of an *Aurora borealis*, he has heard a ruſhing ſound in the air, ſomething like the clapping of a bird's wings. Before theſe phaenomena were ſo frequent amongſt us as they now are, it was no unuſual thing for the common people to take them for armies fighting in the air.

475. *Motibus.*] The King's, and one of Dr Mead's manuſcripts, and Schrevelius read *montibus.*

476. *Vox quoque per lucos vulgo exaudita ſilentes ingens.*] In the King's manuſcript it is *vulgo eſt audita.*

La Cerda is of opinion that the mighty voice heard in the groves, of which Virgil here ſpeaks, was the voice of the gods leaving, or threatning to leave their habitations. He underſtands Ovid to mean the ſame thing, when he ſpeaks of threatning words being heard in the ſacred groves:

" — — Cantuſque feruntur
" Auditi, ſanctis et *verba minacia*
" lucis."

He takes this to be farther explained by a paſſage in Tibullus, *lib.* 2. *eleg.* 5. where he ſays the groves foretold a flight:

" Atque tubas, atque arma ferunt
" ſtrepitantia caelo
" Audita, et lucos praecinuiſſe fu-
" gam."

The threatning words, ſays he, of Ovid are explained by the flight of the gods in Tibullus. He ſtrengthens this obſervation by a quotation from Joſephus's ſeventh book of the Jewiſh war; where, ſpeaking of the prodigies, which preceded the deſtruction of Jeruſalem, he ſays the Prieſts heard a voice in the night-time, ſaying, *Let us go hence.*

477. *Simulacra modis pallentia miris viſa ſub obſcurum noctis.*] Thus Lucretius:

" Sed quaedam ſimulacra modis pal-
" lentia miris."

Plutarch ſpeaks of ghoſts walking in the night, before Caeſar's death. Ovid alſo mentions the ſame thing:

" — — — Umbraſque ſilentum
" Erraviſſe ferunt."

478. *Pecudeſque locutae.*] By *pecudes* the Poet ſeems to mean oxen:

Infandum! ſiſtunt amnes, terraeque dehiſcunt:
Et moeſtum illacrymat templis ebur, aeraque ſudant.
Proluit inſano contorquens vortice ſylvas
Fluviorum Rex Eridanus, campoſque per omnes

a dire omen! the rivers ſtop, and the earth gapes: and the mournful ivory weeps in the temples, and the brazen ſtatues ſweat. Eridanus, the king of rivers, whirling down whole woods with his mad torrent, poured forth, and bore away the herds

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for thoſe are the cattle, which are ſaid to have ſpoken on this occaſion. Appian ſays expreſsly that an ox ſpoke with human voice. Tibullus alſo mentions oxen:

" Fataque vocales praemonuiſſe bo-
" ves."

479. *Siſtunt amnes.*] Horace mentions the overflowing of the Tiber at this time;

" Vidimus flavum Tiberim, retortis
" Littore Etruſco violenter undis
" Ire dejectum monumenta regis
" Templaque Veſtae
" Iliae dum ſe nimium querenti
" Jactat ultorem; vagus, et ſiniſtra
" Labitur ripa, Jove non probante,
" Uxorius amnis."

Terraeque dehiſcunt.] Ovid mentions an earthquake at Rome:

"—— Motamque tremoribus ur-
" bem."

480. *Et moeſtum illacrymat templis ebur aeraque ſudant.*] " In the an-
" cient oblong manuſcript it is *lacri-*
" *mat.* But in the Roman, Medi-
" cean, and ſome other ancient ma-
" nuſcripts it is *illacrimat*, which is
" more like Virgil. For our Poet
" loves to join to the verbs thoſe
" prepoſitive particles which he has taken from before the nouns." *Pierius.*

Appian ſays that ſome ſtatues ſweated, and that ſome even ſweated blood. Ovid mentions the ivory images ſweating in a thouſand places:

" Mille locis lacrymavit ebur."

Tibullus ſpeaks of the ſtatues of the gods weeping:

" Et ſimulacra Deum lacrymas fu-
" diſſe tepentes."

482. *Fluviorum Rex Eridanus.*] The two firſt ſyllables of *fluviorum* are ſhort: the Poet therefore puts two ſhort ſyllables for one long one. Dr Trapp obſerves that this redundancy of the ſyllables elegantly expreſſes the overflowing of the river: and has accordingly imitated it in his verſion:

" —— Eridanus ſupreme of *rivers*."

Eridanus is the Greek name for the Po. It riſes from the foot of Veſulus, one of the higheſt mountains of the Alps, and paſſing thro' the Ciſalpine Gaul, now part of Italy, it falls into the Adriatick ſea, or gulf of Venice. It is the largeſt and moſt famous of all the rivers of Italy; whence Virgil calls it the king of rivers, ſee Pliny, *lib.* 3. *c.* 16.

with their ſtalls all over the plains: nor at the ſame time did threatning fibres fail to appear in the ſad entrails; or wells to flow with blood; and cities loudly to reſound with howling wolves by night. Never did more lightnings fall from a clear ſky; nor dreadful comets ſo often blaze.

Cum ſtabulis armenta tulit: nec tempore eodem
Triſtibus aut extis fibrae apparere minaces;
Aut puteis manare cruor ceſſavit; et alte
Per noctem reſonare, lupis ululantibus, urbes.
Non alias caelo ceciderunt plura ſereno
Fulgura; nec diri toties arſere cometae.

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483. *Tulit.*] In the King's manuſcript it is *trahit.*

484. *Triſtibus aut extis fibrae apparere minaces.*] Several authors mention a victim wanting a heart, before Caeſar's death. Ovid adds that none of the ſacrifices were propitious:

" Victima nulla litat: magnoſque
" inſtare tumultus
" Fibra monet."

485. *Puteis manare cruor.*] Ovid ſpeaks of it's raining blood:

" Saepe inter nimbos guttae cecidere
" cruentae."

Alte per noctem reſonare lupis ululantibus urbes.] Servius reads *altae*, and interprets it *magnae.* If this reading be admitted, we muſt render this paſſage, *and great cities to reſound with howling wolves by night.*

Appian mentions wolves running along the Forum. La Cerda thinks that the Poet means by *wolves* the *ghoſts of the departed.* In confirmation of this he quotes ſome paſſages where the verb *ululare* is applied to ſpectres. But that real wolves ſhould come into the cities ſeems no more improbable than many of the other prodigies.

487. *Non alias caelo ceciderunt plura ſereno fulgura.*] Thunder from a clear ſky was always looked upon as a prodigy, by the ancients: tho' not always accounted an ill omen. Horace ſpeaks of Jupiter's ſending a great deal of ſnow and hail on this occaſion, and affrighting the city with his thunder and lightning:

" Jam ſatis terris nivis, atque dirae
" Grandinis miſit Pater: et rubente
" Dextera ſacras jaculatus arces,
" Terruit urbem."

Appian alſo mentions the temples and ſtatues of the gods being frequently ſtricken with thunder-bolts.

488. *Nec diri toties arſere cometae.*] Comets are to this day vulgarly reputed dreadful preſages of future wars. Thus Tibullus:

" Hae fore dixerunt belli mala ſigna
" cometen."

Virgil is generally thought to mean that comet which appeared for ſeven nights after Caeſar's death. But he ſpeaks of ſeveral comets: wherefore I rather believe he means ſome fiery meteors, which were ſeen about that time. Ovid calls them *torches:*

" Saepe faces viſae mediis ardere ſub
" aſtris."

Beſides, the famous comet, which is

Ergo inter ſeſe paribus concurrere telis 489 *Thereſore did Philippi a ſecond time*

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ſaid to have appeared for ſeven days, was eſteemed a good omen, and was fancied to be Caeſar's ſoul converted into a blazing ſtar by Venus. Thus Ovid:

"Vix ea fatus erat; media cum ſede
" Senatus
"Conſtitit alma Venus nulli cer-
" nenda: ſuique
"Caeſaris eripuit membris, nec in
" aëra ſolvi
"Paſſa recentem animam, caeleſti-
" bus intulit aſtris,
"Dumque tulit; lumen capere, at-
" que igneſcere ſenſit:
"Emiſitque ſinu. Luna volat altius
illa:
"Flammiferumque trahens ſpatioſo
" limite crinem
"Stella micat."

This ſaid: inviſible faire Venus ſtood
Amid the Senate; from his corps, with blood
Defil'd, her Caeſar's new-fled ſpirit bare
To heaven, nor ſuffer'd to reſolve to aire.
And, as in her ſoft boſom borne, ſhe might
Perceive it take a powre, and gather light,
Then once let looſe, it forthwith upward flew;
And after it long blazing treſſes drew.

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Pliny ſays it was worſhipped in a temple at Rome, and has ſet down the very words in which Auguſtus Caeſar gave an account of this comet's appearing, whilſt he was celebrating the games to *Venus genitrix*, ſoon after Caeſar's death, in the college which he had founded: "Iis "ipſis ludorum meorum diebus, ſidus "crinitum per ſeptem dies in regione "caeli, quae ſub ſeptentrionibus eſt, "conſpectum. Id oriebatur circa "undecimam horam diei, clarumque "et omnibus terris conſpicuum fuit. "Eo ſidere ſignificari vulgus credidit, "Caeſaris animam inter deorum im-"mortalium numina receptam: quo "nomine id inſigne ſimulacro capitis "ejus, quod mox in foro conſecravi-"mus, adjectum eſt." We ſee here that Auguſtus does not mention this ſtar, or comet, as being the ſoul of Caeſar, but only as a ſign, that his ſoul was received into the number of the gods. Yet Suetonius, after Ovid, has related it to have been thought the very ſoul of Caeſar: "In deo-"rum numerum relatus eſt, non ore "modo decernentium, ſed et perſua-"ſione vulgi. Siquidem ludis, quos "primo conſecratos ei haeres Augu-"ſtus edebat, ſtella crinita per ſep-"tem dies continuos fulſit, exoriens "circa undecimam horam. Credi-"tumque eſt, *animam eſſe Caeſaris* in "caelum recepti: et hac de cauſa ſi-"mulacro ejus in vertice additur "ſtella." Cicero however, in his ſecond book *de natura deorum* mentions the appearance of ſome comets, in Auguſtus's war, which were predictions of great calamities: "Stel-"lis iis, quas Graeci *cometas*, noſtri "crinitas vocant: quae nuper bello "Octaviano, magnarum calamita-

ſee the Roman forces engage with equal arms :

Romanas acies iterum videre Philippi : 490

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"tum fuerunt praenuntiae." Before we part with theſe prodigies, it may not be amiſs to obſerve, that it is very common not only with Poets but with Hiſtorians alſo to introduce them as attending upon great wars, and eſpecially upon the deſtruction of cities and great perſons. Lucan makes them wait on the battle of Pharſalia, and Joſephus is not ſparing of them at the deſtruction of Jeruſalem. The wiſeſt men however amongſt the ancients had little faith in them: and only made uſe of them to lead the ſuperſtitious vulgar. Virgil has related them as a Poet, with a deſign to flatter his patron Auguſtus: for it cannot be ſuppoſed that he, who was not only a Philoſopher, but an Epicurean alſo, could have any real faith in ſuch predictions. If Hiſtorians have thought it not unbecoming their gravity to make ſuch relations, ſurely a Poet may be indulged in making uſe of popular opinions, when they ſerve to adorn his work, and ingratiate himſelf with thoſe, who have inclination and power to confer benefits upon him.

489. *Ergo inter ſeſe &c.*] There ſeems to be no ſmall difficulty, in explaining what Virgil means, by ſaying Philippi ſaw two civil wars between the Romans, and Emathia and the plains of Haemus were twice fattened with Roman blood. Ruaeus ſays that he once was of opinion, that Virgil alluded to the two battles fought near Philippi, within a month of each other; in the firſt of which Caſſius was routed, and in the ſecond Brutus. But that learned Commentator gives up this interpretation; becauſe he thinks the fields cannot be ſaid to have been twice fattened in one year. He ſeems to me to give it up on rather to ſlight grounds: and I cannot help allowing it as no ill ſolution of the difficulty. It is however very probable, that the Poet alludes to the two great civil wars, the firſt of which was decided at Pharſalia, and the latter at Philippi. This is generally allowed to be Virgil's meaning: but then the great diſtance between thoſe two places cauſes an almoſt inextricable difficulty. Servius indeed ſays that both battles were fought at Philippi, and makes it a city of Theſſaly: "*Philippi* civitas eſt Theſſa-"liae; in qua primo Caeſar et Pom-"peius, poſtea Auguſtus et Brutus "cum Caſſio dimicaverunt." Some others, as Ruaeus obſerves, finding in Stephanus, that the Theſſalian Thebes, near Pharſalus, was alſo called Philippi, have ſuppoſed this to be the place, where Brutus and Caſſius were overthrown. But this is certainly a miſtake, for whoſoever rightly conſiders the account delivered by Hiſtorians of that overthrow, will find that no other Philippi could be meant, but that which is on the confines of Thrace, and by ſome authors is placed in Thrace, and by others in Macedon. Plutarch plainly deſcribes the march of Brutus and Caſſius from Aſia thro' Thrace, to the plains of Philippi. There they were near deſtroying Norbanus, who was encamped near Symbolon, a port of Thrace. He mentions their being at this time on the coaſts of Thaſſus,

Nec fuit indignum ſuperis, bis ſanguine noſtro 491 *nor were the gods diſpleaſed that Emathia,*

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Thaſſus, which is an iſland between Lemnos and Abdera, a city of Thrace. Caſſius alſo was ſent to Thaſſus to be buried. The ſituation of Pharſalia is no leſs evidently in Theſſaly, being deſcribed by Julius Caeſar himſelf, as near Lariſſa: and beſides he ſays expreſsly that the deciſive battle between him and Pompey was fought in Theſſaly. Hence it appears, that the whole country of Macedon lay between the fields in which thoſe great battles were fought. Ruaeus has thought of a new way to ſolve the difficulty. He refers *iterum*, not to Philippi, but to the Roman armies; and make the ſenſe to be, that *Philippi ſaw the Roman armies engage a ſecond time:* that it was indeed the firſt time, that Philippi ſaw them engage, but that it was the ſecond time of their engaging. This ſolution is very ingenious: but it ſeems to be attended with another difficulty. The Poet immediately adds that Emathia and the plains of Haemus were twice fattened with Roman blood. Servius ſays Emathia is Theſſaly: "Emathia Theſ-"ſalia eſt, dicta ab Emathio rege." If this be true, Emathia cannot be ſaid to have been twice fattened with Roman blood: it having been already proved, that the ſecond war was in Thrace. Beſides Virgil mentions the plains of Haemus, which every body knows to be in Thrace. But Pliny expreſsly ſays that Macedon was anciently called Aemathia: "Macedonia poſtea cl populorum, "duobus inclyta regibus, quondam-"que terrarum imperio, Aemathia "antea dicta." Ruaeus juſtly obſerves, that Macedon may be ſaid to have been twice fattened with Roman blood; becauſe the plains of Philippi and Pharſalia are both on the confines of Macedon. But this learned Commentator's interpretation with regard to Haemus ſeems not very clear. He would have *bis* to refer only to Emathia, and not to Haemus: as if Virgil had ſaid, *Emathia was twice fattened with Roman blood, but above all mount Haemus once.* I cannot be perſuaded that the Poet had ſo obſcure a meaning, which ſeems little better than a mere quibble.

For my part, I believe Virgil is to be underſtood as uſing the latitude of a Poet, not the exactneſs of a Hiſtorian, or a Geographer. He ſeems to have conſidered all that part of Greece, which contains Theſſaly, Epirus, and Macedon, quite to the foot of Mount Haemus, as one country. Strabo the Geographer tells us that ſome reckon Epirus a part of Macedon: ἔνιοι δὲ καὶ σύμπασαν τὴν μέχρι Κορκύρας, Μακεδονίαν προσαγορεύουσιν: and Pomponius Mela ſeems to ſpeak of Theſſaly as a part alſo of Macedon: "In Macedonia "prima eſt Theſſalia; deinde Mag-"neſia, Phthiotis." Nor is Virgil ſingular in aſcribing both wars to the ſame tract of land. Ovid introduces Jupiter comforting Venus at the death of Julius Caeſar, and telling her that Pharſalia ſhall feel Auguſtus, and that Philippi ſhall be moiſtened with a ſecond Emathian ſlaughter:

"— Pharſalia

and the broad plains of Haemus should twice be fattened with our blood.

Emathiam, et latos Haemi pingueſcere campos. 492

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" — — Pharſalia ſentiet illum,
" Aemathiaque iterum madefient
" caede Philippi."

Lucan mentions the ſeat of the war between Caeſar and Pompey, ſometimes under the name of Emathia, and ſometimes of Theſſaly. He begins his Poem with

" Bella per *Emathios* plus quam civi-
" lia campos."

In the ſixth book he gives a particular deſcription of Theſſaly, as the field of battle, and repreſents Pharſalus, as belonging to Emathia:

" *Emathis* aequorei regnum *Pharſa-*
" *los* Achillis."

In the ſeventh book, when the trumpets ſound to battle, he makes not only Pelion, Pindus, and Aeta, but alſo Haemus and Pangaea, which are mountains of Thrace to re-eccho:

" Excepit reſonis clamorem vallibus
" Aemus,
" Peliaciſque dedit rurſus geminare
" cavernis:
" Pindus agit gemitus, Pangaeaque
" ſaxa reſultant,
" Oetaeaeque gemunt rupes."

At the end of this book, he mentions a great part of the Romans being mixed with the *Emathian* ſoil: and then makes an apoſtrophe to that country under the name of *Theſſaly*, and propheſies that it's fields will be fattened a ſecond time with Roman blood:

" — — Latia pars maxima turbae
" Faſtidita jacet; quam ſol,-nimbi-
" que, dieſque
" Longior *Emathiis* reſolutam miſ-
" cuit arvis.
" *Theſſalica* infelix, quo tanto cri-
" mine tellus
" Laeſiſti ſuperos, ut ne tot morti-
" bus unam,
" Tot ſcelerum ſatis premerent?
" quod ſufficit aevum,
" Immemor ut donet belli tibi dam-
" na vetuſtas?
" Quae ſeges infecta ſurget non de-
" color herba?
" Quo non Romanos violabis vomere
" manes?
" Ante *novae venient acies*, *ſcelerique*
" *ſecundo*
" Praeſtabis nondum ſiccos hoc ſan-
" guine campos."

In the eighth book he calls Philippi *Emathian:*

" Credet eb *Emathiis* primos fugiſſe
" Philippis."

In the firſt book he had deſcribed that place to lie under Mount Haemus:

" — — Latoſque *Aemi* ſub rupe
" *Philippos:*"

and in the tenth book he calls Haemus Theſſalian:

" — — *Theſſalici* qui nuper rupe ſub
" *Haemi.*"

Thus

Scilicet et tempus veniet, cum finibus illis
Agricola, incurvo terram molitus aratro,
Exesa inveniet scabra rubigine pila;
Aut gravibus rastris galeas pulsabit inanes,
Grandiaque effossis mirabitur ossa sepulchris.

Nay, and the time will come, when in those countries the husbandman, labouring the earth with his crooked plough, shall find javelins half consumed with eating rust; or shall strike empty helmets with his heavy harrows; and shall wonder at the greatness of the bones, when he digs up the graves.

NOTES.

Thus we find he speaks of Emathia, Thessaly, Haemus, Pharsalus, and Philippi, as being in the same country. Florus also, the Historian, speaks of Thessaly, and the plains of Philippi, as the same place: "Sic praecipitantibus fatis, praelio sumta est "Thessalia, et Philippicis campis, "urbis, imperii, generis humani fata "commissa sunt." Perhaps both Pliny and Servius are in the right, of whom the former, as has been already observed, says Macedon was anciently called Emathia, and the latter says the same of Thessaly: for it is not impossible that Macedon, Thessaly, and Epirus might have been anciently included under the name of Emathia. And indeed it appears from Caesar's own account of that war, that it extended over all those countries. Soon after Caesar was come into Greece we find all Epirus submitting to him, and the two armies encamped between Dyrrhachium and Apollonia with the river Apsus between the two camps. There are several sharp engagements in the neighbourhood of Dyrrhachium. After his defeat there, he marches to the river Genusus, where there was a skirmish between Caesar's horse, and those of Pompey, who pursued him. We find Domitius marching as far as Heraclea Sentica, which is in the farther part of Macedon, towards Thrace, whence, being closely pursued by Pompey, he narrowly escaped, and joined Caesar at Aeginium, on the borders of Thessaly. Presently after Caesar besieges Gomphi, a city of Thessaly, near Epirus, and soon subdues all Thessaly, except the city of Lariſſa, which was possessed by Scipio's army. Pompey in a few days marches into Thessaly, and joins his army with that of Scipio. After the famous battle of Pharsalia, in Thessaly, we find Caesar pursuing Pompey, as far as Amphipolis, a city of Macedon, in the confines of Thrace, not far from Philippi. Thus we see the war was not confined to Thessaly, but spread itself all over Epirus and Macedon, even to the borders of Thrace: so that the two wars may, with some latitude, be ascribed to the same country; tho' there was so large a space between the two spots, where they were decided.

Paribus telis.] By *equal arms* the Poet means a civil war; Romans being opposed to Romans.

492. *Latos.*] In the King's manuscript, and in some printed editions it is *laetos.*

493. *Cum.*] La Cerda has *quo.*

497. *Grandia ossa.*] It was the opinion of the ancients, that mankind degenerated in size and strength. In the twelfth Aeneid the Poet represents Turnus throwing a stone of such a size that twelve such men as lived

Ye tutelary gods of Rome, and ye Indigetes, O Romulus, and mother Veſta, Dii patrii, indigetes, et Romule, Veſtaque mater,

NOTES.

lived in his time could hardly lift from the ground:

" Nec plura effatus, ſaxum circum-
" ſpicit ingens;
" Saxum antiquum, ingens, campo
" quod forte jacebat
" Limes agro poſitus, litem ut diſ-
" cerneret arvis.
" Vix illud lecti bis ſex cervice ſubi-
" rent,
" Qualia nunc hominum producit
" corpora tellus.
" Ille manu raptum trepida torquebat
" in hoſtem."

Then, as he rowl'd his troubled eyes around,
An antique ſtone he ſaw; the common bound
Of neighb'ring fields; and barrier of the ground
So vaſt, that twelve ſtrong men of modern days,
Th' enormous weight from earth coud hardly raiſe.
He heav'd it at a lift; and poiz'd on high,
Ran ſtagg'ring on againſt his enemy.

DRYDEN.

In the paſſage now before us he repreſents their degenerate poſterity aſtoniſhed at the bones of the Romans, who fell at Pharſalia and Philippi, which in compariſon of thoſe of later ages may be accounted gigantick.

498. *Dii patrii &c.*] The Poet concludes the firſt book, with a prayer to the gods of Rome, to preſerve Auguſtus, and not to take him yet into their number, that he may ſave mankind from ruin.

The Commentators differ about the ſignification of the words *Dii patrii, indigetes:* ſome think the *Dii patrii* and the *indigetes* are the ſame; to which opinion Ruaeus ſubſcribes. Servius, with better reaſon, ſeparates them, and obſerves that the *Dii patrii* are thoſe which preſide over particular cities, as Minerva over Athens, and Juno over Carthage. They are alſo called Penates: and in the ſecond Aeneid our Poet himſelf ſeems to make the *Dii patrii* and *Penates* the ſame. Anchiſes invokes the *Dii patrii* to preſerve his family:

" *Dii patrii* ſervate domum, ſervate
" nepotem."

and immediately Aeneas deſires him to take with him the *patrii Penates:*

" Tu, genitor, cape ſacra manu, *pa-*
" *trioſque Penates:*"

Ovid, at the end of his Metamorphoſis, has an invocation for the ſafety of Auguſtus; wherein he mentions theſe *Penates*, which Aeneas carried with him, as different from the *Dii indigetes:*

" Dii precor, *Aeneae comites*, quibus
" enſis et ignis
" Ceſſerunt, *Diique indigetes*, geni-
" torque, Quirine,
" Urbis, et invicti genitor, Gradive,
" Quirini,
" Veſtaque

Quae Tuſcum Tiberim, et Romana palatia ſervas, *who preſerveſt Etrurian Tiber, and the Roman palace,*

NOTES.

" Veſtaque Caeſareos inter ſacrata
" *Penates*;
" Et cum Caeſarea tu, Phoebe dome-
" ſtice, Veſta,
" Quique tenes altus Tarpeias, Jupi-
" ter, arces,
" Quoſque alios vati fas appellare pi-
" umque,
" Tarda ſit illa dies, et noſtro ſerior
" aevo,
" Qua caput Auguſtum, quem tem-
" perat, orbe relicto
" Accedat caelo: faveatque precan-
" tibus abſens."

You gods, Aeneas mates, *who made your way*
Through fire and ſword; you gods of men become;
Quirinus, father of triumphant Rome;
Thou Mars, invincible Quirinus ſire;
Chaſt Veſta, with thy ever-burning fire,
Among great Caeſar's houſhold gods *inſhrin'd;*
Domeſtick Phoebus, with his Veſta join'd;
Thou Jove, who in Tarpeian towres we adore;
And you, all, you, whom Poets may im-
" *plore:*
Slow be that day, and after I am dead,
Wherein Auguſtus, of the world the head,
Leaving the earth, ſhall unto heaven repair
And favour thoſe that ſeek to him by prayer.

SANDYS.

There is indeed an inferior order of *Penates*, which preſide over private families, and are more frequently mentioned: but thoſe ſpoken of in theſe quotations are plainly the greater ſort, which preſide over countries and cities. Ovid indeed ſpeaks of Veſta, as one of the *Penates* of Auguſtus Caeſar's family: but this ſeems to be a poetical compliment, making her peculiar to Auguſtus, who was publick to all Rome; as appears from Cicero's ſecond book *de Natura Deorum:* " Nam Veſta nomen Graecis:
" ea eſt enim, quae ab illis ἑστία dici-
" tur. Vis autem ejus ad aras, et
" focos pertinet. Itaque in ea dea,
" quae eſt rerum cuſtos intimarum,
" omnis et precatio, et ſacrificatio
" extrema eſt." The *Indigetes* are men, who on account of their great virtues have been deified: of theſe Cicero ſpeaks in the ſame book:
" Suſcepit autem vita hominum, con-
" ſuetudoque communis, ut benefi-
" ciis excellentes viros in caelum
" fama, ac voluntate tollerent. Hinc
" Hercules, hinc Caſtor, et Pollux,
" hinc Aeſculapius. . . . . Hinc eti-
" am Romulus, quem quidem eun-
" dem eſſe Quirinum putant: quo-
" rum cum remanerent animi, atque
" aeternitate fruerentur, dii rite ſunt
" habiti, cum et optimi eſſent, et
" aeterni." And in the third book he ſpeaks of them as ſtrangers naturalized in heaven: " In Graecia
" multos habent ex hominibus deos.
" . . . . Romulum noſtri, alioſque
" complures: quos quaſi *novos et ad-*
" *ſcriptitios*

at leaſt do not hinder this young man from ſaving the ſinking world: already have we paid ſufficiently with our blood for the perjury of Laomedon's Troy. Already, O Caeſar, does the palace of heaven envy us thy reign, and lament that thou ſtill regardeſt human triumphs. For here right and wrong are confounded: there are ſo many wars throughout the world: ſo many

Hunc ſaltem everſo juvenem ſuccurrere ſaeclo
Ne prohibete. Satis jampridem ſanguine noſtro
Laomedonteae luimus perjuria Trojae.
Jampridem nobis caeli te regia, Caeſar,
Invidet, atque hominum queritur curare triumphos.
Quippe ubi fas verſum atque nefas: tot bella per orbem:
Tam multae ſcelerum facies; non ullus aratro

ſorts of wickedneſs: the due honours are not paid to the plough:

NOTES.

"*ſcriptitios cives* in caelum receptos "putant." Ovid mentions Aeneas as being made one of theſe *Indigetes*, by Venus, with the conſent of Jupiter:

"Luſtratum genitrix divino corpus "odore
"Unxit, et ambroſia cum dulci nec- "tare miſta
"Contigit os; fecitque Deum: quem "turba Quirini
"Nuncupat *Indigetem*, temploque a- "riſque recepit."

——— *His mother* . . . .
Anoints with ſacred odours, and his lips
In Nectar, mingled with Ambroſia, dips;
So deify'd: whom Indiges *Rome calls;*
Honour'd with altars, ſhrines and feſtivals.

SANDYS.

Livy alſo ſays that Aeneas was called *Jupiter Indiges:* "Situs eſt, quem- "cunque eum dici jus faſque eſt, ſu- "per Numicium flumen, *Jovem In- "digetem* appellant."

Hence it appears to me that Virgil invokes two orders of gods, the *Dii patrii*, gods of the country, tutelary gods, or Penates, and the *Indigetes*, or deified men: and then that he enumerates one of the chief of each order. For we find that Veſta is a principal tutelary goddeſs of Rome; and Romulus is one of the chief of the *Indigetes*, being the founder of the city.

499. *Tuſcum Tiberim.*] The Tyber is ſo called, becauſe it riſes in Etruria.

Romana palatia.] It was on the Palatine hill that Romulus laid the foundation of Rome. Here he kept his court, as did alſo Auguſtus Caeſar: hence the word *Palatium* came to ſignify a royal ſeat or palace.

500. *Juvenem,*] He means Auguſtus Caeſar, who was then a young man, being about twenty-ſeven years of age, when Virgil began his Georgicks, which he is ſaid to have finiſhed in ſeven years. But Mr B—— and Dr Trapp ſeem not very exact, who call him a *youth* in their tranſlations.

502.] *Laomedonteae luimus perjuria Trojae.*] Laomedon King of Troy, when he was building a wall round his city, hired the aſſiſtance of Neptune and Apollo, and afterwards defrauded them of the reward he had promiſed.

506. *Non ullus aratro dignus honos.*] Here again the Poet ſlides beautifully into his ſubject. When he is ſpeaking

Dignus honos: ſqualent abductis arva colonis,
Et curvae rigidum falces conflantur in enſem.
Hinc movet Euphrates, illinc Germania bellum:
Vicinae ruptis inter ſe legibus urbes
Arma ferunt: ſaevit toto Mars impius orbe.
Ut cum carceribus ſeſe effudere quadrigae,
Addunt in ſpatio, et fruſtra retinacula tendens

the huſbandmen are carried away, and the fields lie neglected, and the crooked ſickles are beaten into cruel ſwords. Here Euphrates, and there Germany, makes war: the neighbouring cities break their leagues, and wage war with each other: impious Mars rages all over the globe. Thus when the four horſed chariots pour forth from the barriers, they increaſe their ſwiftneſs in the ring, and the charioteer vainly pulls in the reins,

NOTES.

ing of the whole world's being in arms, he expreſſes it by ſaying the huſbandmen are preſſed into the ſervice, the fields lie neglected, the plough is ſlighted, and the inſtruments of agriculture are turned into ſwords.

508. *Et curvae rigidum falces conflantur in enſem.*] We have an expreſſion much like this in the prophet Joel: "Beat your plow-ſhares into "ſwords, and your pruning hooks "into ſpears."

509. *Hinc movet Euphrates, illinc Germania bellum.*] This part of the Georgicks muſt have been written, whilſt Auguſtus and Anthony were drawing together their forces, to prepare for that war, which was decided by the defeat of Anthony and Cleopatra, at Actium. Anthony drew his forces from the eaſtern part of the empire, which Virgil diſtinguiſhes by the river Euphrates: Auguſtus drew his from the weſtern parts, which he expreſſes by Germany.

510. *Vicinae ruptis inter ſe.*] The Cambridge manuſcript has *Vicinae inter ſe ruptis jam.*

512. *Ut cum carceribus ſeſe effudere quadrigae.*] Thus Horace:

Ut cum carceribus miſſos rapit ungula currus.

513. *Addunt in ſpatio.*] This paſſage is variouſly read, and almoſt as variouſly interpreted. Some read *addunt ſe in ſpatio*, which is not very eaſy to be underſtood. Both the Arundelian manuſcripts, and ſeveral printed editions, have *addunt ſe in ſpatia*. But *ſe* is left out in the King's, the Cambridge, the Bodleian, and both Dr Mead's manuſcripts; alſo in the Medicean, and ſeveral other ancient manuſcripts, according to Pierius. La Cerda endeavours to prove that *ſpatium* ſignifies the turning round the *meta*, which was uſually performed ſeven times; and that *addere ſe in ſpatia* or *addere in ſpatia* ſignifies the often turning round, and adding one circle to another. But Virgil ſeems to me to mean by *ſpatium* the whole ſpace that was alloted for the courſe. Thus, at the end of the ſecond Georgick, where he alludes to a chariot-race, he ſays,

"——Immenſum ſpatiis confeci-
"mus aequor."

which can relate only to the vaſt circumference of the whole ring. That paſſage in the third Georgick is to be underſtood in the ſame manner, where he is ſpeaking of a good horſe:

"Hic vel ad Elei metas et maxima
"campi
"Sudabit ſpatia."

In

but is carried away by the horſes, nor does the chariot regard the bridle.

Fertur equis auriga, neque audit currus habenas.

NOTES.

In the fifth Aeneid, where he deſcribes the foot-race, *ſpatium* is evidently uſed for the whole ring: for we find that the moment they ſtart, they enter the *ſpatia:*

" — — Locum capiunt ſignoque repente
" Corripiunt ſpatia audito, limenque relinquunt
Effuſi."

If *addunt ſe in ſpatia*, be the right reading, I ſhould rather think it means *they enter the ring*, which is the meaning of *corripiunt ſpatia* or *campum*, as he expreſſes it in the third Georgick:

" — — Cum praecipiti certamine campum
" *Corripuere*, ruuntque effuſi carcere currus."

Heinſius and Ruaeus, whom I have followed, read *addunt in ſpatio:* which I take to ſignify *they increaſe their ſwiftneſs in the ring*, or *run faſter and faſter.* In this ſenſe Grimoaldus has paraphraſed this paſſage: " Quemadmodum tamen equorum plus " pluſque currendo curſus augetur." May's tranſlation is according to this reading:

" So when ſwift chariots from the liſts are gone,
" Their furious haſte *increaſes as they run.*"

Dryden's ſeems to have much the ſame meaning:

" So four fierce courſers ſtarting to the race,
" Scow'r thro' the plain, and *lengthen ev'ry pace.*"

Mr B— — reads *addunt ſe in ſpatia*, and tranſlates it thus:

" As when the cars ſwift pow'ring thro' the race,
" Encounter furious on the duſty ſpace."

Dr Trapp tranſlates it according to La Cerda's interpretation:

" As when the racers from their barriers ſtart,
" *Oft whirling round the goal.*"

The end of the firſt Book.

PUBLII VIRGILII MARONIS GEORGICORUM

Liber Secundus.

HACTENUS arvorum cultus, et ſidera caeli:
Nunc te, Bacche, canam, nec non ſylveſtria tecum

Thus far of the culture of the fields, and of the conſtellations of heaven: Now, O Bacchus, will I ſing of thee and with thee alſo, of wild ſhrubs,

NOTES.

1. *Hactenus arvorum, &c.*] The Poet begins this book with a brief recapitulation of the ſubject of the firſt: he then declares that of the ſecond book to be vines, olives, and wild trees and ſhrubs; and invokes Bacchus to his aſſiſtance.

2. *Nec non ſylveſtria tecum, &c.*] This introduction the Commentators have not ſufficiently taken into their conſideration, and for want of thoroughly explaining it, it is not eaſy, for every reader, to reconcile the concluſion of this book with the beginning of it. Virgil begins with theſe words, *Nunc te, Bacche, canam*; but about the latter end of the book, he prefers olives and fruit, and timber trees, and even ſhrubs, to the vine itſelf:

Quid memorandum aeque Baccheïa dona tulerunt?

"This is not eaſily underſtood, without obſerving in how particular a manner the Poet, immediately after *Nunc te Bacche canam*, adds, *Nec non ſylveſtria tecum Virgulta &c.* The reaſon of which I conceive to be this. Virgil, in order to raiſe the dignity of the verſe, in this place, above that

and the offspring of the ſlow growing olive. Come hither, O father Lenaeus: here all is full of

Virgulta, et prolem tarde creſcentis olivae.
Huc, pater o Lenaee: tuis hic omnia plena

NOTES.

" of the propoſition, in the firſt " Georgic, as he there makes uſe " of a figure, by employing *ſydere* " inſtead of *tempore*, ſo here, he " chuſes a nobler figure, by the " apoſtrophe he makes to Bacchus; " and in the third book, he uſes the " ſame figure, for the ſame purpoſe, " three times in the two firſt lines. " But this expreſſion, *nunc te, Bac-* " *che, canam*, having the air of a " Bacchique piece, which was not " by any means the Poet's intention, " he immediately gives it another " turn, by declaring he will cele- " brate equally with Bacchus, that " is, the vine, every twig of the fo- " reſt. This ſeems to be Virgil's " meaning, and this made the ſub- " ject worthy of Virgil. He under- " takes to diſcloſe all the bounties " of nature in her productions of " trees, and plants, and ſhrubs; " and this he does from the vine to " the furze." Mr B——

3. *Tarde creſcentis olivae.*] The antient Greek writers of agriculture ſpeak of the olive as a very ſlow grower; whence they have given it the epithets of ὀψίγονος, ὀψίκαρπος, ὀψιθλασὴς, ὀψιανθὴς. Pliny quotes a Paſſage from Heſiod, wherein he ſays, that the planter of an olive never lived to gather the fruit of it; but he adds, that in his time they planted olives one year, and gathered the fruit the next: " Heſiodus quoque " in primis cultum agrorum docen- " dam arbitratus vitam, negavit " Oleae ſatorum fructum ex ea per- " cepiſſe quenquam. Tam tarda " tunc res erat. At nunc etiam in " plantariis ſerunt, tranſlatarumque " altero anno decerpuntur baccae." But Heſiod no doubt ſpake of ſowing the ſeeds of the olive; which will take off Pliny's objection, who ſeems to mean the tranſplanting of the truncheons. Varro mentions alſo the ſlow growth of olives; but it is plain that he ſpeaks of ſowing them; and therefore he obſerves that it is a better way to propagate them by truncheons: " Palma et cupreſſus, " et Olea in creſcendo tarda. ..... " Simili de cauſa Oleae ſemen cum " ſit nucleus, quod ex eo tardius " enaſcebatur colis, quam e *talea*, " ideo potius in ſeminariis *taleas*, " quas dixi, ſerimus." It is not improbable that the ancient Grecians were unacquainted with any other method of propagating olives, than by ſowing them: and, as Mr Miller informs me, they practiſe that method in Greece, to this day. This might occaſion thoſe epithets, mentioned at the beginning of this note. Hence alſo Virgil might make uſe of the epithet *ſlow growing*; tho' in his time they had a quicker way of propagating olives.

4. *Pater o Lenaee.*] Bacchus is peculiarly called *Pater*; thus Horace:

" Romulus et *Liber Pater*, et cum
" Caſtore Pollux."

Virgil very judiciouſly makes uſe of the name *Lenaeus* for Bacchus in this place,

Muneribus; tibi pampineo gravidus autumno
Floret ager, ſpumat plenis vindemia labris.
Huc, pater o Lenaee, veni; nudataque muſto
Tinge novo mecum direptis crura cothurnis.

5 *thy gifts; for thee the field flouriſhes, laden with viny autumn, and the vintage foams with full vats. Come hither, O father Lenaeus; and take off thy buſkins, and ſtain thy naked legs with me in new muſt.*

NOTES.

place, *Lenaeus* being derived from λανὸς *a wine-preſs.*

In one of Dr Mead's manuſcripts this verſe begins with *nunc* inſtead of *huc.*

Hic.] In one of the Arundelian manuſcripts it is *ſunt:* La Cerda reads *haec.*

Tuis muneribus.] Bacchus is ſaid to have been the inventor of wine. This gift is aſcribed to him at the beginning of the firſt Georgick:

" *Liber* et alma Ceres, *veſtro* ſi *mu-*
" *nere* tellus
" Chaoniam pingui glandem muta-
" vit ariſta,
" *Poculaque inventis Achelöia miſcuit*
" *uvis.*"

7. *Huc.*] It is *nunc* again, in Dr Mead's manuſcript.

Nudataque muſto &c.] This alludes to the cuſtom, frequent even now, in Italy and other places, of treading out the grapes with their feet. Bacchus is repreſented frequently with buſkins. Thus we find in Tacitus, that Silius wore buſkins in imitation of Bacchus: " At Meſſallina non
" alias ſolutior luxu, adulto autumno,
" ſimulacrum vindemiae per domum
" celebrat; urgeri praela, fluere la-
" cus, et feminae pellibus accinctae
" aſſultabant, ut ſacrificantes vel in-
" ſanientes Bacchae: Ipſa crine
" fluxo, thyrſum quatiens, juxtaque
" Silius hedera vinctus, *gerere cothur-*
" *nos*, jacere caput, ſtrepente circum
" procaci choro." Velleius Paterculus alſo tells us, that Mark Anthony would have himſelf be called a new Father Bacchus, and was carried at Alexandria in a chariot, like Father Bacchus, crowned with ivy, adorned with a golden crown, holding a thyrſe, and wearing buſkins: " Cum ante, novum ſe Liberum
" Patrem appellari juſſiſſet, cum re-
" dimitus hederis, coronaque velatus
" aurea, et thyrſum tenens, co-
" thurniſque ſuccinctus, curru, ve-
" lut Liber Pater, vectus eſſet Ale-
" xandriae.

" In the introduction, where Virgil makes an apoſtrophee to Bacchus, Mr Dryden makes one to his Muſe; and where Virgil ſeriouſly deſires Bacchus to partake of the labour of treading the grapes, which comprehends the whole ſubject, as to the vine, Mr Dryden falls into a moſt extravagant rant,

" *Come ſtrip with me*, my God, *come*
" *drench all o'er*
" *Thy limbs in muſt of wine, and*
" *drink it at ev'ry pore.*

" than which lines nothing was ever writ by man more wide from the author's ſenſe or character; neither ſhould it paſs unobſerved in how ſhocking a manner the expreſſion, *my God*, is put in the

In the first place the ways of producing trees are various: for some come up of their own accord, without the labour of mankind, and widely overspread the plains and winding rivers; as the soft osier, and the bending broom,

Principio, arboribus varia est natura creandis:
Namque aliae, nullis hominum cogentibus, ipsae
Sponte sua veniunt, camposque et flumina late
Curva tenent; ut molle siler, lentaeque genistae,

NOTES.

" mouth of a heathen Poet, ad-
" dressing himself to a heathen Dei-
" ty, which I do not believe was
" ever done in any place but this."
" Mr B——

9. *Principio, arboribus &c.*] The Poet begins with an account of the several methods of producing trees: and first he speaks of the three ways, by which they are produced without culture; spontaneously, by seeds, and by suckers.

Virgil, in this place plainly imitates Theophrastus, who, at the beginning of the second book of his history of plants says, " The gene-
" ration of trees and plants in ge-
" neral, is either spontaneous, or
" by seed, or by root, or by suck-
" ers, or by setts, or by cuttings of
" the young shoots, or by layers, or
" even by cutting the wood into
" small pieces: for that way also a
" plant will rise. Among these the
" spontaneous generation seems to be
" the principal: and those which are
" by seed and root, appear the most
" natural: for they are in a manner
" spontaneous; and therefore suit
" with wild plants; whereas the
" rest are procured by the art and in-
" dustry of man." Αἱ γενέσεις τῶν δένδρων καὶ ὅλως τῶν φυτῶν, ἢ αὐτόματοι, ἢ ἀπὸ σπέρματος, ἢ ἀπὸ ῥίζης, ἢ ἀπὸ παρασπάδος, ἢ ἀπὸ ἀκρέμονος, ἢ ἀπὸ κλωνὸς, ἢ ἀπ' αὐτοῦ τοῦ σελέχους ἐσὶν, ἢ ἔτι τοῦ ξύλου κατακοπέντος εἰς μικρά. καὶ γὰρ οὕτως ἀναφύεται· τούτων δὲ ἡ μὲν αὐτόματος πρώτη τίς. ἡ δὲ ἀπὸ σπέρματος καὶ ῥίζης, φυσικώτατα δόξαιεν ἄν· ὥσπερ γὰρ αὐτόματοι καὶ αὗται. διὸ καὶ τοῖς ἀγρίοις ὑπάρχουσιν, αἱ δὲ ἄλλαι τέχνης, ἢ ἀπὸ προαιρέσεως.

11. *Sponte sua veniunt,*] Tho' the spontaneous generation of plants is now sufficiently exploded; yet it was universally believed by the ancient philosophers. Instances of this are frequent in Aristotle, Pliny, and many others.

12. *Siler.*] I have followed the general opinion, in translating *Siler*, an *Osier*. I do not meet with any thing certain, in the other Latin writers, to determine exactly what plant they meant. Pliny says only, that it delights in watry places: whence I wonder that Caesalpinus should imagine it to be the *Euonymus Theophrasti*, or *Spindle-tree*, which grows usually in hedges. La Cerda fancies it to be the *Siler montanum*, or *Sermountain*, becaufe he thinks it more elegant for the Poet to speak of two which grow in the plains, and two in the rivers. But this seems too trifling an exactness, to be worth insisting upon: and I do not find any other *Siler*, to be mentioned in any ancient Latin author, but that which grows in the water.

Lentaeque genistae.] I take the *Genista* to be what we call Spanish broom; which grows in great plenty, in most parts of Italy. The Italians weave

Populus, et glauca canentia fronde ſalicta.
Pars autem poſito ſurgunt de ſemine; ut altae
Caſtaneae, nemorumque Jovi quae maxima frondet

the poplar, and the willow with hoary blueiſh leaves. Some are produced by ſeeds; as the lofty cheſnuts, and the eſculus, which has the largeſt leaves of all the groves of Jupiter,

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weave baſkets of it's ſlender branches. The flowers are very ſweet, laſt long, and are agreeable to bees. This agrees with what Virgil ſays of it afterwards in this Georgick:

"—— Salices humileſque *Geniſtae*,
"Aut illae pecori frondem, aut pa-
"ſtoribus umbram
"Sufficiunt; ſepemque ſatis, & pa-
bula melli."

What Pliny ſays of the *Geniſta* agrees very well with the Spaniſh *broom*. In *lib.* 21. *c.* 9. he ſays it has a yellow flower, and is uſed in garlands: "Tranſeat ratio ad eas coronas,
"quae varietate ſola placent. Duo
"earum genera, quando aliae flore
"conſtant, aliae folio. Florem eſſe
"dixerim *Geniſtas:* namque et iis
"decerpitur *luteus.*" In *lib.* 24. *c.* 9. he ſays the ſeed grows in pods, like kidney-beans: "Semen . . . . . in
"ſolliculis, Phaſeolorum modo, naſ-
"cens:" and that the plant is uſed for withs to bind; and that the flowers are agreeable to bees: "Geniſta
"quoque vinculi uſum praeſtat.
"Flores apibus gratiſſimi." In *lib.* 16. *c.* 18. He ſays it is uſed in dying: "Tingendis, veſtibus naſcentes Ge-
"niſtae." I do not know that the broom is ever uſed by our Dyers: but another plant of the ſame kind is much in uſe: they call it wood-wax, and green weed. It is the *Coroneola* of Caeſalpinus; and is called by other authors *Geniſta tinctoria*, *Geniſtella tinctoria*, and *Tinctorius flos*. I doubt not, but the Spaniſh broom might be uſed for the ſame purpoſes.

13. *Populus.*] This no doubt is the poplar, of which, according to Pliny, there are three ſorts: the white, the black, and the Lybian, which is our aſp: "*Populi tria ge-*
"*nera*, *alba*, nigra, et quae Lybica
"appellatur, minima folio, ac niger-
"rima, fungiſque enaſcentibus lauda-
"tiſſima."

Glauca canentia fronde Salicta.] This is a beautiful deſcription of the common willow: the leaves are of a blueiſh green; and the under ſide of of them is covered with a white down. He uſes *Salictum* or *Salicetum* the place where willows grow, for *Salices*, the trees themſelves.

15. *Caſtaneae.*] The *Caſtanea* no doubt is our cheſnut. Pliny deſcribes the fruit very plainly: "Nuces vo-
"camus et Caſtaneas, quanquam ac-
"commodatiores glandium generi:
"armatum iis echinato calyce val-
"lum, quod inchoatum glandibus."

Nemorumque Jovi quae maxima frondet Eſculus.] It is no eaſy matter to determine certainly what the *Eſculus* is. This is certain, that it is not our beech, as many have imagined, and as Dryden and Mr B—— have rendred it in their tranſlations. What has given occaſion to this miſtake, is, that *Eſculus* ſeems to be derived from *eſca*, *food*, as φήγος is from φάγω, *to eat:* whence many learned authors have thought,

and the oaks which were reputed oracular by the Greeks.

Eſculus, atque habitae Graiis oracula quercus.

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and not without reaſon, that φήγος and *Eſculus* are the ſame plant. This being ſuppoſed, it has been imagined that *Fagus* is only φήγος expreſſed in Roman characters, and ſo that *Eſculus* is the ſame with Fagus. It is very plain, from Pliny, that *Fagus* is the beech: "Fagi glans nuclei ſi-"milis, triangula cute includitur. "Folium tenue, ac leviſſimum, Po-"pulo ſimile." But it is no leſs plain that the *Eſculus* is a ſort of oak; for Pliny reckons it amongſt thoſe trees which bear acorns: "Glandem, quae proprie intelligi-"tur, ferunt Robur, Quercus, Eſ-"culus Cerrus, Ilex, Suber." Theophraſtus alſo makes the φήγος to be a ſpecies of oak. Thus the φήγος and and *Fagus* are two different trees: the firſt being a ſort of oak, and the other a beech. The *Eſculus* as our Poet deſcribes it has large leaves; for that I take to be the ſenſe of *maxima frondet*. Ovid alſo ſpeaks of it, as a tree with abundance of large leaves:

"— Eſculea *frondoſus* ab arbore ra-"mus:

and

"— — *Frondibus* Eſculus *altis*."

Virgil ſpeaks of it in another place of this Georgick, as a large, ſpreading tree, with a very deep root. See ver. 291. Pliny ſays the acorn of the *Eſculus* is next in ſize and goodneſs to that of the *Quercus*: "Glans "optima in Quercu atque grandiſſi-"ma, mox Eſculo." He ſays alſo that it is not ſo common in Italy as the *Quercus*; "Quippe cum Robur, "Quercumque vulgo, naſci videa-"mus, ſed Eſculum non ubique." Horace however ſeems to ſpeak of it, as common in Daunia:

"Quale portentum neque militaris
"Daunia in latis alit Eſculetis."

The ſame Poet repreſents the wood of the *Eſculus*, as being very hard:

"— — Nec rigida mollior Eſculo."

This tree was ſacred to Jupiter, thus Pliny: "Arborum genera numini-"bus ſuis dicata perpetuo ſervantur, "ut Jovi Eſculus." We find alſo in the ſame author, that the Romans made their civick crowns of it: "Civica iligna primo fuit, poſtea "magis placuit ex Eſculo Jovi ſacra. "Variatumque et cum Quercu eſt, "ac data ubique quae fuerat, cuſto-"dito tantum honore glandis." I think it not improbable that the *Eſculus* may be that ſort of oak, which is known in ſome parts of England under the name of the *bay-oak*. It has a broad, dark-green, firm leaf, not ſo much ſinuated about the edges, as that of the common oak. It is called by C. Bauhinus *Quercus latifolia mas, quae brevi pediculo eſt*. In the common oak, the acorns grow on long ſtalks, and the leaves have ſcarce any tail, but grow almoſt cloſe to the branches: but in the bay-oak the acorns grow on ſhort ſtalks, and the leaves have long tails. They are both figured in C. Bauhinus's edition of Matthiolus.

16. *Habitae Graiis oracula quercus.*] "It is very well known how "fond the Romans were of their "gods,

Pullulat ab radice aliis denſiſſima ſylva;
Ut ceraſis, ulmiſque: etiam Parnaſſia laurus
Parva ſub ingenti matris ſe ſubjicit umbra. 19
Hos natura modos primum dedit: his genus omne
Sylvarum, fruticumque viret, nemorumque ſacrorum.
Sunt alii, quos ipſe via ſibi repperit uſus.

Others have a thick wood ariſing from their roots; as cherries, and elms: the little Parnaſſian bay alſo ſhelters itſelf under the great ſhade of it's mother. Nature firſt ſhewed theſe ways: by theſe every kind of woods, and ſhrubs, and ſacred groves flouriſhes. There are other ways, which experience itſelf has found out by art.

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"gods, and religious ceremonies, and "what a contempt they had for thoſe "of other nations. It is in this "manner Virgil uſes *habitae Graiis "oracula quercus.* He ſmiles at the "Greeks, as he calls them, for their "ſuperſtition; but Mr Dryden un-"happily applies this paſſage ſeri-"ouſly, in theſe words,

"*Where Jove of old oraculouſly ſpoke.*"

Mr B——

18. *Ceraſis.*] Cherries were a new fruit amongſt the Romans in Virgil's time. Pliny tells us they were brought from Pontus, by Lucullus, after he had ſubdued Mithridates: "Ceraſi ante victoriam Mithridati-"cam L. Luculli non fuere in Ita-"lia. Ad urbis annum DCLXXX. "Is primum vexit e Ponto, anniſque "CXX trans Oceanum in Britanni-"am uſque pervenere."

Ulmis.] Elms were in great requeſt amongſt the ancients, they being preferred before all other trees for props to their vines. Hence we find frequent mention of them amongſt the Poets.

Parnaſſia Laurus.] The fineſt bay-trees grew on mount Parnaſſus, according to Pliny: "Spectatiſſima in "monte Parnaſſo." I have endeavoured to prove, in the note on ver. 306, of the firſt Georgick, that the bay, and not the laurel, is the *Laurus* of the ancients. I ſhall add in this place, that the laurel is not ſo apt to propagate itſelf by ſuckers as the bay.

20. *Hos natura modos primum dedit.*] By this the Poet means, that theſe are the ways, by which trees are naturally propagated, without the aſſiſtance of art.

21. *Fruticum.*] The difference between a tree and a ſhrub is, that the tree riſes from the root, with a ſingle trunk, and the ſhrub divides itſelf into branches, as ſoon as it riſes from the root. Thus Theophraſtus: Δένδρεον μὲν οὖν ἐστὶ τὸ ἀπὸ ῥίζης μονοστέλεχες, πολύκλαδον, ὀζωτὸν, οὐκ ἐναπόλυλυτον· οἷον ἐλαία, συκῆ, ἄμπελος. Φρύγανον δὲ, τὸ ἀπὸ ῥίζης καὶ πολυστέλεχες, καὶ πολύκλαδον. οἷον βάτος, παλίουρος.

22. *Sunt alii &c.*] Having already mentioned the ſeveral ways by which plants naturally propagate their ſpecies; he now proceeds to mention thoſe methods, which are uſed by human induſtry. Theſe are by ſuckers, ſetts, layers, cuttings, pieces of the cleft wood, and ingrafting.

Pierius ſays it is *viam* in the Lombard manuſcript. If this reading be admitted the paſſage muſt be rendered

One cuts off the plants from the tender body of their mother, and puts them into the furrows: another plants ſets in the field, either by ſplitting or ſharpening the foot. Other trees expect the bent down arches of a layer,

Hic plantas tenero abſcindens de corpore matrum
Depoſuit ſulcis: hic ſtirpes obruit arvo,
Quadrifidaſque ſudes, et acuto robore vallos:
Sylvarumque aliae preſſos propaginis arcus

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dered thus: "There are other me-
"thods which experience has found
"out to be it's way."

23. *Plantas tenero abſcindens de corpore matrum.*] In one of the Arundelian manuſcripts it is *Plantas teneras abſcindens corpore matrum.*

In theſe words the Poet plainly deſcribes the propagation of plants by ſuckers. I take this to be what Theophraſtus means by ἀπὸ παραφυάδος. The ſuckers are called *Stolones*, as Varro tells us, who adds that an anceſtor of C. Licinius Stolo had the ſurname of Stolo, becauſe he was very diligent in digging away the ſuckers from the roots of his trees. "Nam C. Licinium Stolonem, et
"Cn. Tremelium Scrofam video ve-
"nire, unum cujus majores de modo
"agri legem tulerunt. Nam Stolo-
"nis illa lex, quae vetat plus D. ju-
"gera habere civem Romanum, et
"qui propter diligentiam culturae
"Stolonum confirmavit cognomen,
"quod nullus in ejus fundo reperiri
"poterat Stolo, quod effodiebat cir-
"cum arbores, e radicibus, quae naſ-
"cerentur e ſolo, quos Stolones ap-
"pellabant." Pliny calls this way of planting *Avulſio*, and uſes *avellere* in the ſame ſenſe, that Virgil here uſes *abſcindere*: "Et aliud genus ſi-
"mile natura monſtravit, avulſique
"arboribus Stolones vixere. Quo in
"genere et cum perna ſua avellun-
"tur, partemque aliquam e matris
"quoque corpore auferunt ſecum
"fimbriato corpore."

24. *Hic ſtirpes obruit arvo, quadrifidaſque ſudes, et acuto robore vallos.*] This is fixing the large branches, like ſtakes, into the earth. It is what Theophraſtus calls απ' ἀκρέμονος. Ruaeus divides this paſſage, and makes the *ſtirpes obruit arvo* to be one way of planting; and the *ſudes* and *valli* to be another. The firſt he takes to be *ſtocks*, the other *ſetts*.

"This line, *ſays Mr B——*, has
"very much puzzled the Commen-
"tators, but there is no great diffi-
"culty in it, to any one that is the
"leaſt verſed in huſbandry, and con-
"ſequently knows that there are two
"ways of planting ſetters. The
"*quadrifidas ſudes* is when the bot-
"tom is ſlit a-croſs both ways; the
"*acuto robore* is when it is cut into a
"point, which is called the *colt's-*
"*foot.*"

26. *Sylvarumque aliae &c.*] This is propagating by layers: which are called *propagines*. It is to be obſerved that, tho' we uſe the word *propagation* for any method of increaſing the ſpecies, yet amongſt the Roman writers of agriculture *propagatio* is uſed only for layers. The common method, which Virgil ſeems to mean, is exactly deſcribed by Columella. "When you would lay down
"a branch, ſays he, from the mother
"tree, dig a trench four feet every
"way,

Expectant, et viva ſua plantaria terra.
Nil radicis egent aliae; ſummumque putator
Haud dubitat terrae referens mandare cacumen.
Quin et caudicibus ſectis, mirabile dictu,

and to ſee a young nurſery in their own earth. Others have no need of any root; and the planter makes no difficulty to plant the young ſhoots in the ground. Nay, and what is wonderful, if you cut the trunk of an

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"way, ſo that the layer may not be "hurt by the roots of the other. "Then leave four buds, to come to "the bottom of the trench, and "ſtrike roots: rub the buds off that "part which joins to the mother, to "avoid ſuperfluous ſhoots. Suffer "that part, which is to appear above "ground, not to have above two or "or at moſt three buds. Rub off "all the buds, except the four loweſt, "from that part which is put into "the ground, that the vine may not "ſtrike roots too near the ſurface. If "you propagate it in this manner, it "will quickly take root, and the third "year you may ſeparate it from the "mother." Pliny tells us that nature firſt taught this method by the bramble; the branches of which are ſo ſlender that they fall to the ground, and make layers of their own accord: "Eadem natura et Propagines do-"cuit. Rubi namque curvati graci-"litate, et ſimul proceritate nimia, "defigunt rurſus in terram capita, "iterumque naſcuntur ex ſeſe, reple-"turi omnia ni reſiſtat cultura, pror-"ſus ut poſſint videri homines terrae "cauſa geniti. Ita peſſima atque "execranda res, Propaginem tamen "docuit, atque radicem acquiri viri-"dem." This method of planting I take to be what Theophraſtus means by ἀπ' αὐτοῦ τοῦ σελέχους.

28. *Nil radicis egent aliae &c.*] Here he plainly deſcribes what we call cuttings. This is what Theophraſtus means by ἀπὸ κλωνὸς. It is cutting the young ſhoots of a tree, and planting them into the ground; whence Virgil ſays they have no need of a root. They are called in Latin *Surculi*. Thus we find them called by Varro: "Tertium genus Semi-"nis quod ex arbore per *Surculos* de-"fertur in terram, ſic in humum "demittitur, ut in quibuſdam tamen "ſit videndum, ut eo tempore ſit de-"plantatum quo oportet."

30. *Quin et caudicibus ſectis &c.*] He ſpeaks of it juſtly as a wonder, that olive-trees ſhould ſtrike roots from dry pieces of the trunk. This is mentioned by Theophraſtus; τοῦ ξύλου κατακοπέντος εἰς μικρά. This ſentence of Virgil has been frequently underſtood to mean grafting: but of this he ſpeaks immediately after. La Cerda ſays, that what the Poet here ſpeaks of was practiſed in Spain in his time. They take the trunk of an olive, ſays he, deprive it of it's root and branches, and cut it into ſeveral pieces, which they put into the ground, whence a root, and ſoon afterwards a tree is formed: "Hunc "ſextum modum cum ſeptimo con-"fundunt plurimi, et putant in his "caudicibus loqui Virgilium de Inſi-"tione, et una cum illis Beroaldus. "Nihil unquam magis adverſum "menti Virgilii. Teſtes ſunt oculi "ſcientiſſimorum agricolarum, a qui-"bus id quaeſivi: teſtis ars ipſa, quae "nunc quoque in Hiſpania, ubi ego "ſum,

clive in pieces, it will put forth new roots. And we often ſee the branches of one tree to turn with impunity into thoſe of another, and a pear-tree being changed to bear grafted apples, and ſtony Cornelian cherries to glow upon plumb-ſtocks. Wherefore, O huſbandmen, learn the culture which is proper to each kind, and learn to tame the wild fruits by cultivating them, that no land may lie idle. It is worth the while to plant Iſmarus with vines,

Truditur e ſicco radix oleagina ligno.
Et ſaepe alterius ramos impune videmus
Vertere in alterius, mutatamque inſita mala
Ferre pyrum, et prunis lapidoſa rubeſcere corna.
Quare agite o proprios generatim diſcite cultus, 35
Agricolae, fructuſque feros mollite colendo,
Neu ſegnes jaceant terrae. Juvat Iſmara Baccho

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" ſum, viget. Secant agricolae, ſcin-
" duntque in partes plures caudicem
" Olivae, cui amputata radix, cui
" amputati rami: ita conſectum in-
" fodiunt, ac inde format ſe radix et
" mox arbor, quod Poëta ſtupet, quia
" vere mirum."

32. *Alterius ramos impune videmus vertere in alterius.*] In this paſſage he plainly ſpeaks of grafting, of which he ſubjoins two inſtances. This ſubject is farther explained; *ver.* 73.

33. *Mutatamque inſita mala ferre Pyrum.*] He ſpeaks of grafting apples upon a pear-ſtock, not of pears upon an apple-ſtock, as Dryden has tranſlated it, who has added quinces alſo, tho' not in the original:

" Thus pears and quinces from the
" crab-tree come."

Mutatam agrees with *Pyrum*; now it is the nature of the ſtock, not of the graft that is *changed:* wherefore the pear muſt be the ſtock ſpoken of in this place. The apples are ſaid to be *inſita*, ingrafted, which fully explains the meaning of this paſſage.

34. *Prunis lapidoſa rubeſcere Corna.*] It is a doubt whether Virgil means, that Cornels are ingrafted upon plumb-ſtocks, or plumbs upon cornel-ſtocks. May takes it in the former ſenſe:

" And hard red cornoiles from a ſtock
" of plumme:"

and Dr Trapp:

" And on the plumb's the ſtony cor-
" nel glow."

Dryden takes it in the latter ſenſe:

" And thus the ruddy cornel bears
" the plum:

and Mr B——:

" And ſtony corneils bluſh with
" blooming plums."

I take the former to be the Poet's meaning: for the Cornelian cherry is a fruit of ſo beautiful a red colour, that the cornel cannot properly be ſaid to glow or redden with plumbs, which are not ſo red, as it's own natural fruit. Beſides the epithet *ſtony* belongs very properly to the fruit of the Cornel, not to the tree: wherefore if Virgil ſpeaks of that fruit, he muſt mean the ſtock of the plumb. Columella ſays the Cornelian cherries were uſed for olives: " Corna,
" quibus pro olivis utamur."

37. *Juvat Iſmara Baccho conſerere.*] Iſmarus is a mountain of Thrace, not far from the mouth of Hebrus.

Conſerere, atque Olea magnum veſtire Taburnum.
Tuque ades, inceptùmque una decurre laborem,
O decus, O famae merito pars maxima noſtrae,
Maecenas, pelagoque volans da vela patenti.

and to crown the great Taburnus with olives. And do thou, O Maecenas, aſſiſt me, and bear a part of the labour which I have begun, thou, who art my glory, and juſtly the greateſt part of my fame, and flying ſpread the ſails to the open ſea.

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Hebrus. That country was famous for good wines. Ulyſſes ſpeaks in commendation of ſome wine, which was given him by Maron, the prieſt of Apollo at Iſmarus:

——Ἀτὰρ ἄιγεον ἀσκὸν ἔχον μέλανος οἴνοιο
Ἡδέος, ὃν μοι ἔδωκε Μάρων Εὐάνθεος υἱὸς
Ἱρεὺς Ἀπόλλωνος, ὃς Ἴσμαρον ἀμφιβεβήκει.

"Then took a goat-ſkin fill'd with
"precious wine,
"The gift of Maron, of Evan-
"theus' line,
"The prieſt of Phoebus at th' If-
"marian ſhrine."

Mr POPE.

38. *Olea magnum veſtire Taburnum.*] Taburnus is a mountain of Campania, which was very fruitful in olives. It is now called Taburo.

39 *Tuque ades, &c.*] The Poet having invoked Bacchus, and propoſed the ſubject of this Book, now calls upon his Patron Maecenas, to give him his aſſiſtance.

"This allegory, ſays Ruaeus, is "generally thought to allude to the "Cirque, which opinion is ſtrengthened by the laſt verſes of this book:

"*Sed jam tempus equum fumantia*
"*ſolvere colla, &c.*

"but I think that this, and the following lines allude to Navigation. "And indeed the verb *decurro* is uſed "with water: Thus Catullus

"*Auſi ſunt vada ſalſa cita decurrere*
"*puppi.*

"And Virgil, in the fifth Aeneid;

"*Prona petit maria et pelago decurrit*
"*aperto.*"

40. *O decus, O famae merito pars maxima noſtrae.*] "In ſome ancient "manuſcripts it is *noſtri:* if this be "admitted, we muſt neceſſarily read, "as ſome think it ſhould be,

"*O decus, O fama, et merito pars*
"*maxima noſtri.*

"But in the Medicean, and other "correct copies it is *famae noſtrae.* "..... The reading in ſome copies "is extravagant,

"*O Deus, O famae, merito pars maxi-*
"*ma noſtrae.*

"Surely it is better to read *decus* with "Horace,

"*O et praeſidium, & dulce decus*
"*meum.*" Pierius.

41. *Pelagoque volans da vela patenti.*] Several Commentators take theſe

I do not hope to contain in my verſes all that could be ſaid on this ſubject: not tho' I had a hundred tongues, a hundred mouths, and a voice of iron. Aſſiſt me, and coaſt along the neareſt ſhore: the land is in ſight: I will not here detain you with poetical fiction, and circumlocutions, and long preambles.

Non ego cuncta meis amplecti verſibus opto:
Non, mihi ſi linguae centum ſint, oraque centum,
Ferrea vox. Ades, et primi lege littoris oram:
In manibus terrae: non hic te carmine ficto,
Atque per ambages, et longa exorſa tenebo.
Sponte ſua quae ſe tollunt in luminis oras,

Thoſe, which ſpring ſpontaneouſly into the open air,

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theſe words to ſignify, that the Poet begs Maecenas to favour him: Simplici generi carminis praeſta favorem: ut Vela favorem accipiamus," ſays Servius. "Ut Maecenas favoris vela explicet, aſpirans in patenti pelago totius operis," ſays La Cerda. But if we carefully conſider the poet's deſign in the whole paſſage now before us, we ſhall find, that by *da vela pelago*, he does not mean *favour my undertaking*, but *ſet ſail* or *embark with me:* as two lines before he had deſired him to join with him in the labour he had undertaken: "inceptumque una decurre laborem." By *Pelago patenti* Ruaeus thinks he means an open ſea, not ſhut up with winds. I believe he uſes that metaphor to expreſs the copiouſneſs of his ſubject, comparing the immenſity of his undertaking to that of the ocean. For he adds immediately, that Maecenas may not be diſcouraged by the vaſtneſs of the labour, that he has no intent to aim at comprehending the whole in his Poem, and indeed, that, if he had ſuch a deſign, it would be impoſſible.

42. *Non ego cuncta meis.*] We have an expreſſion like this in the ſecond Iliad. Homer, when he is drawing up the Grecian army, ſays he ſhould not be able to recite all their numbers, tho' he had ten tongues, and ten mouths, a voice not to be broken, and a heart of braſs:

Πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνω
Οὐδ' εἴμοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,
Φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη.

44. *Primi lege littoris oram.*] This expreſſion, of coaſting near the ſhore, is thought to contradict the open ſea juſt now mentioned: but I believe what I have ſaid in the note on *ver.* 41. will reconcile this ſeeming contradiction. Mr B—— would have *primi* altered to the adverb *prime*; and indeed it is *primum* in the King's manuſcript, but there ſeems to be no occaſion for this alteration. *Lego* in naval affairs is always uſed in Latin for coaſting, whence, as La Cerda obſerves, *pelagus legere*, which ſome write, is barbarous.

45. *Non hic te carmine ficto, &c.*] "Ruaeus and Mr Dryden underſtand *non hic te carmine ficto* relatively to the whole work in general; but it is plain, Virgil confines it to his invocation, *non hic*, *not in this place*. The concluſion ſeems to carry with it ſome kind of reflection upon the common tedious forms of invocation, which, it is probable, Maecenas had been often tired with." Mr B——.

47. *Sponte ſua, &c.*] The Poet had before mentioned the three ways by which wild trees are produced; ſpon-

Infoecunda quidem, ſed laeta et fortia ſurgunt : *are unfruitful indeed, but fair and ſtrong:*

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ſpontaneouſly, by roots, and by ſeeds. Here he mentions them again, and ſhews by what culture each ſort may be meliorated.

Oras.] So I read it with Heinſius, and La Cerda: it is commonly read *in luminis* auras. This laſt author obſerves that *in luminis oras* is a frequent expreſſion amongſt the Poets: thus Ennius:

" —— O Romule, Romule dic, O
" Qualem te patriae cuſtodem Dî
" genuerunt?
" Tu produxiſti nos inter *luminis*
" *oras*.

And Lucretius:

" Nec ſine te quicquam dias in *lumi-*
" *nis oras*
" Exoritur."

And

" At nunc ſeminibus quia certis
" quidque creatur,
" Inde enaſcitur, atque *oras in luminis*
" exit,
" Materies ubi ineſt cujuſque et cor-
" pora prima."

And

" ——— Vivida tellus
" Tuto res teneras effert in *luminis*
" *oras*."

And

" ——— Miſcetur funere vagor,
" Quem pueri tollunt viſentes *lumi-*
" *nis oras*."

And

" Significare volunt indignos eſſe pu-
" tandos,
" Vivam progeniem qui in *oras lu-*
" *minis* edant."

And

" Tum porro puer, ut ſaevis pro-
" jectus ab undis
" Navita, nudus humi jacet, infans,
" indigus omni
" Vitali auxilio, cum primum in
" *luminis oras*
" Nixibus ex alvo matris natura
" profudit."

And

" Nunc redeo ad mundi novitatem,
" et mollia terrae
" Arva, novo foetu quid primum in
" *luminis oras*
" Tollere, et incertis tentarit cre-
" dere ventis."

And

" Sic unum quicquid paullatim pro-
" trahit aetas
" In medium, ratioque in *luminis*
" eruit *oras*."

Thus alſo our Poet himſelf, in the ſeventh Aeneid:

" ——— Quem Rhea ſacerdos
" Furtivum partu ſub *luminis* edidit
" *oras*."

Tho' here alſo many editors read *auras*.

Fulvius

for natur lies hid in the ſoil. Yet theſe if you graft them, or change them by putting them into well prepared trenches, will put off their wild nature, and by frequent culture will be not ſlow to obey any diſcipline. And thoſe alſo, which ariſe barren from the bottom of the plant, will do the ſame, if you tranſplant them into the open fields. For the high ſhoots and branches of the mother overſhadow them, and hinder them from bearing fruit, as they grow up; and ſcorch it when they bear any. The Tree which ariſes from ſeed, grows ſlowly, and will ſpread a ſhade for late poſterity. And apples degenerate, forgetting their former juices:

Quippe ſolo natura ſubeſt. Tamen haec quoque ſi quis
Inſerat, aut ſcrobibus mandet mutata ſubactis,
Exuerint ſylveſtrem animum: cultuque frequenti
In quaſcunque voces artes, haud tarda ſequentur.
Nec non et ſterilis, quae ſtirpibus exit ab imis,
Hoc faciet, vacuos ſi ſit digeſta per agros.
Nunc altae frondes, et rami matris opacant,
Creſcentique adimunt foetus, uruntque ferentem.
Jam, quae ſeminibus jactis ſe ſuſtulit arbos,
Tarda venit, ſeris factura nepotibus umbram.
Pomaque degenerant ſuccos oblita priores:

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Fulvius Urſinus looks upon the paſſage now under conſideration to be an imitation of that line in Lucretius:

"Sponte ſua nequeunt liquidas exi-
"ſtere in auras."

49. *Quippe ſolo natura ſubeſt.*] Some underſtand *ſolo* to mean the root of the tree: others interpret it the ſoil or earth, in which it grows. By *nature's lying hid in the ſoil*, the Poet ſeems to mean, that there is ſome hidden power in the earth, which cauſes it to produce particular plants, which therefore grow fair and ſtrong in that ſoil, which is adapted to give them birth.

Tamen haec quoque ſi quis, &c.] The way to tame theſe luxuriant wild trees, is to ingraft a good fruit upon them, or to tranſplant them.

50. *Inſerat.*] Some have imagined erroneouſly that Virgil means that their branches ſhould be ingrafted upon other trees; but this is contrary to practice. *Inſerere arborem* ſignifies not only to ingraft that tree upon another, but alſo to ingraft another upon the ſtock of that.

52. *Voces.*] Pierius ſays that ſome ancient manuſcripts have *voles*, and ſome *velis*; but that *voces* is moſt approved by the learned.

56. *Creſcentique.*] In the King's and Cambridge manuſcripts it is *creſcenteſque*. If this reading be admitted, we muſt render this paſſage: "and deſtroy the growing fruits, "and ſcorch the plant which bears "them."

57. *Jam.*] In the Cambridge, and one of the Arundelian manuſcripts, and in ſome old printed editions it is *nam*.

58. *Nepotibus.*] Fulvius Urſinus contends, contrary to the opinion of all the other Commentators, that by *Nepotes* Virgil meant the *late poſterity* of the *tree*, which he thinks is more poetical, and more worthy of Virgil, than the common interpretation.

59. *Pomaque degenerant.*] Some take *poma* to mean the fruit of the tree juſt mentioned: and indeed the ancients ſeem to have uſed *pomum* not only for an *apple*, but for any eſculent

Et turpes, avibus praedam fert uva racemos
Scilicet omnibus eſt labor impendendus, et omnes
Cogendae in ſulcum, ac multa mercede domandae.
Sed truncis Oleae melius, propagine vites

and the vine bears ſorry cluſters, a food for birds. Therefore labour muſt be beſtowed on them all, and all muſt be removed into trenches, and tamed with much expence. But olives ſucceed beſt by truncheons, vines by layers,

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lent fruit. Others underſtand the Poet to ſpeak of the fruit of the *apple-tree*. Of the former opinion is La Cerda, who explains this paſſage thus: "Praeterea poma harum ar-"borum facile degenerant, veluti "oblita ſuam naturam et ſuccos." And Ruaeus, whoſe interpretation is in theſe words: "Et fructus *ejus* "degenerant, amiſſo priore ſapore." Dryden alſo tranſlates this line in the ſame ſenſe:

"The gen'rous flavour loſt, the
"fruits decay."

And Dr Trapp:

"——— It's fruit degen'rous
"proves,
"Loſing it's native juices."

Grimoaldus is of the latter opinion, whoſe paraphraſe runs thus: "Quem-"admodum pirus abit in piraſtrum, "et mali dulces in amaras, aliaeque "in alias tranſeunt." May's tranſlation alſo is in this ſenſe:

"And apples loſe the firſt good juice
"they had."

And Mr B——'s:

"Degenerate apples thus forget their
"taſte."

60. *Turpes avibus praedam fert uva racemos.*] *Uva* muſt be uſed here figuratively for the tree: for *uva* ſignifies the whole *cluſter of grapes*, as well as *racemus*, not a ſingle *grape*, which is properly called *acinus* or *vinaceum*. Thus, at the latter end of the fourth Georgick, we find *uva* uſed to expreſs a ſwarm of bees hanging on the branches of a tree:

"—— Liquefacta boum per viſcera
"toto
"Stridere apes utero, et ruptis effer-
"vere coſtis,
"Immenſaſque trahi nubes; jamque
"arbore ſumma
"Confluere, et lentis *uvam* demit-
"tere ramis."

63. *Sed truncis, &c.*] Here the Poet ſpeaks of the ſeveral ways of cultivating trees by human induſtry: and gives us a no leſs juſt than beautiful deſcription of the manner of inoculating and ingrafting.

Servius, and after him moſt of the other commentators, think that what the Poet ſays here of olives is a repetition of what he had ſaid before:

"Quin et caudicibus ſectis, mirabile
"dictu!
"Truditur e ſicco radix oleagina
"ligno."

In the note on that paſſage, it is ſhewn, that Virgil ſpeaks of a way of cutting the trunk of an olive-tree in pieces: and he mentions it as a wonder, that the roots ſhould ſhoot from the dry wood. Here he ſpeaks of

and Paphian myrtles by the ſolid wood. Reſpondent, ſolido Paphiae de robore Myrtus. 64

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of the beſt way of propagating olives, which he ſays is by *truncheons*, which are the thick branches ſawn in pieces, of a foot, or a foot and a half in length. Theſe are to be planted as freſh as poſſible, not *e ſicco ligno*. Columella, in the ſeventeenth chapter of his book *de Arboribus* follows our Poet in recommending the propagation of olives by Truncheons: "Melius autem *truncis* quam plan-"tis olivetum conſtituitur." The ninth chapter of the fifth book of the ſame author is entirely on the culture of Olives. I ſhall here ſet down his deſcription of the *taleae* or truncheons of olive-trees. "Tum "ramos novellos, proceros, et niti-"dos, quos comprehenſos manus poſ-"ſit circumvenire, hoc eſt manubrii "craſſitudine feraciſſimos arboribus "adimito, et ex his quam recentiſſi-"mas taleas recidito, ita ut ne corti-"cem, aut ullam aliam partem, "quam quae ſerra praeciderit, lae-"das: hoc autem facile contingit, ſi "prius varam feceris, et eam par-"tem ſupra quam ramum ſecaturus "es, foeno, aut ſtramentis texeris, "ut molliter, et ſine noxa corticis "taleae ſuperpoſitae ſecentur. Ta-"leae deinde ſeſquipedales ſerra prae-"cidantur, atque earum plagae utra-"que parte falce leventur, *&c.*" Here he ſays they are to be cut to the length of a foot and half; but Cato recommends them to be no longer than one foot: "Taleas oleagineas, "quas in ſcrobe ſaturus eris, tripe-"daneas decidito, diligenterque trac-"tato, ne liber laboret. Cum dola-"bis aut ſecabis, quas in ſeminario "ſaturus eris, pedales facito."

Truncus is properly a ſtock of a tree, diveſted of it's head; hence theſe *taleae*, or branches, with their heads cut off are called *trunci*. The French derive their word *troncon* from *truncus*; and hence comes our word *truncheon*.

The winters in England are generally too ſevere, to ſuffer olive-trees to be planted in the open ground. The way of propagating them here is by laying down their tender branches, and taking them from the mother-plant in about two years. This method is ſo tedious, that moſt people chooſe to have them from Italy in the ſpring. They are uſually planted in pots or caſes, and removed into the green-houſe at the approach of winter.

Propagine vites reſpondent.] Virgil here recommends the propagation of vines by layers: which is ſtill practiſed. It is found by experience to be a better way to propagate them by cuttings; the deſcription of which I ſhall take the liberty to ſet down, in the words of my judicious friend Mr Miller: "You ſhould always "make choice of ſuch ſhoots as are "ſtrong and well ripened of the laſt "year's growth. Theſe ſhould be "cut from the old vine, juſt below "the place where they were produc-"ed, taking a knot of the two years "wood, which ſhould be pruned "ſmooth, then you ſhould cut off "the upper part of the ſhoot, ſo as "to leave the cutting about ſixteen "inches

Plantis edurae Coryli naſcuntur, et ingens
Fraxinus, Herculeaeque arbos umbroſa coronae,
Chaoniique patris glandes: etiam ardua palma

The hard hazels and the waſt aſh, and the tree which ſpreads it's ſhade for the crown of Hercules, and the acorns of our Chaonian father grow from ſuckers: this way alſo grows the lofty palm, and the fir,

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"inches long." This is the way which Columella recommends; who calls this ſort of cutting *malleolus*, becauſe it bears no ill reſemblance to a little hammer. I do not know that we have any proper Engliſh word for *malleolus*, tho' it is a cutting of a different nature from that which is uſually taken from other trees. Columella mentions alſo the propagation of vines by layers, in his ſeventh book *de Arboribus*.

64. *Solido Paphiae de robore Myrtus.*] In one of the Arundelian manuſcripts it is *melius* inſtead of *ſolido*. The myrtles are called Paphian from Paphos a city of the iſland Cyprus, where Venus was worſhipped. The myrtle was ſacred to that goddeſs: ſee the note on ver. 28. of the firſt book.

By *ſolido de robore* he ſeems to mean planting by ſetts. Thus Mr B—— ſeems to underſtand him:

"——— Myrtles by huge boughs."

With us they are propagated by cuttings, and removed into the greenhouſe in winter.

65. *Plantis edurae Coryli naſcuntur.*] By *plantis* the Poet means ſuckers; which is a method ſtill in common practice: tho' it is now found to be a better way to propagate them by layers.

I read *edurae* with Heinſius, and ſeveral other good editors. Servius reads *et durae*; but he ſays that ſome read *edurae*, as it were *non durae*; like *enodes* for *ſine nodis*. Pierius ſays that in ſome ancient manuſcripts it is *edurae*, but in the greater part *et durae*. One of the Arundelian manuſcripts has *et durae*, and the other *edurae*. The King's, the Cambridge, and the Bodleian manuſcripts have *et durae*. Both Dr Mead's manuſcripts have *edurae*. Grimoaldus, Paul Stephens, La Cerda, Schrevelius, and ſeveral other editors read *et durae*, Ruaeus, and many others read *edurae*. This laſt Commentator interprets *edurae*, *valde durae*: and the hazle being a hard wood, this interpretation ſeems to be better than that of Servius.

One of the Arundelian manuſcripts reads *naſcentur*, inſtead of *naſcuntur*.

66. *Herculeaque arbos umbroſa coronae.*] The tree of Hercules was the poplar: thus Theocritus, in his ſecond Idyllium:

" ——— Λεύκαν, Ἡρακλέος ἱερὸν
" ἔρνος:

and our Poet, in his ſeventh eclogue:

" Populus Alcidae gratiſſima."

It is certain that the poplar puts forth ſuckers in great abundance.

67. *Chaoniique patris glandes.*] See the note on ver. 8. of the firſt Geor-

which is to try the dangers of the sea. But the rugged arbute is ingrafted with the offspring of the walnut-tree,

Naſcitur, et caſus abies viſura marinos. 68
Inſeritur vero ex fœtu Nucis arbutus horrida

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gick. The oak was ſacred to Jupiter.

Etiam.] In both Dr Mead's manuſcripts it is *et jam.*

It muſt not be denied, that notwithſtanding our Poet ſeems to mention the oak, palm, and fir, as being propagated by ſuckers, yet theſe trees are never known to produce any, nor were they ever propagated any other way, than by ſeeds. It has been ſuggeſted to me by an ingenious friend, that what Virgil ſays of ſuckers is terminated with the end of ver. 66. and that *Chaonii patris glandes, &c.* ſignifies that "oaks grow from ſeeds, "as does alſo the lofty palm, and the "fir, which is to try the dangers of "the ſea." I much queſtion whether the words of our author can be brought to this ſenſe, but I leave it to the determination of the learned reader.

Ardua palma.] The palm (I believe) has this epithet on account of it's great height. Some think it is called *ardua*, becauſe the honour of the palm is difficult to be obtained. Mr Miller thinks it is called *ardua*, becauſe "it is with difficulty propa-"gated, and is of ſlow growth, ſo "that the perſons, who plant the "ſtones, ſeldom live to taſte the fruit "of their labour."

68. *Caſus abies viſura marinos.*] The *abies* is our *yew-leaved fir-tree.* The wood of this tree was much uſed by the ancients in their ſhipping.

69. *Inſeritur vero ex fœtu nucis arbutus horrida.*] I believe there is no paſſage, in all the Georgicks, which has been more cenſured, than this about grafting: it being a received opinion, that no graft will ſucceed, unleſs it be upon a ſtock, which bears a fruit of the ſame kind. Hence this is looked upon as a meer poetical rant, to talk of grafting a walnut on an arbute, an apple on a plane, a beech on a cheſnut, a pear on a wild aſh, and an oak on an elm. Whether the preſent art falls ſhort of that of the ancients, or whether our climate will not admit of the ſame advantages, with the better air of Italy, ñ will not pretend to determine. But I ſhall endeavour to ſtrengthen what our Poet has ſaid, by the authority of the beſt, the moſt experienced, and the moſt judicious proſe writer on agriculture, amongſt the ancients. Columella ſpends a whole chapter, in his book *de Arboribus*, in ſhewing how any cion may be grafted on any ſtock. I ſhall preſent the reader with a tranſlation of that entire chapter. "But ſince the ancients have denied "that every kind of cion may be in-"grafted on every tree, and have "determined this as a perpetual law, "that thoſe cions only can ſucceed, "which are like in outer and inner "bark, and fruit, to thoſe trees on "which they are ingrafted, we have "thought it proper to remove this "miſtake, and deliver to poſterity "the method by which every kind "of cion may be ingrafted on every "kind of tree. But not to tire the "reader with a long preface, we ſhall "give

Et ſteriles platani malos geſſere valentes : 70 *and barren planes have born ſtrong apple-trees :*

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"give one example, by following "which any one may ingraft what- "ſoever kind he pleaſes on any tree. "Make a trench four feet every way "from an olive-tree, of ſuch a "length that the extremities of the "olive-branches may reach it. Into "this trench put a young fig-tree, "and be careful that it be fair and "ſtrong. After three or five years, "when it is ſufficiently grown, bend "down the faireſt branch of the "olive-tree, and bind it to the fig- "ſtock: and ſo cutting off the reſt "of the branches, leave only thoſe "which you would ingraft. Then "top the fig, ſmooth the wound, and "cleave the middle of the ſtock "with a wedge. Then ſhave the "ends of the olive branches on each "ſide, whilſt they grow to the mo- "ther plant, and ſo fit them to the "cleft of the fig, and take out the "wedge, and bind them carefully, "that they may not ſtart back. Thus "in three years time the fig and "olive will unite: and in the fourth "year, when they are well incorpo- "rated, cut the olive branches from "the mother in the ſame manner as "you cut off layers. By this me- "thod every kind of cion is ingrafted "upon any tree."

What I have here quoted is, I think, ſufficient to juſtify what the Poet has related. It cannot be imagined, that all he ſays is from his own experience: but it was certainly thought in his time to be practicable. I ſhall now lay before the reader what may be ſaid on the other ſide of the queſtion, in the words of Mr Miller, who has done me the favour to communicate the following obſervations.

"The ancients uſed two different "methods of grafting: the firſt is "by approach; the other is what the "Gardeners term clift-grafting. It "is the former method which Colu- "mella has deſcribed, where he di- "rects the ſtock, on which the graft "is to be inſerted, to be planted ſo "near the tree deſigned to be propa- "gated, as that the branches may be "drawn down, and inſerted in the "ſtock, without being cut from the "parent tree: for he directs the let- "ting it remain two years before it is "ſeparated. As to the different kinds "of trees, which are mentioned by "the Poet, to be ingrafted on each "other, I dare affirm it was never "practiſed in any country: ſo that "we muſt either ſuppoſe the trees, "which now paſs underthe ſame ap- "pellation, to be different from thoſe "known at that time under ſuch "names, or that it is a licence taken "by the Poet to embelliſh his Poem. "what Columella has ſaid to con- "firm this, is no more than what we "find in moſt books of huſbandry, "both ancient and modern; in which "the authors have too frequently "ſpent more time in explaining what "they ſuppoſed myſteries, than in "relating the practice of the moſt "experienced huſbandmen. For ſup- "poſe theſe things were practicable, "there could no advantage ariſe "from it to the practitioner, and it "would be only a matter of curio-

cheſnut-trees have born beeches, and the mountain aſh has been hoary with the white

Caſtaneae fagos, ornuſque incanuit albo 71

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" ſity, to ſee the ſtock of one kind " ſupporting a tree of a very diffe- " rent one. But all theſe ſorts of " trees have been tried on each other, " not only in England, but alſo in " Italy, and from all the different ex- " periments which have been made, " it is found that no trees of a diffe- " rent kind will take on each other. " In ſeveral books of Gardening and " Huſbandry, we find directions how " to ingraft one ſort of tree on an- " other of any kind; which is to " plant the ſtock near the tree from " which the cion is to be taken, and " when the ſtock is ſufficiently root- " ed, then you muſt draw down a " young branch of the tree, and in- " ſert it into the ſtock as near the " ground as poſſible: then the earth " is ordered to be laid round the ſtock " above the place where it was graft- " ed. In this ſtate they were to re- " main until the ſecond or third year, " when they ſhould be cut off from " the parent-tree. By this method " I have known a pear-tree grafted " on a cabbage ſtalk, but the ſtock " was of no uſe to the graft: for " the cion put out roots whereby it " maintained itſelf. But theſe being " little better than jugglers tricks, " were never practiſed by perſons of " experience."

69. *Ex.*] In one of the Arundelian manuſcripts it is *et*.

Ibid. *Nucis.*] See the note on ver. 187. of the firſt Georgick.

Ibid. *Arbutus.*] See the note on ver. 148. of the firſt Georgick.

Ibid. *Horrida.*] It is *horrens* in the King's, and both Dr Mead's manuſcripts.

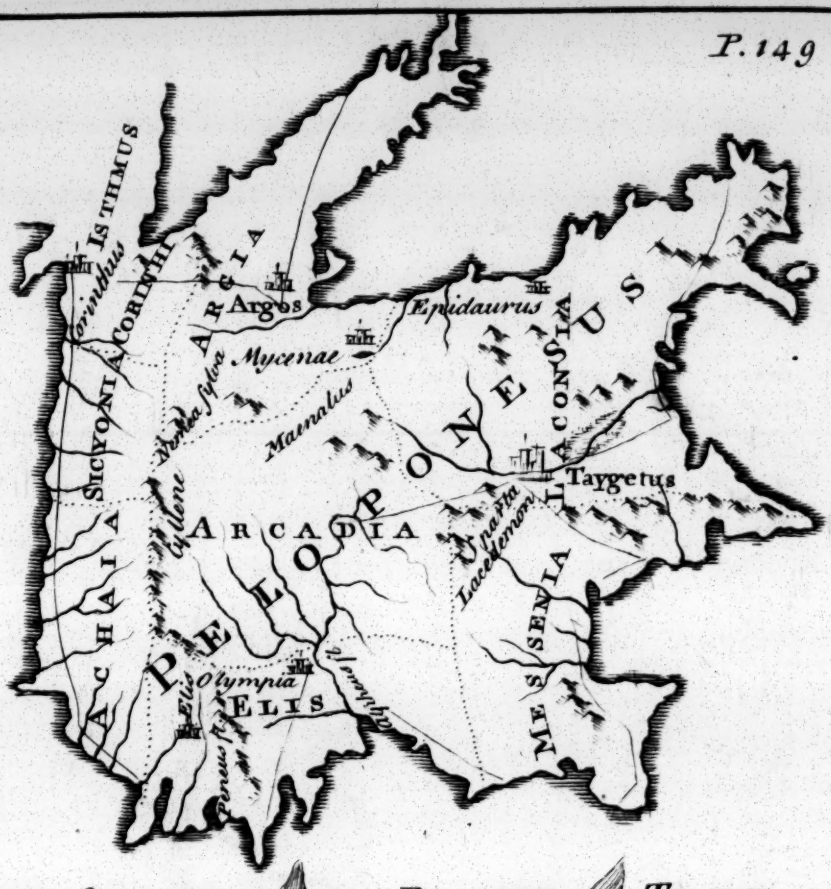
Ruaeus thinks that *arbutus* has the epithet *horrida*, on account of the fewneſs of the leaves: I rather believe it is becauſe of the ruggedneſs of it's bark. Servius ſeems to take it in this ſenſe: " horrida autem hiſ- " pida," ſays he. The branches alſo of the arbute are very unequal, which the Poet ſeems to expreſs in the numbers of this verſe. Mr B—— takes the *arbutus* to be our crab-tree: and *nux* to be the filberd:

" But *filberds* graft on th' horrid
" *crab-tree*'s brows."

70. *Steriles platani malos geſſere valentes.*] The *Platanus* is our *oriental Plane-tree*, without all queſtion. Dionyſius the Geographer compares the form of the Morea, or ancient Peloponneſus, to the leaves of this tree, making the footſtalk to be the iſthmus, by which it is joined to Greece:

" ——— Λέλοπος δ' ἐπὶ νῆσος ὀπη-
" δεῖ,
" Εἰδομένη πλατάνοιο μυουρίζοντι
" πετήλῳ
" Ἀκρῳ μὲν γὰρ ἔοικεν ἐεργόμενος στε-
" νὸς ἰσθμὸς,
" Πρὸς βορέην, καὶ κοινὸν ἐφ' Ἑλλάδ-
" δος ἴχνος ἐρείδων·
" Φύλλῳ δ' ἤπειρος περιδινήτῳ περίη-
" μετρος,
" Κόλποις εἰναλίοις ἐσημμένη ἔνθα κὶ
" ἔνθα.

Pliny



THE ORIENTAL PLANE TREE

B. Cole Sculp.

Flore pyri, glandemque ſues frægere ſub Ulmis. *bloſſom of pears, and the ſwine have crunched acorns under elms.*

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Pliny alſo ſays that the Peloponneſus is ſhaped, by the number of it's bays, like a plane leaf: "Platani folio ſi-"milis, propter anguloſos receſſus." To illuſtrate this ſimilitude, which is as juſt as we can expect in any thing of this nature, I have added a figure of the Peloponneſus, and of a leaf of a plane-tree. The *Platanus* is ſo called from πλατὺς *broad*, on account of the remarkable breadth of it's leaves. Pliny tells us this tree was firſt brought over the Ionian ſea, into the iſland of Diomedes, for a monument for that hero: thence into Sicily, and ſo into Italy. "Sed quis non jure miretur "arborem umbrae gratia tantum ex "alieno petitam orbe? Platanus "haec eſt, per mare Ionium in Dio-"medis inſulam ejuſdem tumuli "gratia primum invecta, inde in "Siciliam tranſgreſſa, atque inter "primas donata Italiae." It ſeems the ancients had ſo profuſe a veneration for this tree as to irrigate it with wine; thus Pliny: "Tantum-"que poſtea honoris increvit, ut "mero infuſo enutriantur: comper-"tum id maxime prodeſſe radicibus, "docuimuſque etiam arbores vina "potare." The Poet calls the plane barren, becauſe it bears no fruit that is eatable.

71. *Caſtaneae fagos.*] The Commentators differ greatly about the reading of this paſſage. Servius reads *caſtaneae fagos*, but thinking it abſurd that a barren beech, as he calls it, ſhould be ingrafted on a fruitful cheſnut, he fancies either that it is a hypallage, ſo that *Caſtaneae fagos* is for *fagi caſtaneas:* or elſe that we muſt make a ſtop at *caſtanaeae*, taking it for the genitive caſe after *malos*; and making *fagos* the nominative caſe with a Greek termination, this and the preceding verſe being to be read thus:

"Et ſteriles platani malos geſſere va-"lentes
"Caſtaneae: fagos, ornuſque inca-"nuit, &c.

The firſt of theſe interpretations is ſuch, that, I believe, to mention it is to confute it. The ſecond interpretation is not without it's followers. Pierius ſays he has ſeen *caſtaneae* marked for the genitive caſe, in ſome ancient copies: and Aſcenſius, as he is quoted by Ruaeus, contends for this reading. He takes *malos* to ſignify, not apple-trees, but *maſts:* ſo that the ſenſe will be, according to this Critick, *Plane-trees have born ſuch ſtrong branches of cheſnuts, that they ſeem to be maſts of ſhips:* but this, as Ruaeus juſtly obſerves, is too harſh. Others, ſays Servius, like neither of theſe interpretations, but make *caſtaneae* the genitive caſe after *flore*, and read *fagus* in the nominative caſe ſingular. Thus it will be, "the "beech has been hoary with the "bloſſoms of cheſnuts, and the "mountain aſh with thoſe of the "pear-tree." Ruaeus follows this interpretation; and Mr B——

"Thus cheſnut plumes on beech "ſurpriſe the ſight,
"And hornbeam blows with pear-"tree flowers all white."

Nor are grafting and inoculating performed the same way. Nec modus inſerere, atque oculos imponere ſimplex

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Grimoaldus reads *caſtaneae fagos*, and thinks the Poet means a wild ſort of *cheſnuts*, for he paraphraſes it "in caſtanea *ſylveſtri* fagum." La Cerda contends that it ſhould be read *caſtaneas fagus*, making *fagus* the nominative caſe plural, like *laurus*, *platanus*, *myrtus*, which are found in ſome old copies. Dryden ſeems to have read *Caſtaneas fagus*:

"Thus maſtful beech the briſtly
"cheſnut bears."

Dr Trapp alſo highly approves of this reading: "I entirely agree, ſays he, "with thoſe who read *caſtaneas fagus*, or *caſtaneae fagus*, in Abra"mus's ſenſe [See Ruaeus]: not "*caſtaneae fagos*. No body in his "wits would graft a beech upon a "cheſnut." His tranſlation is according to this latter ſenſe:

"—— Cheſnuts bloom'd on beech."

For my part I ſee no reaſon to reject the common reading, *caſtaneae fagos*. Thus Pierius found it in the Medicean manuſcript: and thus I find it in all the ſeven manuſcripts, which I have collated. The Commentators have been induced to alter the text, on a ſuppoſition, that cheſnuts were eſteemed, in Virgil's time, as much ſuperior to beech-maſt, as they are now: the contrary to which I believe may eaſily be proved. Pliny mentions cheſnuts, as a very ſorry ſort of fruit, and ſeems to wonder that nature ſhould take ſuch care of them, as to defend them with a prickly huſk: "Armatum iis echinato calyce "vallum, quod inchoatum glandi"bus. Mirumque *viliſſima* eſſe quae "tanta occultaverit cura naturae." We learn from the ſame author that this fruit was made better by culture, about the time of Tiberius: "Divus "Tiberius poſtea balanum nomen "impoſuit, excellentioribus fatu "factis." The maſt of the beech was reckoned a very ſweet nut, and men are ſaid to have been ſuſtained by it in a ſiege. "Dulciſſima om"nium fagi, *ſays Pliny*, ut qua ob"ſeſſos etiam homines duraſſe in op"pido Chio, tradat Cornelius Alex"ander." This tree was held in great veneration by the Romans, veſſels made of it were uſed in their ſacrifices, and the maſt was uſed by them in medicine. Hence I ſee no reaſon to doubt, that Virgil meant the ingrafting a beech on a cheſnut: tho' with us, who preſer the cheſnut, this practice would be abſurd.

71. *Ornuſque incanuit albo flore Pyri.*] What the Romans called *Ornus* ſeems to be the *Sorbus aucuparia* or *Quicken-tree*, which grows in mountainous places; not only in Italy, but in many parts, eſpecially the northern counties, of *England*, where it is commonly called the Mountain Aſh. Columella ſays the *Ornus* is a wild ſort of *Aſh*, and that it's leaves are broader, than thoſe of the other ſpecies: "Sed ſi aſpera et ſiticuloſa "loca arboribus obſerenda erunt, "neque Opulus, neque Ulmus tam "idoneae ſunt quam *Orni*. Eae *ſyl-*

"*veſtres*

Nam qua ſe medio trudunt de cortice gemmae,
Et tenues rumpunt tunicas, anguſtus in ipſo
Fit nodo ſinus: huc aliena ex arbore germen
Includunt, udoque docent inoleſcere libro.
Aut rurſum enodes trunci reſecantur, et alte
Finditur in ſolidum cuneis via; deinde feraces
Plantae immittuntur: nec longum tempus, et ingens
Exiit ad caelum ramis felicibus arbos,
Miraturque novas frondes, et non ſua poma.

For where the buds thruſt themſelves forth, out of the middle of the bark, and break the thin membranes, a ſmall ſlit is to be made in the very knot; here they incloſe a bud from a tree of another ſort, and teach it to unite with the moiſt rind. Or again the unknotty ſtocks are cut, and a way is made into the ſolid wood with wedges, and then fruitful cions are put in: and in no long time the vaſt tree riſes up to heaven with happy branches, and wonders at the new leaves, and fruits not it's own.

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"*veſtres Fraxini* ſunt, paulo latiori-"bus tamen foliis quam caeterae "Fraxini, nec deteriorem frondem "quam Ulmi praeſtant."

I have ſometimes ſuſpected that the *Ornus* may be that ſort of Aſh, from which the manna is ſaid to be gathered in Calabria, and which Caſpar Bauhinus brought out of Italy, under the name of *Ornus* 3. *Galli Brixiani de Re ruſtica.* Both he and his brother John Bauhinus have called it *Fraxinus rotundiore folio.*

72. *Glandemque ſues fregere ſub Ulmis.*] In the King's, and one of Dr Mead's manuſcripts, I find *glandes* inſtead of *glandem.*

Pliny has committed an error in quoting this paſſage, for he ſays that Virgil ſpeaks of ingrafting cherries upon elms: "Quippe cum Virgilius "inſitam nucibus arbutum, malis "platanum, *ceraſis ulmum* dicat."

73. *Inſerere atque oculos imponere.*] Here the Poet ſhews the difference between grafting and inoculating. Inoculation, or budding, is performed by making a ſlit in the bark of one tree, and inſerting the bud of another into it. There are ſeveral ways of grafting now in uſe, but the only one, which Virgil deſcribes, is what we call cleft-grafting, which is performed by cleaving the head of the ſtock, and placing a cion from another tree in the cleft.

78. *Trunci.*] We call the body of a tree the *trunk:* but *truncus* is not uſed for the body, unleſs the head be cut off. The body of a tree, when it is adorned with it's branches, is called *caudex* or *codex.*

82. *Miraturque.*] Servius reads *mirata eſtque.*

To conclude the notes on this paſſage about ingrafting and inoculating; it ſeems impoſſible not to obſerve the beautiful manner in which our Poet has deſcribed them. The variety of expreſſion which he has uſed in ſpeaking of the different ſorts of ingrafted trees, and the various epithets he beſtows on them, render this paſſage exceedingly delightful. The arbute is diſtinguiſhed by it's ruggedneſs; the plane by it's barren ſhade; and the pear by it's ſnowy bloſſoms. It would have become a proſe writer, ſimply to have ſaid that any cion may be ingrafted on any ſtock: but a Poet muſt add beauty to his inſtructions, and convey the plaineſt

Beſides, there are more than one ſort of ſtrong elms, of willows, of lotes, and of Idaean cypreſſes:

Praeterea genus haud unum, nec fortibus ulmis,
Nec ſalici, lotoque, neque Idaeis cypariſſis: 84

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precepts in the moſt agreeable manner. Thus Virgil, after he has ſaid that walnuts are ingrafted on arbutes, apples on planes, and beeches on cheſnuts, adorns the wild aſh with the fine bloſſoms of the pear: and inſtead of barely telling us that oaks may be ingrafted on elms, he repreſents the ſwine crunching acorns under elms, than which nothing can be more poetical. At the cloſe of this paſſage, he gives life and ſenſe to his ingrafted trees; making them wonder at the unknown leaves and fruits with which they are loaded.

83. *Praeterea genus, &c.*] In this paſſage the Poet juſt mentions, that there are ſeveral ſpecies of trees, and ſpeaks of the infinite variety of fruits.

The two firſt lines of Dryden's tranſlation are intolerable:

" Of vegetable woods are various
" kinds
" And the ſame ſpecies are of ſev'ral
" minds."

Ulmis.] Theophraſtus ſpeaks of two ſorts of elm: Pliny mentions four.

84. *Salici.*] Pliny ſpeaks of four ſorts of willow.

Loto.] There is a tree, and alſo an herb, called *Lotus* by the ancients. The herb is mentioned by Homer, as being fed upon by the horſes of Achilles,

Λωτὸν ἐρεπτόμενοι ἑλεόβρεπτόν τε σέλινον.

It grows in great plenty in the Nile, where they make bread of the heads of it. Proſper Alpinus, an author of good credit, who travelled into Egypt, aſſures us, that the Egyptian *Lotus* does not at all differ from our great white water lily. But it is the tree which Virgil here ſpeaks of: and which gave name to a people mentioned by Homer in his ninth Odyſſey:

Οἵδ' ἀιχθέντες μίγεν ἀνδράσι Λωτοφάγοισιν.
Οὐδ' ἄρα Λωτοφάγοι μήδονθ' ἑτάροισιν ὄλεθρον
Ημετέροις, ἀλλὰ σφι δόσαν λωτοῖο πάσασθαι.
Τῶν δ' ὅστις λωτοῖο φάγοι μελιηδέα καρπὸν
Οὐκ ἔτ' ἀπαγγεῖλαι πάλιν ἤθελεν, οὐδὲ νέεσθαι·
Αλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι Λωτοφάγοισι
Λωτὸν ἐρεπτόμενοι μενέμεν, νόσου τε λαθέσθαι.

— — — — — — — —

" They went, and found a hoſ-
" pitable race:
" Not prone to ill, nor ſtrange to
" foreign gueſt,
" They eat, they drink, and nature
" gives the feaſt;
" The trees around them all their
" food produce,
" Lotos the name, divine, nectareous
" juice!
" (Thence call'd Lotophagi) which
" whoſo taſtes,
" Inſatiate riots in the ſweet repaſts,
" Nor

Nec pingues unam in faciem naſcuntur olivae, 85 *nor do the fat olives,*

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" Nor other home, nor other care in-
" tends,
" But quits his houſe, his country, and
" his friends."
Mr POPE.

Theophraſtus deſcribes this tree to be ſomething leſs than a pear-tree; he ſays it's leaves are cut about the edges, and like thoſe of the *Ilex* or ever-green oak. He adds, that there are ſeveral ſorts of them, differing according to their fruit, which is of the ſize of a bean, and grows thick upon the branches like myrtle berries: Ἔστι δὲ τοῦ Λωτοῦ τὸ μὲν ἴδιον γένος, εὐμέγεθες, ἡλίκον ἄπιος, ἢ μικρὸν ἔλαττον. φύλλον δὲ ἐντομὰς ἔχον καὶ πρινῶδες . . . γένη δὲ αὐτοῦ πλείω διαφορὰς ἔχοντα τοῖς καρποῖς. ὁ δὲ καρπὸς ἡλίκος κύαμος . . . . φύεται δὲ καθάπερ τὰ μύρτα παράλληλα, πυκνὸς ἐπὶ τῶν βλαστῶν. Pliny has tranſlated Theophraſtus almoſt word for word, with very little addition. He informs us however that it was frequent in Italy, where it had degenerated: " Eadem Africa qua " vergit ad nos, inſignem arborem " Loton gignit, quam vocant celtin, " et ipſam *Italiae familiarem*, ſed " terra mutatam." It muſt indeed have very much degenerated, if it be, as moſt Botaniſts agree, that which we call the nettle tree: the fruit of which is far from that delicacy, which is aſcribed to the Lotus of the ancients. The leaves are indeed cut about the edges: but he muſt have a warm imagination, who can find in them any reſemblance of the *Ilex*. Hence ſome Critics have taken the liberty to alter the text of Theophraſtus, reading πριωνῶδες inſtead of πρινῶδες, that is, *ſerrated*, or *indented like a ſaw*, inſtead of *like thoſe of the ilex*. But, if we ſhould allow this emendation, it would not anſwer our purpoſe: for, either ἐντομὰς ἔχον *cut about the edges*, and πριωνῶδες *ſerrated*, mean the very ſame thing, and ſo Theophraſtus would be guilty of tautology; or elſe the firſt muſt be interpreted *ſinuated*, which is not true of the nettle-tree. Beſides, in Pliny's time, it certainly was πρινῶδες; for he tranſlates this paſſage: " Inciſurae folio crebriores, alioquin " *ilicis* viderentur."

It ſeems to me more probable that the *Lotus* of the *Lotophagi* is what we now call *Zizyphus* or the *Jujube-tree*. The leaves of this are about an inch and a half in length, and about one inch in breadth, of a ſhining green colour, and ſerrated about the edges: wherefore they are much more like the leaves of the *ilex*, than thoſe of the nettle-tree can be imagined to be. The fruits grow thick upon the branches, according to what Theophraſtus ſays of the Λώτος. They are of the ſhape and ſize of olives, and the pulp of them has a ſweet taſte, like honey, which agrees with what Homer ſays of this tree; that it has μελιηδέα καρπὸν. They are ſent over dried, from Italy.

There is another ſort of *Lotus* mentioned by Theophraſtus, different from

the orchites, and the radii, and the pauſia with bitter berries, grow in the ſame form:

Orchites, et radii, et amara pauſia bacca: 86

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from that of the *Lotophagi*, which he calls alſo παλίουρος. This is thought, not without reaſon, to be that which Proſper Alpinus tells us the Egyptians call Nabca. It is deſcribed and figured by that learned author, in his book *de plantis Aegypti*, *page* 7, 8. This is thought alſo to be the *lotus* deſcribed by Polybius, as we find him quoted by Athenaeus. Virgil has mentioned the *Paliurus*, in his fifth Eclogue:

"——Spinis ſurgit Paliurus acutis."

Idaeis cypariſſis.] He calls the cypreſs *Idaean*, from *Ida*, a mountain of Crete. Theophraſtus tells us this tree is ſo familiar to that iſland, that it comes up there ſpontaneouſly, if you do but turn up the earth: Ἐνιαχοῦ δὲ ἂν μόνον ὑπερτάσωνται καὶ κινήσωσιν, εὐθὺς ἀναβλαστάνειν τὰ οἰκεῖα τῆς χώρας. ὥσπερ ἐν Κρήτῃ κυπαρίττοι.

85. *Nec pingues unam in faciem naſcuntur olivae.*] There are many ſorts, or varieties, of olives: tho' they are not ſo numerous as apples, pears, and plumbs. Cato mentions eight ſorts; *oleam conditivam, radium majorem, ſallentinam, orchitem, poſeam, ſergianam, colminianam, albicerem.* Columella ſays, that ten ſorts only had come to his knowledge: tho' he thinks there are more. The names of the ten mentioned by Columella are; *Pauſia, algiana, liciniana, ſergia, nevia, culminia, orchis, regia, circites, muricea.* He mentions the *radius* alſo ſoon after; but that may probably be only another name for one of the ten. There are many more ſorts mentioned by Pliny, and other authors; the ſame fruit obtaining, as I ſuppoſe, different names, in different provinces, and at different times. Thus we find in Pliny, that the *ſergia* was called *regia* by the Sabines: and yet Columella ſets theſe down as two different ſorts. Matthiolus informs us, that there were no more than three ſorts known in his time in Tuſcany: "Virgilius "trium tantum generum meminerit, "quemadmodum etiam plura non "novit hac noſtra aetate Hetruria, "praeſertimque noſter Senenſis ager."

86. *Orchites.*] Moſt of the manuſcripts I have ſeen have *orchades.* The ſame reading is in the Medicean, and other ancient manuſcripts. Heinſius alſo, La Cerda, Ruaeus, and moſt of the editors read *orchades.* One of Dr Mead's manuſcripts has *orchades, radiique*, making the middle ſyllable of *orchades* long. Servius reads *orchites*, which I take to be right, becauſe I find it ſpelt in that manner by the proſe writers of agriculture; and particularly by Pliny, when he quotes this very paſſage of Virgil: "Genera earum "tria dixit Virgilius, *orchites*, et ra-"dios, et pauſias." The *orchis* is a round olive, being ſo called from ὄρχις, *a teſticle.* Columella ſays that it is fitter for eating, than to make oil: "Orchis quoque et radius me-"lius ad eſcam, quam in liquorem "ſtringitur." Pliny ſays the *orchis* abounds moſt in oil: "Prima ergo "ab

Pomaque, et Alcinoi ſylvae: nec ſurculus idem 87 *neither do apples, and the woods of Alcinous: nor are the ſhoots*

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"ab autumno colligitur, vitio ope-
"rae non naturae, pauſia cui pluri-
"mum carnis: mox orchites, *cui*
"*olei.*" It ſeems to be the ſame with that which Caeſalpinus, who was of Arezzo in Tuſcany, tells us the modern Italians call *Olivola*, being a ſmall round olive, yielding abundance of oil. "Noſtratium,
"quae minores, rotundioreſque, plu-
"rimum olei habentes, *olivolae* vo-
"cantur." Matthiolus ſays that the olive, which produces the beſt oil, and in greateſt quantities is called *olivaſtre*: that it is a large ſpreading tree, as big as a walnut-tree;
"Proximae, tum colore, tum magni-
"tudine praeſtantes, quamvis prae-
"dictis longe minores ſint, ſunt ta-
"men omnium aptiſſimae ad olei
"conficiendi uſum: quippe quod
"oleum ex eis expreſſum ſit non
"modo flavum, dulce, pellucidum,
"ac caeteris praeſtans, ſed etiam
"copioſum. Gignuntur haec a pro-
"ceriſſimis oleis, praegrandibus, jug-
"landium nucum inſtar, ramos in
"altum latumque ampliſſime fun-
"dentibus, eas rura noſtra *olivaſtre*
"vulgo vocant." Hence I take the *orchis* of Virgil, the *olivola* of Caeſalpinus, and the *olivaſtre* of Matthiolus to be the ſame ſort of *olive*.

Radii.] The *radius* is a long olive, ſo called from it's ſimilitude to a weaver's ſhuttle. There was a larger and a ſmaller ſort of *radius*: for Cato, in the paſſage quoted in the note on ver. 85. mentions the *radius major*; and Columella in *lib.* 12. *cap.* 47. ſpeaks of the *radiolus*. Caeſalpinus mentions only the large ſort, which he ſays, are large and long, yielding a very ſweet oil, but in ſmall quantities, and are called *raggiariae* from *radius*: "Quae majuſculae et
"oblongae, dulciſſimum oleum red-
"dentes, ſed parcius, *raggiariae* a
"*rādiis* nomine deflexo." Theſe ſeem to be the ſame with the firſt ſort mentioned by Matthiolus, which he ſays are large olives, produced from ſmall trees, and are generally pickled, becauſe they yield but a little oil: "Primum harum genus eas no-
"ſtri faciunt, quae licet a minoribus
"olearum plantis proferantur, ſunt
"tamen ſpectata forma et magnitu-
"dine, Bononienſibus non quidem
"inferiores: his tantum muria aſ-
"ſervatis utuntur in cibis: quando-
"quidem oleae minus aptae ſunt,
"quod multo plus amurcae quam
"olei fundant."

Amara pauſia bacca.] The Poet mentions the bitter berry of this ſort of olive, becauſe it is to be gathered before it is quite ripe; for then it has a bitter or auſtere taſte. But when it is quite ripe, it has a very pleaſant flavour, according to Columella: "Bacca jucundiſſima eſt pauſiae." Cato, when he is ſpeaking of making green oil, ſays you muſt chooſe the rougheſt olive: "Quam acerbiſſima
"olea oleum facies, tum oleum opti-
"mum erit." Pliny has almoſt the ſame words: "Oleum quam acer-
"biſſima oliva optimum fieri." And Columella calls the Pauſian olive *acerba*: "Acerbam pauſeam menſe
"Septembri vel Octobri, dum adhuc
"vindemia eſt, contunde."

87. *Poma.*] Columella mentions nine

the ſame of the Cruſtumian and Syrian pears, and of the heavy volemi. Nor does the ſame vintage hang on our trees, as Leſbos gathers from the Methymnaean vine. There are Thaſian vines, and there are white Mareotides;

Cruſtumiis, Syriiſque pyris, gravibuſque volemis.
Non eadem arboribus pendet vindemia noſtris,
Quam Methymnaeo carpit de palmite Leſbos
Sunt Thaſiae vites, ſunt et Mareotides albae:

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nine ſorts of apples, as the moſt excellent: "Praeterea malorum genera "exquirenda maxime ſcandiana, ma- "tiana, orbiculata, ſextiana, pelu- "ſiana, amerina, ſyrica, malimela, "cydonia." Pliny mentions twenty-nine ſorts: but in theſe are included citrons and ſeveral other fruits which we do not now call apples.

Alcinoi ſylvae.] The gardens of Alcinous, in which were groves of fruit trees, are celebrated in the ſeventh Odyſſey.

88. *Cruſtumiis, Syriiſque pyris, gravibuſque volemis.*] The *Cruſtumia*, or, as others call them, *cruſtumina*, were reckoned the beſt ſort of pears. Columella gives them the firſt place in his catalogue; and Pliny ſays they are the beſt flavoured. "Cunctis au- "tem cruſtumina gratiſſima." Whether they are any ſort of pears now known is uncertain: Mr B—— tranſlates them *warden pears*.

The Syrian pears are called alſo *Tarentina*, according to Columella. They are thought by ſome to be the *bergamot*.

The *volemi* are ſo called, *quia* vólam *manus impleant*; becauſe they fill the palm of the hand. Ruaeus thinks they are the *bon chretien*, and that thoſe are miſtaken, who confound them with the *libralia* of Pliny, which are the pound pears. Dryden however differs from Ruaeus:

"Unlike are bergamots and pounder "pears."

And Mr B——

"The ſame variety the orchard bears,
"In warden, bergamot, and poun- "der pears."

90. *Methymnaeo.*] Methymna is a city of Leſbos, an iſland of the Aegean ſea, famous for good wine.

91. *Thaſiae vites.*] Thaſus is another iſland of the ſame ſea. The Thaſian wine is mentioned by Pliny as being in high eſteem: "In ſumma "gloria poſt Homerica illa, de qui- "bus ſupra diximus fuere *Thaſium*, "Chiumque."

Mareotides albae.] It is diſputed whether theſe vines are ſo called from Mareia, or Mareotis, a lake near Alexandria; from Mareotis, a part of Africa, called alſo Marmarica, and now Barca; or from Mareotis, a part of Epirus. Columella ſeems to be of the latter opinion, for he calls them Greek vines: "Nam quae Graecu- "lae vites ſunt, ut Mareoticae, Tha- "ſiae, Pſythiae, *&c.*" Athenaeus is of the former opinion, and ſays the beſt Mareotick or Alexandrian wine is white. But Pliny expreſsly ſays the Alexandrian grape is black: "Alexandrina appellatur vitis circa "Phalacram brevis, ramis cubitali- "bus,

Pinguibus hae terris habiles, levioribus illae.
Et paſſo pſythia utilior, tenuiſque lageos,

the one thrives in a fat ſoil, and the other in a light one: and the
93 *Pſythian, which is fitter to be uſed dry, and the light lageos,*

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"bus, *acino nigro.*" Horace ſeems to countenance the opinion that the Mareotick was an Egyptian wine; for he repreſents Cleopatra as inebriated with it:

"Mentemque lymphatam *Mareotico*
"Redegit in veros timores
"Caeſar."

Strabo is quoted, as aſcribing the Mareotic wine to Marmarica: but I think unjuſtly. The place referred to is in the ſeventeenth book: which if the reader will carefully conſult, he will find, I think, that this part of Africa did not bear good wine: Μεταξὺ δὲ πρῶτον μὲν ἀκρα λευκόγειος, λευκὴ ἀκτὴ καλουμένη. ἔπειτα φοινικοῦς λιμὴν, καὶ πνιγεὺς κώμη. ἔιτα νῆσος πηδονία λιμένα ἔχουσα. εἶτ' αντίρρεσι, μικρὸν ἀπωτέρω τῆς θαλάττης. ἅπασα μὲν ἡ χώρα ἄυτη οὐκ ἔυοινος, πλείω δεχομένου τοῦ κεράμου θάλατταν, ἢ οἶνον, ὃν δὴ καλοῦσι Λιβυκόν. ᾧ δὴ καὶ τῷ ζύθῳ τὸ πολὺ φῦλον χρῆται τῶν Αλεξανδρέων. Here we ſee, that the Lybian wine was in no eſteem, and that it ſerved only for the uſe of the common people of Alexandria. But he plainly enough aſcribes the Mareotic wine to the country about the lake Mareia: Ἡ δὲ Μαρεία λίμνη παρατείνουσα μέχει καὶ δεῦρο, πλάτος μὲν ἔχει πλειόνων, ἢ πεντήκοντα καὶ ἑκατὸν σταδίων, μῆκος δ' ἐλαττόνων ἢ τειακοσίων. Ἔκει δὲ ὀκτὼ νήσους, καὶ τὰ κύκλῳ πάντα οἰκούμενα καλῶς. Ἐυοινία τέ ἐστὶ περὶ τοὺς τόπους, ὥστε καὶ διαχεῖσθαι πρὸς παλαίωσιν τὸν Μαρεωτῖν οἶνον. The ſame author tells us expreſsly, in another place of the ſame book, that this lake Mareia, or Mareotis, is on the ſouth ſide of Alexandria: Ἀμφίκλυστόν τε γὰρ ἐστὶ τὸ χωρίον δυσὶ πελάγεσι, τὸ μὲν ἀπὸ τῶν ἄρκτων τῷ Αιγυπτίῳ λεγομένῳ, τὸ δὲ ἀπὸ μεσημβρίας τῷ τῆς λίμνης τῆς Μαρείας, ἥ καὶ Μαρεῶτις λέγεται. Strabo indeed makes Egypt to extend as far as to Catabathmus, which muſt comprehend the whole Mareotis Lybia, which, according to Pliny, extends from Catabathmus to Alexandria. Now, as the lake Mareotis is on the borders of Egypt and Lybia, the Mareotic vines may be ſuppoſed to have grown in either of theſe countries. But as Strabo plainly diſtinguiſhes between the Lybian and Mareotic vines, I believe we may venture to conclude, that they grew on the Egyptian ſide of the lake Mareotis: that there were both black and white grapes, in that country: and therefore that the Poet added the epithet *white*, becauſe they were better than the black ſort.

93. *Paſſo pſythia utilior.*] *Paſſum* is a wine made from raiſons, or dried grapes. Columella has deſcribed the manner of making it, in *lib.* 12. *cap.* 39. It is called *paſſum* from *patior* according to Pliny: "Quin et a pa-"tientia nomen acinis datur paſſis."

Tenuis lageos.] The *Lageos* is ſo called from λαγὼς *a hare*, on account of

which will make your legs fail you, and tie your tongue; there are purple and early-ripe grapes: and how ſhall I praiſe thee O Rhaetian grape?

Tentatura pedes olim, vincturaque linguam,
Purpureae, preciaeque, et quo te carmine dicam

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of it's colour. This was not an Italian, but a foreign wine, as we are informed by Pliny: "Dixit Virgi-
"lius Thaſias et Mareotidas, et *La-*
"*geas*, complureſque externas, quae
"non reperiuntur in Italia." Servius interprets *tenuis*, *penetrabilis*, *quae cito deſcendit ad venas*. Some think that *tenuis* ſignifies *weak*, and therefore that the Poet uſes *olim*, to ſignify that it will be long before it affects the head. I take *tenuis* in this place to ſignify what we call a *light wine*. Dioſcorides oppoſes the light wines to the thick black wines: Οἱ δὲ παχεῖς καὶ μέλανες κακοστόμαχοι, φυσσώδεις, σαρκὸς μέν τοι γεννητικοί. οἱ μέν τοι λεπτοὶ καὶ ἀυστηροὶ εὐστόμαχοι.

95. *Preciae.*] "Preciae, quaſi
"praecoquae, *ſays Servius*, quod ante
"alias coquantur."

Quo te carmine dicam, Rhaetica?] Rhaetia is a country bordering upon Italy. It has been queſtioned whether this expreſſion of Virgil is intended to praiſe the Rhaetian wines or not. Seneca in his firſt book of natural queſtions, *cap.* 11. ſpeaking of the *parhelia*, is in doubt what Latin name to give them, and aſks whether he ſhall imitate Virgil's expreſſion, where he is in doubt how to call the Rhaetian vine: "His quod
"nomen imponimus? An facio quod
"Virgilius, qui dubitavit de nomine,
"deinde id de quo dubitaverat, po-
"ſuit?

"——— Et quo te nomine dicam
"Rhaetica? nec cellis ideo contende
"Falernis."

Here Seneca certainly underſtood Virgil's meaning to be, that he was in doubt what to ſay of this ſort of vine. But I think his authority in this place not very great, becauſe he ſeems not to have read our Poet very carefully. Virgil did not ſay *nomine*, but *carmine:* he was in no doubt about the name of the vine, but how he ſhould celebrate it. Servius tells us that Cato commended this grape, and that Catullus ſpoke in contempt of it: and that Virgil therefore judiciouſly kept a middle way, and made a doubt whether he ſhould praiſe or diſpraiſe it. Fulvius Urſinus thinks this interpretation very inſipid. Let us ſee now what reaſon there is to think that Virgil intended abſolutely to praiſe the Rhaetian vine. I ſhall firſt quote the authority of Strabo, who tells us that the Rhaetian wine was highly eſteemed: Οἱ μὲν οὖν Ραῖτοι μέχει τῆς Ἰταλίας καθήκουσι, τῆς ὑπὲρ Οὐήρωνος καὶ Κώμου, καὶ ὅτε Ραιτικὸς οἶνος τῶν ἐν τοῖς Ἰταλικοῖς ἐπαινουμένων οὐκ ἀπολείπεσθαι δοκῶν, ἐν ταῖς τούτων ὑπωρείαις γίνεται. The next author I ſhall quote is Pliny, who underſtood our Poet to mean, that the Rhaetian vine was ſecond to none but the Falernian: "In Veronenſi item Rhaetica, Fa-
"lernis tantum poſthabita a Virgi-
"lio."

Rhaetica? nec cellis ideo contende Falernis.
Sunt etiam Ammineae vites, firmiſſima vina,
Tmolius adſurgit quibus, et rex ipſe Phanaeus,

but however thou muſt not contend with the Falernian cellars. There are alſo Ammincan vines, which yield the beſt bodied wine: which the Tmolian, and even the Phanaean king reverences:

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"lio." He ſpeaks of it in another place, as a grape in high eſteem: "Et Rhaetica in maritimis Alpibus "appellata, diſſimilis *laudatae illi.*" We learn from the ſame author, that Tiberius introduced another ſort of wine, but that till then the Rhaetian was moſt eſteemed: "Aliis gratiam "qui et vinis fumus affert fabrilis, "iiſque gloriam praecipuam in for- "nacibus Africae Tiberii Caeſaris "autoritas fecit. Ante eum Rheticis "prior menſa erat, et uvis Veronen- "ſium agro." But what has the moſt weight with me in this argument is, that Suetonius has informed us, that this wine was the favourite of Auguſtus Caeſar: "Maxime de- "lectatus eſt Rhaetico." Surely Virgil was not ſo ill a courtier, as to make a doubt whether he ſhould praiſe or diſpraiſe that wine which his Emperor applauded: tho' he confeſſes at the ſame time that he muſt be ſo ſincere as to prefer the Falernian wine before it.

96. *Nec cellis ideo contende Falernis.*] Pierius found *adeo* inſtead of *ideo*, in ſome ancient manuſcripts, which he thinks more elegant.

Falernus is the name of a mountain of Campania, famous for the beſt wine.

97. *Sunt etiam Ammineae vites, firmiſſima vina.*] One of the Arundelian manuſcripts has *ſunt et Ammineae:* the other has *ſunt et Amineae.* This laſt reading is in one of Dr Mead's manuſcripts, and is admitted by Servius, Paul Stephens, La Cerda, and ſeveral other editors. The Cambridge, and the other manuſcript of Dr Mead has *ſunt et Animee*, which is an eaſy miſtake of the tranſcribers for *Amineae.* The old Nurenberg edition has *ſuntque Amineae.* Pierius ſays the Medicean and Vatican manuſcripts have *ſunt etiam Ammineae:* it is the ſame in the King's and the Bodleian manuſcripts. This reading is approved by Heinſius, Ruaeus, Maſvicius, and moſt of the modern editors. *Amineum vinum*, ſays Servius, *quaſi ſine minio, id eſt, rubore, nam album eſt.* But this ſeems to be an imagination of his own, not founded on any good authority.

98. *Tmolius adſurgit quibus, et rex ipſe Phanaeus.*] Moſt of the editors read *Tmolus et adſurgit.* Some have *Tmolus adſurgit*, but this is objected to by the Grammarians, becauſe there is no inſtance of a Hexameter verſe beginning with a Trochee. To avoid this impropriety, perhaps they ſtuck in *et*, for which there is no occaſion, if we read *Tmolius*, according to the Medicean, the Vatican, and the King's manuſcripts. This reading is approved by Pierius, Heinſius, and Maſvicius. I find it alſo in ſeveral of the oldeſt printed editions. In one of Dr Mead's manuſcripts it is *mollius aſſurgit.* I have ſpoken of Tmolus in the note on ver. 56. of the firſt book. This mountain was very famous for wine: thus Ovid:

"Africa

and the ſmaller Argitis, which none can rival, either in yielding ſo much juice, or in laſting ſo many years. Nor ſhall I paſs thee over, O Rhodian grape, which art ſo grateful to the gods, and to ſecond courſes; nor thee, O Bumaſtus, with ſwelling cluſters. But the many ſpecies, and the names of them are without number: nor is there occaſion to relate their number: which, he that would count, might as well number the ſands of the Lybian ſea,

Argitiſque minor: cui non certaverit ulla,
Aut tantum fluere, aut totidem durare per annos.
Non ego te, Dîs, et menſis accepta ſecundis,
Tranſieriim, Rhodia, et tumidis, bumaſte racemis.
Sed neque quam multae ſpecies, nec nomina quae ſint,
Eſt numerus; neque enim numero comprendere refert:
Quem qui ſcire velit, Lybici velit aequoris idem

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" Africa quot ſegetes, quot *Tmolia*
" terra racemos."

Phanae or Phanaea is the name of a mountain of Chios, now called Scio. The Chian wines are abundantly celebrated by the Greek and Roman writers.

99. *Argitis.*] This is thought to be ſo called from *Argos*, a city, and kingdom in the Morea, or ancient Peloponneſus. Some think it is derived from ἀργὸς, white, in which ſenſe May has tranſlated it:

" And white grapes, leſs than thoſe."

101. *Dîs et menſis.*] So I find it in the King's, the Cambridge, the Bodleian, and one of the Arundelian manuſcripts. In the other Arundelian, it is *Dîs aut menſis*. In both Dr Mead's manuſcripts, it is *menſis et Dîs*; which order of the words is preferred by Pierius, wherein he is followed by moſt of the editors. He acknowledges however that *Dîs et menſis* is in moſt of the ancient manuſcripts he has ſeen: and this reading is approved by Heinſius, and Maſvicius.

The firſt courſe was of fleſh; and the ſecond, or deſſert, of fruit: at which they poured out wine to the gods, which was called Libation. Therefore when the Poet ſays the Rhodian wine is grateful to the gods and to ſecond courſes, he means it was uſed in Libations, which were made at theſe ſecond courſes; or perhaps, that the wine was poured forth, and the grapes ſerved up, as part of the deſſert.

102. *Tumidis bumaſte racemis.*] One of Dr Mead's manuſcripts has *gravidis*, inſtead of *tumidis*. The *bumaſti* are ſo called, becauſe they are large cluſturs, ſwelling like great udders: thus Pliny: " Tument vero " mammarum modo bumaſti."

103. *Sed neque quam multae ſpecies, nec nomina quae ſint eſt numerus.*] Pliny tells us that Democritus alone thought, that the different ſorts of vines were to be numbered, but that others thought they were infinite: " Genera vitium numero com- " prehendi poſſe unus exiſtimavit " Democritus, cuncta ſibi Graeciae " cognita profeſſus. Caeteri innu- " mera atque infinita eſſe prodide- " runt, quod verius apparebit ex vi- " nis."

105. *Velit.*] It is *volet* in one of Dr Mead's manuſcripts.

Lybici velit aequoris idem, &c.] This

Diſcere quam multae Zephyro turbentur arenae:
Aut ubi navigiis violentior incidit eurus,
Noſſe, quot Ionii veniant ad litora fluctus.
Nec vero terrae ferre omnes omnia poſſunt.
Fluminibus ſalices, craſſiſque paludibus alni
Naſcuntur: ſteriles ſaxoſis montibus orni:
Littora myrtetis laetiſſima: denique apertos
Bacchus amat colles, aquilonem et frigora taxi.
Aſpice et extremis domitum cultoribus orbem,

that are toſſed with the weſt wind, or the Ionian waves, that daſh againſt the ſhore, when a ſtrong eaſt-wind falls upon the ſhips. But neither can every ſort of land bear all ſorts of trees. Willows grow about rivers, and alders in muddy marſhes: the barren wild aſhes on rocky mountains: the ſea ſhores abounds with myrtles: laſtly the vine loves open hills, and yews the northern cold. Behold alſo the moſt diſtant parts of the cultivated globe,

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This ſeems to be an imitation of Theocritus, in his ſixteenth Idyllium.

Ἀλλ' ἴσος γὰρ ὁ μόχθος, ἐπ' ἀόνι κύματα μετρεῖν,
Ὅσσ' ἄνεμος χέρσοι δὲ μετὰ γλαυκὰς ἁλὸς ὤθει.

109. *Nec vero terrae, &c.*] The Poet now informs us, that different plants require different ſoils: he mentions ſeveral conſiderable trees, by which the countries that produce them may be diſtinguiſhed; and concludes with a beautiful deſcription of the Citron-tree.

Half this verſe is taken from Lucretius, *lib.* 1. *ver.* 167.

"——— Ferre omnes omnia poſ-
"ſent."

110. *Fluminibus ſalices.*] The author of the books of plants, aſcribed to Ariſtotle, ſays that willows grow either in dry or wet places: Τινὰ μὲν ζῶσιν ἐν τόποις ὑγροῖς, τινὰ δὲ ξηροῖς, τινὰ ἐν ἑκατέροις, ὡς ἡ ἰτέα. It would be waſting time, to produce innumerable quotations from other authors, to ſhew that wet grounds are the proper ſoil for willows: ſince it is confirmed by daily experience.

Craſſis paludibus.] Servius interprets *craſſis*, *lutoſis*, *naturaliter:* Grimoaldus's paraphraſe is, "Alni gau-
"dent paludibus, *et luto* repletis lo-
"cis." Mr Evelyn ſays, "The Al-
"der is of all other the moſt faith-
"ful lover of watery and boggy
"places, and thoſe moſt deſpiſed
"weeping parts, or water-galls of
"foreſts; for in better and dryer
"ground they attract the moiſture
"from it, and injure it."

111 *Orni.*] See the note on ver. 71.

114. *Extremis domitum cultoribus orbem.*] Servius thinks the preposition *cum* is to be underſtood here, and that theſe words are to be rendered "the fartheſt part of the earth
"ſubdued together with it's huſ-
"bandmen." He ſuppoſes the Poet deſigns a compliment to the Romans, who had ſubdued thoſe nations. Grimoaldus, La Cerda, and moſt of the Commentators follow this interpretation. Ruaeus gives the ſenſe which I have followed in my tranſlation. May follows Servius:

"——— And againe behold
"The *conquer'd* world's fartheſt in-
"habitants:"

and Dr Trapp:

both the eaſtern habitations of the Arabians, and the painted Geloni. You will find that countries are divided by their trees; India alone bears the black ebony;

Eoaſque domos Arabum, pictoſque Gelonos. 115
Diviſae arboribus patriae: ſola India nigrum

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" See the moſt diſtant regions, by
" the pow'r
" Of Roman arms ſubdu'd."

" I have rendered it, *ſays he*, accord-
" ing to the ſenſe of *all* the Com-
" mentators, except Ruaeus. — *Or-*
" *bem domitum* [a Romanis, una cum]
" *extremis* [ſuis] *cultoribus*. Tho' I
" confeſs it is ſtrained, and harſh;
" and Ruaeus's is more natural. —
" *Orbem domitum*; for *ſubactum*;
" i. e. *cultum* [ab] *extremis*, *&c.*"
Dryden follows Ruaeus:

" Regard th' extremeſt cultivated
" coaſt:"

and Mr B——:

" Where-e'er the globe ſubdu'd by
" *hinds* we ſee."

115. *Pictos Gelonos.*] The Geloni were a people of Scythia, who painted their faces, like ſeveral other barbarous nations, to make themſelves appear more terrible in battle. Some have erroneouſly, contrary to all Geographers, placed the Geloni in Thrace: and Ruaeus thinks that Virgil himſelf ſeems to make them Thracians, in the third Georgick, where he ſays;

" —— Acerque Gelonus,
" Cum fugit in Rhodopen, atque in
" deſerta Getarum:"

becauſe Rhodope is a mountain of Thrace, and the Getae border upon Scythia and Thrace. I believe the Poet uſes Rhodope for Thrace; and the deſarts of the Getae are confeſſedly not in Thrace, the Danube flowing between them. Hence it is as reaſonable to ſay that the Poet makes the Geloni to be Getae as Thracians, nay that he makes them both Getae and Thracians, which is abſurd. It ſeems more probable that when he ſpeaks of their flying into Thrace, and the deſarts of the Getae, he ſhould mean flying out of their own country; whence it will follow that they were neither Getae nor Thracians, but Scythians.

116. *Diviſae.*] In the King's and one of Dr Mead's manuſcripts it is *diverſae.*

Sola India nigrum fert ebenum.] Our Poet has been accuſed of a miſtake in ſaying that only India produces Ebony, ſince we are informed by good authors, not only that it is brought from Ethiopia, but alſo that the beſt grows in that country. Herodotus ſays expreſsly that Ebony grows in Ethiopia, and we find him quoted to this purpoſe by Pliny: " Unam e peculiaribus Indiae Virgi-
" lius celebravit Ebenum, nuſquam
" alibi naſci profeſſus. Herodotus
" eam Aethiopiae intelligi maluit,
" tributi vice regibus Perſidis e mate-
" rie ejus centenas phalangas tertio
" quoque anno penſitaſſe Aethiopas
" cum

Fert ebenum: ſolis eſt thurea virga Sabaeis.
Quid tibi odorato referam ſudantia ligno
Balſamaque et baccas ſemper frondentis acanthi?

117 *the Sabaeans only enjoy the bough of frankincenſe. Why ſhould I mention the balſam, which ſweats out of the fragrant wood, and the berries of the ever-green acanthus?*

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"cum auro et ebore, prodendo." Dioſcorides mentions an Indian Ebony, but he ſays the beſt comes from Ethiopia: Ἄριστος κεφάλαιος ἡ αἰθιοπική. ——— ἔστι δὲ τὶς καὶ ἰνδικὴ. Lucan is quoted for ſaying it is an Egyptian plant:

"——— Ebenus Mareotica vaſtos
"Non operit poſtes, ſed ſtat pro ro-
" bore vili
"Auxilium."

But it has, not without reaſon, been ſuppoſed, that we ought to read *Meroëtica* inſtead of *Mareotica*, which will make the Ebony, not an Egyptian, but an Ethiopian plant, even according to Lucan, for Meroë is in Ethiopia. This emendation is confirmed by another paſſage in the ſame author; where he expreſsly ſays that the Ebony grows in Meroë:

"——— Late tibi gurgite rupto
"Ambitur nigris Meroë foecunda co-
" lonis,
"Laeta comis Ebeni: quae, quam-
" vis arbore multa
"Frondeat, aeſtatem nulla ſibi miti-
" gat umbra."

Thus we find a concurrent teſtimony of ſeveral authors, that the Ebony grows in Ethiopia, whereas Virgil aſſerts, that it grows only in India. Servius vindicates the Poet by ſaying, that Ethiopia was reckoned a part of India; which opinion ſeems to be confirmed by a paſſage in the fourth Georgick, where the ſource of the Nile is ſaid to be India; which muſt be underſtood to mean Ethiopia, for it is impoſſible to ſuppoſe the Nile to riſe in India properly ſo called:

"Et diverſa ruens ſeptem diſcurrit in
" ora
"Uſque coloratis amnis devexus ab
" Indis."

However it is not improbable, that the Poet might think that Ebony was peculiar to India, for we find that Theophraſtus was of the ſame opinion. This great author ſpeaking of the trees of India, ſays that Ebony is peculiar to that country: ἴδιον δὲ καὶ ἐβένη τῆς χώρας ταύτης.

117. *Solis eſt thurea virga Sabaeis.*] See the note on *molles ſua thura Sabaei*, Book I. ver. 57.

119. *Balſamaque.*] In one of Dr Mead's manuſcripts, it is *Balſama, quid.* If this reading, which ſeems very good, be admitted, the whole paſſage will ſtand thus:

"Quid tibi odorato referam ſudantia
" ligno
"Balſama? quid baccas ſemper fron-
" dentis acanthi?
"Quid nemora Aethiopum molli
" canentia lana?

In the Cambridge manuſcript, it is *Balſama, et baccas.*

Why ſhould I ſpeak of the foreſts of the Ethiopians, hoary with ſoft wool? Quid nemora Aethiopum molli canentia lana? 120

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According to Pliny the Balſam plant grows only in Judaea: but Joſephus tells us, that the Jews had a tradition, that it was firſt brought into their country by the Queen of Sheba, who preſented it to Solomon: Λέγουσι δ' ὅτι καὶ τὴν τοῦ ὀποβαλσάμου ῥίζαν ἣν ἔτι νῦν ἡμῶν ἡ χώρα φέρει, δούσης ταύτης τῆς γυναικὸς ἔχομεν. According to the beſt accounts of modern authors the true country of the Balſam plant is Arabia felix. It is a ſhrub with unequally pennated leaves. The Balſam flows out of the branches, either naturally, or by making inciſions in June, July, and Auguſt. It is ſaid to be white at firſt, then green, and at laſt of a yellow colour, like that of honey.

Baccas ſemper frondentis Acanthi.] The Acanthus is mentioned ſeveral times by Virgil. In this place he ſpeaks of it as a tree, that bears berries, and is always green. In the fourth Georgick, he ſeems to ſpeak of it as a twining plant:

" —— *Flexi* tacuiſſem *vimen Acan-*
" *thi.*"

A little afterwards he mentions it as a garden plant:

" Ille comam mollis jam tum tonde-
" bat Acanthi."

In the third Eclogue he deſcribes two cups adorned with the figure of it:

" Et nobis idem Alcimedon duo po-
" cula fecit;
" Et molli circum eſt anſas amplexus
" Acantho."

This verſe is taken from the firſt Idyllium of Theocritus:

Παντᾶ δ' ἀμφὶ δέπας πεπτέπλαται ὑγρὸς ἄκανθος.

In the fourth Eclogue it is repreſented as a beautiful plant:

" Mixtaque *ridenti* Colocaſia fundet
" *Acantho.*"

In the firſt Aeneid he ſpeaks of a Garment wrought with yellow ſilk, in the form of Acanthus leaves:

" Et circumtextum croceo velamen
" Acantho:"

And

" —— Pictum croceo velamen A-
" cantho."

It ſeems ſcarce poſſible, to find any one plant, with which all theſe characters agree. Hence it has not been unreaſonably ſuppoſed, that there are two ſorts of Acanthus; the one an Egyptian tree, of which the Poet ſpeaks in this place; and the other an herb, to which the other paſſages allude. The tree is deſcribed by Theophraſtus. He ſays it is called *Acanthus*, becauſe it is all over prickly, except the trunk: for it has thorns upon the ſhoots and leaves. It is a large tree, and affords timber of twelve cubits.

Velleraque ut foliis depectant tenuia Seres? *And how the Seres comb the fine fleeces from the leaves of trees?*

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cubits.——The fruit grows in pods, after the manner of pulſe, and is uſed by the inhabitants, inſtead of galls, in dreſſing leather. The flower is beautiful, and is uſed in garlands: it is alſo gathered by the Phyſicians, being uſeful in medicine. A Gum alſo flows from it, either ſpontaneouſly, or by inciſion. It ſhoots again the third year after it has been cut down. This tree grows in great plenty, and there is a large wood of them about Thebais: Ἡ δὲ Ἄκανθος καλεῖται μὲν διὰ τὸ ἀκανθώδες ὅλον τὸ δένδρον εἶναι, πλὴν τοῦ στελέχους, καὶ γὰρ ἐπὶ τῶν βλαστῶν καὶ ἐπὶ τῶν φύλλων ἔχει. Μεγέθει δὲ μέγα, καὶ γὰρ δωδεκάπηχυς ἐξ αὐτῶν ἐξέφυμος ὕλη τέμνεται. ——— Ὁ δὲ καρπὸς ἕλλοβος, καθάπερ τῶν ἡδυόσμων, ᾧ χρῶνται οἱ ἐγχώριοι πρὸς τὰ δέρματα ἀντὶ κικίδος. Τὸ δὲ ἄνθος καὶ τὴν ὄψιν καλόν. ὥστε καὶ στεφάνους πλέκειν ἐξ αὐτοῦ. καὶ φαρμακώδες, διὸ καὶ συλλέγουσιν οἱ ἰατροί. Γίνεται δὲ ἐκ ταύτης καὶ τὸ κόμμι, καὶ ῥέει, καὶ πληγείσης, καὶ αὐτόματον ἄνευ σχάσεως. Ὅταν δὲ κοπῇ, μετὰ τρίτον ἔτος εὐθὺς ἀναβλαστάνει. Πολὺ δὲ τὸ δένδρον ἐστὶ. καὶ δρυμὸς μέγας περὶ τὸν Θηβαϊκὸν νόμον. The *Acanthus* of Theophraſtus is certainly the Egyptian *Acacia*, from which we obtain that ſort of gum, which is commonly known by the name of Gum Arabic. There is only one thing, in which the *Acacia* differs from the Acanthus; the trunk of it is prickly, as well as the other parts. But in this particular Theophraſtus might have been miſinformed: in other circumſtances they agree ſufficiently. The juice of the unripe pods is now uſed at Cayro, in dreſſing leather; and Proſper Alpinus, who had gathered the gum from this tree with his own hands, affirms that no other ſort of tree bears any gum, either in Egypt or Arabia. But, tho' it be allowed that the *Acacia* is the *Acanthus* of Theophraſtus, yet there remains a great difficulty to reconcile what Virgil ſays of it in this place with the deſcription of that tree. It is certain that the fruit of the *Acacia*, or *Acanthus*, is a pod, and bears no reſemblance of a berry. Bodaeus a Stapel has propoſed a ſolution of this difficulty. He obſerves that the flowers grow in little balls, which Virgil might therefore poetically call berries; tho' that word ſtrictly belongs to ſmall round fruits. Proſper Alpinus has given a particular deſcription of them: "Flores parvos, pallidos, "ſubflavos, atque etiam albos, ro-"tundos, parvos lanae floccos imitan-"tes, platani fructibus forma plane "ſimiles, his tamen longe minores, "et nihil aliud flos hujuſce arboris "videtur, quam mollis lanugo par-"vum rotundumque globulum effor-"mans, non ingrati odoris." But might not Virgil as well call the globules of gum *berries?* Mr B—— ſeems to have been of this opinion:

"——— Where ever-green
"Acanthus riſes with his gummy
"ſtem."

Or of the groves of India, which lies nearest the ocean, and is the farthest bound of the earth? where no arrows can soar above the lofty summits of their trees: and yet those people are no bad archers. Media bears bitter juices, and the slow taste of the happy apple,

Aut quos oceano propior gerit India lucos,
Extremi sinus orbis? ubi aëra vincere summum
Arboris haud ullae jactu potuere sagittae:
Et gens illa quidem sumptis non tarda pharetris.
Media fert tristes succos, tardumque saporem

NOTES.

We shall consider the other *Acanthus*, in the note on ver. 123. of the fourth Georgick.

120 *Nemora Aethiopum molli canentia lana.*] These forests, that are hoary with soft wool, are the cotton-trees. They grow usually to about fifteen feet in height; the cotton is a soft substance, growing within a greenish husk, and serving to defend the seeds.

121. *Velleraque ut foliis depectant tenuia Seres.*] The Seres were a people of India, who furnished the other parts of the world with silk. The ancients were generally ignorant of the manner in which it was spun by the silk-worms; and imagined that it was a sort of down, gathered from the leaves of trees. Thus Pliny: "Primi sunt hominum, qui noscan-"tur, Seres, lanicio sylvarum nobiles, "perfusam aqua depectentes fron-"dium caniciem."

122. *Propior.*] In the Cambridge, and in one of Dr Mead's manuscripts, and in the old Nurenberg edition, it is *proprior*.

123. *Aëra vincere summum*, &c.] The vast heighth of the Indian trees is mentioned also by Pliny, *lib.* 7. *c.* 2. "Arbores quidem tantae proce-"ritatis traduntur, ut sagittis superari "nequeant."

126. *Media fert tristes succos*, &c.] The fruit here mentioned is certainly the Citron. Dioscorides says expressly that the fruit which the Greeks call *Medicum*, is in Latin called *Citrium*: Τὰ δὲ Μηδικὰ λεγόμενα, ἤ περσικὰ, ἤ κεδρόμηλα, Ῥωμαϊστὶ δὲ Κίτρια, πᾶσι γνώριμα.

Tristis signifies bitter, as *tristisque lupini*. This must be understood either of the outer rind, which is very bitter; or of the seeds, which are covered with a bitter skin. The juice of the pulp is acid.

What sort of taste the Poet means by *tardum saporem*, is not very easy to determine, nor are the Commentators and Translators well agreed about it. Servius seems to understand it to be a taste which does not presently discover itself. Philargyrius interprets it a taste which dwells a long time upon the palate. La Cerda takes it to mean that persons are slow or unwilling to swallow it, on account of it's acrimony. Ruaeus follows Philargyrius. May translates this passage:

"*Slow tasted* apples Media doth pro-
"duce,
"And bitter too; but of a happy
"use."

Dryden renders *tristes succos*, *sharp tasted*, and *tardum saporem*, *bitter*; which he applies to the rind:

"*Sharp*

Felicis mali, quo non praeſentius ullum,
Pocula ſi quando ſaevae infecere novercae,
Miſcueruntque herbas, et non innoxia verba,
Auxilium venit, ac membris agit atra venena.
Ipſa ingens arbos, faciemque ſimillima lauro:

than which there is not a better remedy, to expel the venom, when cruel ſtep-mothers have poiſoned a cup, and mingled herbs, with baleful charms. The tree is large, and very like a bay;

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"*Sharp taſted* Citrons Median climes
" produce,
"*Bitter the rind*, but gen'rous is the
" juice."

Mr B—— makes it a *clammy taſte:*

"To Media's clime thoſe happy
" fruits belong,
"Bitter of taſte, and *clammy* to the
" tongue."

Dr Trapp tranſlates *triſtis*, *pungent*; and follows Philargyrius, with regard to *tardum ſaporem.*

"Media the happy Citron bears, of
" juice
"*Pungent*, of taſte that dwells upon
" the tongue."

I take the epithet *happy* to be aſcribed to this fruit on account of it's great virtues. Some of the Commentators think it is ſo called, becauſe the tree enjoys a continual ſucceſſion of fruits.

127. *Praeſentius.*] Pierius ſays it is *praeſtantius*, in the Lombard manuſcript: but he adds that *praeſentius* is preferred by the learned.

129. *Miſcuerunt.*] It is *miſcuerant* in the Cambridge manuſcript; and *miſcuerint* in one of Dr Mead's, and in ſome old printed editions.

130. *Membris agit atra venena.*] Athenaeus relates a remarkable ſtory of the uſe of Citrons againſt poiſon; which he had from a friend of his, who was governor of Egypt. This governor had condemned two malefactors to death, by the bite of ſerpents. As they were led to execution, a perſon taking compaſſion of them, gave them a Citron to eat. The conſequence of this was, that tho' they were expoſed to the bite of the moſt venemous ſerpents, they received no injury. The governor being ſurprized at this extraordinary event, inquired of the ſoldier who guarded them, what they had eat or drank that day, and being informed, that they had only eaten a Citron, he ordered that the next day one of them ſhould eat Citron, and the other not. He, who had not taſted the Citron, died preſently after he was bitten: the other remained unhurt.

131. *Faciemque ſimillima Lauro.*]
" This is a verbal tranſlation of
" Theophraſtus: Ἔχει δὲ τὸ δένδρον τοῦτο φύλλον μὲν ὅμοιον χ᾽ σχεδὸν ἴσον τῷ τῆς Δάφνης. But it
" muſt be obſerved that in the com-
" mon editions we find ἀνδράχνης,
" which is a corrupt reading, for
" δάφνης: which has led Theodorus
" Gaza into a miſtake, who tran-
" ſlates it *Portulaca*. Others find-
" ing this paſſage corrupted, have
" taken pains to correct it, by ſubſti-
" tuting ἀδράχνης for ἀνδράχνης.
" But I think I have reſtored the true

and, if it did not ſpread abroad a different ſmell, it might be taken for a bay: the leaves are not ſhaken off with any winds: the flower is very tenacious: the Medes chew it for their unſavoury breaths, and cure with it their aſthmatick old men.

Et ſi non alium late jactaret odorem,
Laurus erat: folia haud ullis labentia ventis:
Flos ad prima tenax: animas et olentia Medi
Ora fovent illo, et ſenibus medicantur anhelis

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" reading; for ſo Athenaeus, *lib.* 3. " informs us that it ought to be read. " This author, quoting this paſſage " of Theophraſtus, uſes δάφνης, inſtead of ἀνδράχνης. As for the " words ἀνδράχνης, κάρυας, which " follow δάφνης, I take them to be " the gloſs of ſome idle Commenta- " tor, for they are not to be found in " the oldeſt copies." FULVIUS URSINUS.

Both Dr Mead's manuſcripts have *facieque.*

134. *Flos ad prima tenax.*] " Tho' " ſome manuſcripts have *apprime*, I " prefer *ad prima*, which I find in " the moſt ancient copies. This " reading ſeems to have been allowed " alſo by Aruſianus. And in an old " manuſcript of Terence we find, " *Meis me omnibus ſcio eſſe* ad prima " *obſequentem.* Ἐπὶ τὰ πρῶτα is no in- " elegant Greek figure." PIERIUS.

Servius reads *apprima*, which he ſays is put adverbially, like *Et pede terram* crebra *ferit*, for *crebro*. The King's, the Cambridge, and the Bodleian manuſcripts have *ad prima*, which is acknowledged alſo by Heinſius.

134. *Animas et olentia Medi ora fovent illo.*] Grimoaldus refers *illo* to the flower: but it is generally thought to refer to the fruit. Theophraſtus aſcribes this virtue to the fruit: Ἐὰν γάρ τις ἑψήσας ἐν τῷ ζωμῷ ἢ ἐν ἄλλῳ τινὶ, τὸ ἔσωθεν τοῦ μήλου ἐκπίεσῃ εἰς τὸ στόμα καὶ καταχρήσῃ, ποιεῖ τὴν ὀσμὴν ἡδεῖαν. Pliny ſays the Parthians are ſubject to a ſtinking breath, on account of the variety of their food, and their hard drinking: and that their great men cure this diſorder with the ſeeds of Citrons. " Animae leonis virus grave . . . . . " Hominis tantum natura inſici ve- " luit pluribus modis, et ciborum ac " dentium vitiis, ſed maxime ſenio. " Dolorem ſentire non poterat, tactu " ſenſuque omni carebat; ſine qua " nihil ſentitur. Eadem commeabat " recens aſſidue, exitura ſupremo, et " ſola ex omnibus ſuperfutura. Deni- " que haec trahebatur e caelo. Hu- " jus quoque tamen reperta poena " eſt, ut neque id ipſum quo vivitur, " in vita juvaret. Parthorum popu- " lis hoc praecipue, et a juventa, " propter indiſcretos cibos: namque " et vino foetent ora nimio. Sed " ſibi proceres medentur grano Aſſy- " rii mali, cujus eſt ſuavitas praeci- " pua, in eſculenta addito." The ſame author, in another place, ſpeaks of the Citron, as the moſt ſalutary of exotic fruits, and a remedy for poiſon. He there compares the leaves of it to the arbute: he ſays the fruit is not eaten, which we find alſo in Theophraſtus, but it has an agreeable ſmell; as alſo the leaves, which preſerve garments from being eaten. The tree is laden with a continual ſucceſſion of fruits. Several nations have

The Citron tree.

B Cole Sculp

Sed neque Medorum ſylvae, ditiſſima terra, 136
Nec pulcher Ganges, atque auro turbidus Hermus
Laudibus Italiae certent: non Bactra, neque Indi,

But neither the groves of Media, the richeſt of countries, nor the beautiful Ganges, and Hermus thick with gold, may contend for praiſe with Italy: not Bactra, nor India,

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have endeavoured to tranſplant it into their own countries, but it will grow only in Media and Perſia. The ſeeds are uſed by the Parthians, for the ſake of their breath: and there is no other tree of note in Media. "In "praeſentia externas perſequemur, a "ſalutari maxime orſi. Malus Aſ- "ſyria, quem alii vocant Medicam, "venenis medetur. Folium ejus eſt "Unedonis, intercurrentibus ſpinis. "Pomum ipſum alias non manditur, "odore praecellit: foliorum quoque "qui tranſit in veſtes una conditus, "arcetque animalium noxia. Ar- "bor ipſa omnibus horis pomifera "eſt, aliis cadentibus, aliis matureſ- "centibus, aliis vero ſubnaſcentibus. "Tentavere gentes transferre ad ſeſe, "propter remedii praeſtantiam, ficti- "libus in vaſis, dato per cavernas ra- "dicibus ſpiramento: qualiter om- "nia tranſitura longius, ſeri arctiſ- "ſime transferrique meminiſſe con- "veniet, ut ſemel quaeque dicantur. "Sed niſi apud Medos et in Perſide "naſci noluit. Haec autem eſt cujus "grana Parthorum proceres inco- "quere diximus eſculentis, commen- "dandi halitus gratia. Nec alia ar- "bor laudatur in Medis."

Palladius ſeems to have been the firſt, who cultivated the Citron, with any ſucceſs, in Italy. He has a whole chapter on the ſubject of this tree. It ſeems, by his account, that the fruit was acrid: which confirms what Theophraſtus and Pliny have ſaid of it; that it was not eſculent: "Fe- "runtur *acres medullas* mutare dul- "cibus, ſi per triduum aqua mulſa "ſemina ponenda macerentur, vel "ovillo lacte, quod praeſtat." It may have been meliorated by culture, ſince his time.

136. *Sed neque*, &c.] The Poet having ſpoken of the moſt remarkable plants of foreign countries, takes occaſion to make a beautiful digreſſion in praiſe of Italy.

137. *Pulcher Ganges.*] The Ganges is a great river of India, dividing it into two parts. It is mentioned by Pliny, as one of the rivers, which afford gold.

Auro turbidus Hermus.] Hermus is a river of Lydia; it receives the Pactolus, famous for it's golden ſands.

138. *Bactra.*] This is the name of the capital city of a country of Aſia, lying between Parthia on the weſt, and India on the eaſt. Pliny ſays it is reported, that there is wheat in this country, of which each grain is as big as a whole ear of the Italian wheat: "Tradunt in Bactris grana "tantae magnitudinis fieri, ut ſin- "gula ſpicas noſtras aequent."

Indi.] He puts the name of the people, for the country. Mr B— ſeems to imagine, that Virgil meant both the eaſt and weſt Indies:

"No nor yet Bactria, nor *both In-* "*dies* ſhores."

Probably the Poet may mean Ethiopia in this place: for he has ſpoken already

nor all Panchaia, whoſe rich ſands abound with frankincenſe. This country has never been plowed by bulls, that breathe fire from their noſtrils, nor ſown with the teeth of a cruel dragon: nor have the fields born a horrid crop of men armed with helmets and ſpears, but it is filled with heavy corn, and the maſſic liquor of Bacchus: and is poſſeſſed by olives, and joyful herds.

Totaque thuriferis Panchaïa pinguis arenis
Haec loca non tauri ſpirantes naribus ignem
Invertere, ſatis immanis dentibus hydri;
Nec galeis, denſiſque virum ſeges horruit haſtis:
Sed gravidæ fruges, et Bacchi Maſſicus humor
Implevere; tenent oleae, armentaque laeta.

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already of India properly ſo called, in mentioning the Ganges.

139. *Thuriferis Panchaïa pinguis arenis.*] *Panchaïa* or *Panchaea* is a country of *Arabia felix*. See the note on ver 57, of the firſt Georgick. The *ſands bearing frankincenſe* may be variouſly interpreted. It may mean, that it is in ſuch plenty, that it is not only gathered from the trees, but even found in plenty on the ground. Thus Grimoaldus paraphraſes it: "Neque Panchaia, pars "Arabiae ſoli ſubjecta, et conſe-"crata, ubi tanta thuris affluentia "eſt, ut non ſolum in arborum cor-"ticibus, ſed in areis etiam legi "queat." I believe *areis* is an error of the Preſs, and that it ſhould be *arenis*. It may mean alſo, a ſoil producing frankincenſe, as Ruaeus interprets it: "Nec tota Panchaïa, dives ſolo "turifero:" and Dr Trapp:

"—— Nor Panchaia fat,
"All o'er, with frankincenſe-pro-
"ducing glebe."

Mr B—— thinks it means, that the frankincenſe is in ſuch plenty, that the country may be ſaid to be dunged with it:

"Or all Panchaia's, plains, manur'd
"with ſpicy ſtores."

"The interpretation of the laſt of "theſe lines (ſays he) differs from "the Commentators, but I think it "is Virgil's ſenſe. He always riſes "in his deſcriptions. After he has "mentioned groves of citrons, and "golden ſands, Perſia and India, "what can be greater than to men-"tion a country dunged with ſpices, "and what more proper to bring the "digreſſion home to his ſubject, and "and to connect it with what fol-"lows? But this paſſage deſerves to "be examined more nearly. It is "plain, the ſenſe of it turns upon "this word *pinguis*. Now there are "too many places in the Georgicks "to be enumerated, where *pinguis* "*terra*, *pinguis humus*, or *pingue ſo-*"*lum*, ſignifies lands well manured; "but where it once implies *dives* by "it's produce, as Ruaeus and his fol-"lowers underſtand it, I have not "been able to diſcover."

140. *Haec loca*, &c.] He alludes to the ſtory of Jaſon, who went to Colchis for the golden fleece; where he conquered the bulls, which breathed forth fire from their noſtrils, and yoked them to a plough. He alſo ſlew a vaſt dragon, ſowed his teeth in the ground, and deſtroyed the ſoldiers, which aroſe from the dragon's teeth, like a crop of corn from ſeed.

143. *Bacchi Maſſicus humor.* Maſſicus is the name of a mountain of Campania, celebrated for wine.

144. *Oleae, armentaque.*] It is generally

Hinc bellator equus campo ſeſe arduus infert:
Hinc albi, Clitumne, greges, et maxima taurus
Victima, ſaepe tuo perfuſi flumine ſacro,
Romanos ad templa deum duxere triumphos.
Hic ver aſſiduum, atque alienis menſibus aeſtas:

Hence the warlike horſe with his lofty neck ruſhes into the field. Hence thy white flocks, Clitumnus, and the greateſt of victims, the bull, having been often waſhed with thy ſacred ſtream, have led the Roman triumphs to the temples of the gods. Here the ſpring is perpetual, and the ſummer ſhines in unuſual months.

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nerally read *oleaeque, armentaque.* But Pierius informs us, that in the Medicean and other ancient manuſcripts *que* is left out after *oleae.* I find it ſo in the King's manuſcript. Heinſius alſo, and Maſvicius follow this reading.

146. *Hinc albi Clitumne greges,* &c.] Clitumnus is a river of Italy, in which the victims were waſhed, to be rendred more pure; for none, but ſuch as were white, were offered to Jupiter Capitolinus.

In the King's manuſcript it is *tauri* inſtead of *taurus.*

149. *Hic ver aſſiduum, atque alienis menſibus aeſtas.*] He deſcribes the temperate air of Italy, by ſaying it enjoys a perpetual ſpring, and ſummer warmth in ſuch months, as make winter in other countries. Mr B—— contends, that we ought to read *meſſibus*, for *menſibus.* "I do not wonder "(ſays he) if none of the interpreters "have been able to make ſenſe of this "line: but if we alter *menſibus* to "*meſſibus*, it ſeems very intelligible. "Virgil had already enumerated in "the praiſes of his country, their "corn, their wine, their olives, and "their cattle, and what could be "more properly mentioned after "them, than their *foreign graſſes?* "he very poetically calls their ver- "dure *perpetual ſpring*, and their "frequent harveſts *continued ſummer.* "The *Medica*, which he takes ſuch "particular notice of in the firſt "Georgick, is cut ſeven or eight "times a year in Italy. There is "a paſſage in Claudian, which may "give ſome light to this in Virgil:

"*Quod gelidi rubeant alieno gramine "menſes.*

"What Claudian calls *alieno gra-* "*mine*, Virgil expreſſes by *alieno* "*meſſe.* What the former deſcribes "by *menſes qui rubent*, the latter "paints in a finer manner by *aeſtas.* "That this paſſage relates to the "*foreign graſſes*, can hardly be diſ- "puted, for another reaſon, becauſe "otherwiſe Virgil would have left "them out of his praiſes of Italy, "which would have been no incon- "ſiderable omiſſion." In purſuance of this criticiſm, his tranſlation of this paſſage is

"Here everlaſting ſpring adorns the "field,
"And *foreign harveſts* conſtant ſum- "mer yield."

This is a bold alteration, and not warranted by the authority of any manuſcript. *Alienis menſibus* ſignifies *in unuſual months*; that is, in ſuch months, as other countries do not feel warmth. Lucretius uſes *alienis partibus*

The ſheep bear twice, and the tree is twice loaded with apples every year.

Bis gravidae pecudes, bis pomis utilis arbos. 150

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partibus anni, or, as Fulvius Urſinus reads, *alienis menſibus anni*, in much the ſame ſenſe. He is proving that ſomething cannot be produced from nothing by this argument: roſes appear in the ſpring, corn in ſummer, and grapes in autumn. Now, ſays he, if theſe were produced from nothing, we ſhould ſee them riſe at uncertain times, and unuſual parts, or months, of the year:

" —— Subito exorerentur
" Incerto ſpatio, atque *alienis parti-*
" *bus* anni."

Trebellius, in the life of Gallienus, as he is quoted by La Cerda, ſpeaking of fruits being brought to table, out of the common ſeaſon, expreſſes it by *alienis menſibus*. " Ficos vi-
" rides, et poma ex arboribus re-
" centia ſemper *alienis menſibus* prae-
" buit." The verſe, which Mr B—— quotes from Claudian, rather confirms the old interpretation. He ſpeaks of roſes blooming in winter, and the cold months glowing with unuſual graſs:

" —— Quod bruma roſas innoxia
" fervet,
" Quod gelidi rubeant alieno gra-
" mine menſes."

That is, the roſes blow, and the graſs flouriſhes in winter, which is not the uſual ſeaſon. The ſame author, ſpeaking of a ſtar appearing at noon, calls it *alienum tempus:*

" Emicuitque plagis *alieni tempore*
" hoſpes
" Ignis."

I do not underſtand Dryden's tranſlation of the line under conſideration:

" And ſummer ſuns recede by ſlow
" degrees."

May has tranſlated it better:

" And ſummers there in months
" unuſual ſhine."

Dr Trapp's tranſlation is not very different:

" ——— And ſummer ſhines
" In months not her's."

150. *Bis gravidae pecudes, bis pomis utilis arbos.*] He tells us the ſheep are ſo fruitful in Italy, that they breed twice in a year. He ſeems to inſinuate the ſame in his ſecond Eclogue, where Corydon, ſpeaking of his great riches in ſheep and milk, ſays he has no want of new milk either in ſummer or winter:

" Quam dives pecoris nivei, quam
" lactis abundans.
" Mille meae Siculis errant in mon-
" tibus agnae:
" Lac mihi non aeſtate novum, non
" frigore defit."

What ſtores my dairies, and my folds contain;
A thouſand lambs that wander on the plain:

New

At rabidæ tigres abſunt, et ſaeva leonum
Semina: nec miſeros fallunt aconita legentes:
Nec rapit immenſos orbes per humum, neque tanto
Squameus in ſpiram tractu ſe colligit anguis.
Adde tot egregias urbes, operumque laborem:
Tot congeſta manu praeruptis oppida ſaxis;

But there are no ravening tygers, nor ſavage breed of lions; nor do aconites deceive the unhappy gatherers. Nor does the ſcaly ſerpent trail his immenſe folds along the ground, nor collect his length into ſo vaſt a ſpire. Add to this ſo many famous cities, and ſtupendous works: ſo many towns built on the rocky cliffs:

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New milk, that all the winter never fails,
And all the ſummer overflows the pails?

DRYDEN.

Homer ſpeaks of the Lybian ſheep breeding thrice in a year:

Τρὶς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν:

which is impoſſible, if the ſheep be of the ſame ſpecies with thoſe of Europe; which go 150 days with young, according to Pliny; "Gerunt partum diebus cl." Mr B—— tranſlates *pecudes*, kine:

"Twice ev'ry year the *kine* are great
"great with young."

Varro mentions an apple-tree, which bears twice: "Malus bifera, "ut in agro Conſentino."

151. *Rabidae.*] In the Medicean, and other ancient manuſcripts, it is *rapidae*, according to Pierius.

152. *Nec miſeros fallunt aconita legentes.*] The Aconite or Wolfsbane is a poiſonous herb, which was found in *Heraclea Pontica*. We have ſeveral ſorts in our gardens, one of which is very common, under the name of Monkſhood. There are ſeveral caſes of perſons poiſoned with eating this herb, one of which was communicated lately to the Royal Society, by Mr Bacon. See *Phil. Tranſact. N.* 432. *p.* 287. Servius affirms, that the Aconite grows in Italy, and obſerves, that the Poet does not deny it, but artfully inſinuates, that it is ſo well known to the inhabitants, that they are in no danger of being deceived by it. Dryden's tranſlation ſeems to be according to this interpretation:

"Nor pois'nous Aconite is here pro-
"duc'd,
"Or grows unknown, or is, when
"known, refus'd."

I do not find however that this poiſonous plant is now found common in Italy: or that it was deemed a plant of that country by the Ancients.

153. *Nec rapit immenſos*, &c.] He does not deny that there are ſerpents in Italy, but he ſays they are not ſo large or ſo terrible as thoſe of other countries.

155. *Laborem.*] In the King's manuſcript it is *labores.*

156. *Congeſta manu praeruptis oppida ſaxis.*] This is generally underſtood to mean *towns built on rocky cliffs*, as I have tranſlated it. Thus Grimoaldus paraphraſes: "Extant "oppida non pauca, hominum in-"duſtriis, et laboribus, in promon-"toriis

and rivers ſliding under ancient walls. Shall I mention the ſea which waſhes it above, and that which waſhes it below? or the great lakes? thee, O greateſt Larius, and thee, Benacus, ſwelling with waves and roaring like a ſea? Or ſhall I mention the havens, and the moles added to the Lucrine lake, and the ſea raging with hideous roar,

Fluminaque antiquos ſubterlabentia muros.
An mare, quod ſupra, memorem, quodque alluit infra?
Anne lacus tantos? te, Lari maxime, teque,
Fluctibus et fremitu aſſurgens Benace marino? 160
An memorem portus, Lucrinoque addita clauſtra,

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" toriis collocata." Ruaeus alſo interprets it, " Oppida manu extructa " in altis rupibus." Thus alſo Dryden tranſlates it:

" Our forts on ſteepy hills: "

And Dr Trapp:

" ——— On tops
" Of craggy hills ſo many towns
" uprear'd."

La Cerda takes it to mean towns, in which buildings are raiſed by human induſtry, like rocks and precipices: " Oppida in quibus aedificia " inſtar praecipitii et rupium effor- " mata ab humana induſtria." May interprets it towns fortified with rocks:

" ——— Towns, that are
" Fenced with rocks impregnable."

Mr B—— gives it yet another ſenſe:

" Add towns unnumber'd, that the
" land adorn,
" By toiling hands from rocky quar-
" ries torn."

157. *Fluminaque antiquos ſubterlabentia muros.*] Some take this to mean, that the walls of theſe towns are ſo built as to give admittance to rivers, which flow thro' them. Others think the Poet ſpeaks of the famous aqueducts. But the general opinion is, that he means the rivers which flow cloſe by the walls. Thus when any action is performed cloſe to the walls of a town, we ſay it is done *under the walls*.

158. *An mare, quod ſupra, memorem, quodque alluit infra?*] In one of Dr Mead's manuſcripts it is *abluit*.

Italy is waſhed on the north ſide by the Adriatick ſea, or Gulf of Venice, which is called *mare ſuperum*, or the *upper ſea*; and on the ſouth ſide, by the Tyrrhene, or Tuſcan ſea, which is called *mare inferum*, or the *lower ſea*. We have a like expreſſion in the eighth Aeneid:

" Quin omnem Heſperiam penitus
" ſua ſub juga mittant;
" Et *mare quod ſupra*, teneant, *quod-*
" *que alluit infra*."

159. *Lari maxime.*] The Larius is a great lake, at the foot of the Alps, in the Milaneſe, now called *Lago di Como*.

160. *Benace.*] The Benacus is another great lake, in the Veroneſe, now called *Lago di Garda*; out of which flows the Mincius, on the banks of which our Poet was born.

161. *Lucrinoque addita clauſtra*, &c.] Lucrinus and Avernus are two lakes

Atque indignatum magnis ſtridoribus aequor,
Julia qua ponto longe ſonat unda refuſo,
Tyrrhenuſque fretis imittitur aeſtus Avernis?
Haec eadem argenti rivos, aeriſque metalla

where the Julian water reſounds, the ſea being driven far back, and the Tuſcan tide is let in to the Avernian ſtreights. The ſame country has diſcloſed veins of ſilver and copper,

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lakes of Campania; the former of which was deſtroyed by an earthquake; but the latter is ſtill remaining, and now called *Lago d'Averno*. Auguſtus Caeſar made a haven of them, to which he gave the name of his predeceſſor Julius; as we are informed by Suetonius: "Portum Ju-"lium apud Baias, immiſſo in Lu-"crinum et Avernum lacum mari, "effecit." This great work ſeems to have been done about the time that Virgil began his Georgicks. We may gather the manner, in which theſe lakes were converted into a haven, from Strabo the Geographer, who, as well as our Poet, lived at the time when it was done. He aſcribes the work to Agrippa, and tells us, that the Lucrine bay was ſeparated from the Tyrrhene ſea by a mound, which was ſaid to have been made by Hercules: but as the ſea had broken thro' it in ſeveral places, Agrippa reſtored it: Ὁ δὲ Λοκρῖνος κόλπος πλατύνεται μέχει Βαίων, χώματι εἰργόμενος ἀπὸ τῆς ἔξω θαλάττης ὀκτασταδίῳ τὸ μῆκος, πλάτος δὲ ἁμαξιτῷ πλατείας, ὅ φασιν Ἡρακλέα διαχῶσαι, τὰς βῆς ἐλαύνοντα τὰς Γηρυόνου· δεχόμενον δ' ἐπιπολῆς τὸ κῦμα τοῖς χειμῶσιν, ὥστε μὴ πεζεύεσθαι ῥᾳδίως, Ἀγρίππας ἐπεσκεύασεν. Thus we find this great work conſiſted chiefly in forming moles, to ſecure the old bank, and leave no more communication with the ſea, than was convenient to receive the ſhips into the harbour. Hence it appears that we are to underſtand theſe words of Pliny, *mare Tyrrhenum a Lucrino molibus ſeclu-ſum* not to mean, that the ſea was entirely excluded, but only ſo far as to ſecure the bank. This is what the Poet means by *the moles added to the Lucrine lake, and the ſea raging with hideous roar*. He calls the new haven *the Julian water*; as we ſaw juſt now, in Suetonius, that Auguſtus gave it the name of the *Julian port*. It remains now, that we explain what the Poet means by the *Tuſcan tide being let into the Avernian ſtreights*. We find in Strabo, that the lake Avernus lay near the Lucrine bay, but more within land: Ταῖς δὲ Βαΐαις συνεχὴς ὅ τε Λοκρῖνος κόλπος, καὶ ἐντὸς τούτου ὁ Ἄορνος. Hence it ſeems probable, that a cut was made between the two lakes, which the Poet calls the ſtreights of Avernus. Philargyrius, in his note on this paſſage of Virgil, ſays a ſtorm aroſe at the time when this work was performed, to which Virgil ſeems to allude, when he mentions the raging of the ſea on this occaſion:

"——Indignatum magnis ſtridori-"bus aequor."

165. *Haec eadem argenti rivos*, &c.] Pliny tells us in *lib.* iv. *cap.* 20. that Italy abounds in all ſorts of metals,

and has flowed with abundance of gold. The ſame has produced a warlike race of men, the Marſi, and the Sabellian youth, and the Ligurians inured to labour, and the Volſcians armed

Oſtendit venis, atque auro plurima fluxit.
Haec genus acre virum Marſos, pubemque Sabellam,
Aſſuetumque malo Ligurem, Volſcoſque verutos

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metals, but that the digging them up was forbid by a decree of the Senate: "Metallorum omnium fertilitate "nullis cedit terris. Sed interdic- "tum id vetere conſulto patrum, I- "taliae parci jubentium." In *lib.* xxxiii. *cap.* 4. he mentions the Po amongſt the rivers which afford gold. In the ſame chapter he confirms what he had ſaid before of the decree of the ſenate: "Italiae parcitum eſt "vetere interdicto patrum, ut dixi- "mus, alioquin nulla foecundior "metallorum quoque erat tellus." At the end of his work, where he ſpeaks of the excellence of Italy, above all other countries, he mentions gold, ſilver, copper, and iron: "Me- "tallis auri, argenti, aeris, ferri, "quamdiu libuit exercere, nullis "ceſſit." Virgil ſeems to allude to this ancient diſcovery of metals, by uſing *oſtendit* and *fluxit* in the preter-perfect tenſe.

Aeris metalla.] *Aes* is commonly tranſlated *Braſs:* but Copper is the native metal; Braſs being made of Copper melted with *Lapis Calaminaris.* In the Cambridge manuſcript it is *metalli*, which is wrong: for the ancient Romans did not ſay *aes metallum*, but *aeris metalla.* We find *auri metalla*, *argenti metalla*, and *aeris metalla* in Pliny.

166. *Plurima.*] See the note on this word, in ver. 187. of the firſt Georgick.

167. *Haec.*] In one of Dr Mead's manuſcripts it is *hoc*, which muſt be an error of the tranſcriber.

Marſos.] The *Marſi* were a very valiant people of Italy, ſaid to be deſcended from Marſus, the ſon of Circe. They inhabited that part of Italy, which lay about the *Lacus Fucinus*, now called *Lago Fucino*, or *Lago di Celano.* It is now part of the kingdom of Naples.

Pubem Sabellam.] The *Sabelli* were anciently called *Auſones.* They inhabited that part of Italy, which was called *Samnium.*

168. *Aſſuetumque malo Ligurem.*] The Ligurians inhabited that part of Italy, which is now the Republick of Genoa. Some have thought that *aſſuetum malo* ſignifies *accuſtomed to deceit*, which was imputed as a national crime to the Ligurians, and is mentioned by Virgil himſelf, in the eleventh Aeneid:

"Vane Ligur, fruſtraque animis "elate ſuperbis,
"Nequicquam patrias tentaſti lubri- "cus artes:
"Nec fraus te incolumem fallaci per- "feret Auno."

On others practiſe thy Ligurian arts;
Thin ſtratagems, and tricks of little hearts
Are loſt on me. Nor ſhalt thou ſafe retire
With vaunting lies to thy fallacious ſire.

DRYDEN.

But

Extulit: haec Decios, Marios, magnoſque Camillos,
Scipiadas duros bello: et te, maxime Caeſar,
Qui nunc extremis Aſiae jam victor in oris

with darts: the Decii, the Marii, and the great Camilli, the Scipio's fierce in war: and thee, O greateſt Caeſar, who now being conqueror in the fartheſt parts of Aſia,

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But it ſeems ſcarce probable, that Virgil would mention the vices of the people, in this place, where he is celebrating the praiſe of Italy. I have followed therefore the general opinion of the Commentators and Tranſlators, in rendering *malum hardſhip* or *labour*.

Volſcos.] The *Volſci* were a warlike people of Italy, of whom there is abundant mention in the Aeneids.

Verutos.] "*Armatos verubus*, that "is, according to Nonius, armed "with ſhort and ſharp darts. Lipſius "reads,

"Aſſuetumque malo Ligurem, Volſ-
"coſque veruto:

"and *verutum* and *veru* is the ſame: "but I prefer the common reading, "*verutos* from *veru*, as *ſcutatos* from "*ſcutum*; *cinctutos* from *cinctus*." RUAEUS.

The *Veru* is thought to differ from the *Pilum* in the form of it's iron; which was flat in the latter, but round in the former; as it is deſcribed in the ſeventh Aeneid:

"Et tereti pugnant mucrone, veru-
"que Sabello."

And with round pointed Sabine jav'lins fight.

Dr TRAPP.

169. *Decios.*] The Decii were a famous Roman family, three of whom, the father, ſon, and grandſon, devoted themſelves at different times, for the ſafety of their country: the firſt in the war with the Latins, being Conſul together with Manlius Torquatus; the ſecond in the Tuſcan war; and the third in the war with Pyrrhus.

Marios.] There were ſeveral Marii, whereof one was ſeven times Conſul. Julius Caeſar was related to this family by marriage: wherefore the Poet makes a complement to Auguſtus by celebrating the Marian family.

Camillos.] Marcus Furius Camillus beat the Gauls out of Rome, after they had taken the city, and laid ſiege to the Capitol. His ſon Lucius Furius Camillus alſo beat the Gauls.

170. *Scipiadas duros bello.*] The elder Scipio delivered his country from the invaſion of Hannibal, by transferring the war into Africa; where he ſubdued the Carthaginians, impoſed a tribute upon them, and took hoſtages. Hence he had the ſurname of Africanus, and the honour of a triumph. The younger Scipio triumphed for the concluſion of the third Punick war, by the total deſtruction of Carthage. Hence they were called the thunder-bolts of war: thus Virgil, in the ſixth Aeneid:

"—— Geminos, duo fulmina belli,
"Scipiadas, cladem Libyae."

171. *Extremis Aſiae jam victor in oris.*] This verſe, as Ruaeus obſerves,

doſt avert the diſarmed Indian from the Roman towers. Imbellem avertis Romanis arcibus Indum.

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ſerves, muſt have been added by Virgil, after he had finiſhed the Georgicks: for it was about the time of his concluding this work, that Auguſtus went into Aſia, and ſpent the winter near the Euphrates, after he had vanquiſhed Anthony and Cleopatra.

172. *Imbellem avertis Romanis arcibus Indum.*] Some think the Indians here mentioned are the Ethiopians, who came to the aſſiſtance of Cleopatra, and are called Indians in the eighth Aeneid.

" —— Omnis eo terrore Aegyptus,
" et *Indi*,
" Omnis Arabs omnes vertebant
" terga Sabaei."

The trembling Indians, and Egyptians yield;
And ſoft Sabaeans quit the wat'ry field.

DRYDEN.

Others think he alludes to the Indians, who being moved by the great fame of the valour and moderation of Auguſtus ſent ambaſſadors to him to deſire his friendſhip; as we find in Suetonius: " Qua virtutis moderationiſque fama, Indos etiam ac " Scythas, auditu modo cognitos, " pellexit ad amicitiam ſuam populique Romani ultro per legatos petendam." We find alſo in Florus, that after Auguſtus had ſubdued the people between the Euphrates and mount Taurus, thoſe nations alſo who had not been ſubdued by arms, amongſt whom he reckons the Indians, came to him of their own accord, bringing him preſents, and deſiring his friendſhip: " Omnibus ad oceaſum, " et meridiem pacatis gentibus, ad " ſeptentrionem quoque duntaxat " intra Rhenum atque Danubium; " item ad orientem intra Taurum et " Euphratem, illi quoque reliqui, " qui immunes imperii erant, ſentiebant tamen magnitudinem et " victorem gentium Populum Romanum reverebantur. Nam et " Scythae miſere legatos, et Sarmatae amicitiam petentes. Seres etiam " habitanteſque ſub ipſo ſole Indi, " cum gemmis et margaritis, Elephantes quoque inter munera tra- " hentes, nihil magis quam longinquitatem viae imputabant, quam " quadriennio impleverant: et tamen ipſe hominum color ab alio " venire caelo fatebatur." Theſe things happened in the year of Rome 724, about the time that Virgil finiſhed his Georgicks, as he himſelf teſtifies at the end of the fourth book:

" Haec ſuper arvorum cultu, peco- " rumque canebam,
" Et ſuper arboribus: Caeſar dum " magnus ad altum
" Fulminat Euphratem bello, vic- " torque volentes
" Per populos dat jura, viamque af- " fectat olympo."

From what has been ſaid, we may obſerve that *imbellem* in this place is not to be rendered *weak*, *effeminate*, or

Salve, magna parens frugum, Saturnia tellus,
Magna virum: tibi res antiquae laudis et artis
Ingredior, ſanctos auſus recludere fontes:

Hail, Saturnian land, the great parent of fruits, the great parent of men; for thee I enter upon ſubjects of ancient praiſe and art, and venture to open the ſacred ſprings:

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or *unwarlike*, as it is generally tranſlated: the meaning of the Poet being, that they came in a peaceable manner to Auguſtus, being *diſarmed* by the glory of his name, and the fame of his great exploits.

The King's and the Cambridge manuſcripts have *artibus* inſtead of *arcibus*. If this reading be admitted, we muſt render this paſſage, "doſt "avert the diſarmed Indian by Ro- "man arts;" that is, by power and government, which he has told us, in the ſixth Aeneid, are the proper arts of the Roman people:

"Excudent alii ſpirantia mollius "aera,
"Credo equidem: vivos ducent de "marmore vultus;
"Orabunt cauſas melius; caelique "meatus
"Deſcribent radio, et ſurgentia ſi- "dera dicent:
"Tu *regere imperio populos*, Romane, "memento:
"*Hae tibi erunt artes*; paciſque im- "ponere morem,
"Parcere ſubjectis, et debellare ſu- "perbos."

Let others better mold the running maſs
Of metals, and inform the breathing braſs,
And ſoften into fleſh a marble face:
Plead better at the bar; deſcribe the ſkies,
And when the ſtars deſcend, and when they riſe:
But Rome, 'tis thine alone with awful ſway,
To rule mankind; and make the world obey;
Diſpoſing peace, and war, thy own majeſtic way.
To tame the proud, the fetter'd ſlave to free;
Theſe are imperial arts, and worthy thee.

DRYDEN.

173. *Salve, magna parens*, &c.] Pliny has concluded his Natural Hiſtory, much after the ſame manner: "Ergo in toto orbe et quacun- "que caeli convexitas vergit, pul- "cherrima eſt omnium, rebuſque "merito principatum obtinens, Ita- "lia, rectrix parenſque mundi altera, "viris, foeminis, ducibus, militi- "bus, ſervitiis, artium praeſtantia, "ingeniorum claritatibus, jam ſitu "ac ſalubritate caeli atque temperie, "acceſſu cunctarum gentium facili, "littoribus portuoſis, benigno ven- "torum afflatu. Etenim contingit "recurrentis poſitio in partem utiliſ- "ſimam, et inter ortus occaſuſque "mediam, aquarum copia, nemo- "rum ſalubritate, montium articu- "lis, ferorum animalium innocentia, "ſoli fertilitate, pabuli ubertate. "Quicquid eſt quo carere vita non "debeat, nuſquam eſt praeſtantius: "fruges, vinum, olea, vellera, lina, "veſtes,

and ſing the Aſcraean verſe thro' the Roman towns. Now is the time to ſpeak of the nature of the fields; what is the ſtrength of each of them, what their colour, and what they are moſt diſpoſed to produce. In the firſt place ſtubborn lands, and unfruitful hills, where the buſhy fields abound with lean clay and pebbles, rejoice in a wood of long-lived Palladian olives. You may know this ſoil by wild olives riſing thick,

Aſcraeumque cano Romana per oppida carmen.
Nunc locus arvorum ingeniis; quae robora cuique,
Quis color, et quae ſit rebus natura ferendis.
Difficiles primum terrae, colleſque maligni,
Tenuis ubi argilla, et dumoſis calculus arvis,
Palladia gaudent ſylva vivacis olivae.
Indicio eſt, tractu ſurgens oleaſter eodem

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" veſtes, juvenci. Ne quos quidem " in trigariis praeferri ullos vernacu- " lis animadverto. Metallis auri, " argenti, aeris, ferri, quamdiu li- " buit exercere, nullis ceſſit. Et iis " nunc in ſe gravida pro omni dote " varios ſuccos, et frugum pomo- " rumque ſapores fundit."

176. *Aſcraeum carmen.*] By *Aſcraean Verſe* he means, that he follows Heſiod, who was of Aſcra in Boeotia, and wrote of huſbandry in Greek verſe.

177. *Nunc locus*, &c.] Here the Poet ſpeaks of the different ſoils, which are proper for olives, vines, paſture, and corn.

178. *Et.*] In one of the Arundelian manuſcripts, and ſeveral of the old printed editions it is *aut*.

Ferendis.] In one of the Arundelian manuſcripts it is *creandis*.

179. *Difficiles primum terrae.*] The ſame ſoil does not agree with olives in all countries. Thus Pliny tells us, that a fat ſoil ſuits them in ſome places, and a gravelly ſoil in others: " Glareoſum oleis ſolum ap- " tiſſimum in Venafrano, pinguiſſi- " mum in Boetica." The ſoil where Virgil lived is damp, being ſubject to the inundations of the Po, and therefore he recommends the hilly and ſtony lands for the culture of olives. We find in Pliny, that the country about Lariſſa formerly abounded with olives, but that the land being chilled by the overflowing of a lake they were all loſt: " In Theſſalia circa " Lariſſam emiſſo lacu frigidior facta " ea regio eſt, oleaque deſierunt quae " prius fuerant."

180. *Tenuis ubi argilla.*] May tranſlates this, *where clay is ſcarce:* which is an error; for *tenuis* ſignifies *lean* or *hungry*. *Argilla* is not our common clay, but Potter's clay, which Columella obſerves is as hungry as ſand: " Creta, qua utun- " tur *figuli*, quamque nonnulli *ar-* " *gillam* vocant, inimiciſſima eſt " [viti]; nec minus jejuna ſabulo."

181. *Palladia.*] Pallas or Minerva was ſaid to be the diſcoverer of the olive-tree. See the note on ver. 18. of the firſt Georgick.

Vivacis.] We have ſeen, in the note on ver. 3. of this Georgick, that the olive is a ſlow grower, and therefore he here calls it long-lived.

182. *Oleaſter.*] This is a wild ſort of olive, which ſeems to be different from the cultivated ſort, only by it's wildneſs, as crabs from apples. That plant which is cultivated in our gardens under the name of *Oleaſter*, is not an olive: Tournefort refers it to his genus of Elaeagnus. It grows in

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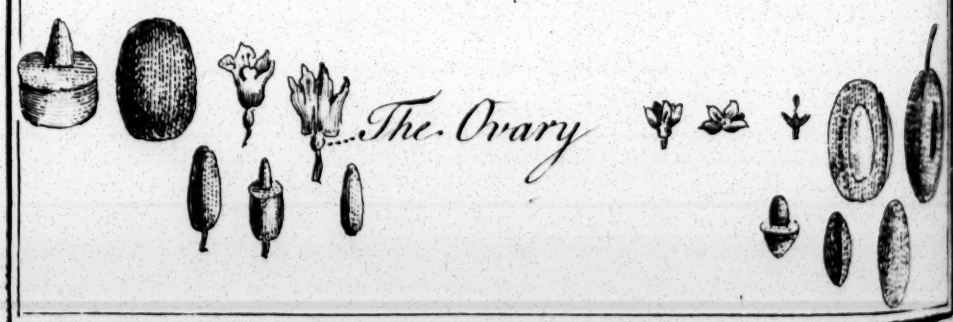
The Olive Tree.

Elaeagnus.



The Ovary

B. Cole

Plurimus, et ſtrati baccis ſylveſtribus agri.
At quae pinguis humus, dulcique uligine laeta,
Quique frequens herbis, et fertilis ubere campus,
Qualem ſaepe cava montis convalle ſolemus
Deſpicere: huc ſummis liquuntur rupibus amnes,
Felicemque trahunt limum: quique editus auſtro,

and the fields being ſtrewed with wild berries. But the ground which is fat, and rich with ſweet moiſture, and the field which is full of graſs, and abounding with fertility, ſuch as we are often wont to look down upon in the valley of ſome hill, where rivers are melted down from the tops of the rocks, and carry a rich ooze along with them: and ſuch as riſes gently to the ſouth,

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in Syria, Aethiopia and mount Lebanon, Cluſius obſerved it in great plenty alſo near Guadix, a city in the kingdom of Granada, as alſo in the ſouth of France and Germany. It is thought to be the Cappadocian Jujubs, which are mentioned by Pliny, amongſt the coronary flowers: Zizipha, quae et Cappadocia vocantur: his odoratus ſimiliſque olearum floribus." The flowers of the *Elaeagnus* are much like thoſe of the olive; but the ovary of the *Elaeagnus* is placed below the petal, whereas that of the olive is contained within the petal. They are very ſweet, and may be ſmelt at ſome diſtance.

183. *Plurimus.*] See the note on ver. 187. of the firſt Georgick.

184. *At quae pinguis humus*, &c.] Virgil here recommends a fat, moiſt, fruitful ſoil for vines, in which he is ſaid to differ from the other writers of agriculture, who ſay that a very fruitful ſoil will generally make a bad vineyard. Celſus, as he is quoted by Columella, ſays the ground for a vineyard ſhould be neither too looſe nor too hard, but approaching to looſe: neither poor nor very rich, but approaching to rich: neither plain nor ſteep, but a little riſing: neither dry nor wet, but a little moiſt: "At ſi noto eſt eligendus vineis locus, et ſtatus caeli ſicut cenſet veriſſime Celſus, optimum eſt ſolum, nec denſum nimis, nec reſolutum, ſoluto tamen propius: nec exile, nec laetiſſimum, proximum tamen uberi: nec campeſtre, nec praeceps, ſimile tamen edito campo: nec ſiccum, nec uliginoſum, modice tamen roſidum." We have almoſt the ſame words in Palladius; "Sed ſolum vineis ponendis nec ſpiſſum ſit nimis, nec reſolutum, propius tamen reſoluto: nec exile, nec laetiſſimum, tamen laeto proximum: nec campeſtre, nec praeceps, ſed potius edito campo: nec ſiccum, nec uliginoſum, modice tamen roſidum." Theſe authors differ very little from Virgil. He recommends a looſe ſoil; *rariſſima quaeque Lyaeo*; they ſay it ſhould be rather looſe than hard: he recommends a rich ſoil; *fertilis ubere campus*; they ſay it ſhould be rather rich than poor: he recommends a riſing ground; *editus auſtro*; and ſo do they; he recommends a moiſt ſoil; they ſay it ſhould not be dry. Beſides Columella quotes Tremellius and Higinius, who agree with our Poet, in recommending the foot of a hill, which receives the ſoil from above, and vallies, which have received their ſoil from the overflowings of rivers: "Higinius quidem ſecutus Tremellium praecipue montium

and produces brakes, deteſted by the crooked plough: ſuch a ſoil will in time produce ſtrong vines, abounding with juice: ſuch a ſoil will be rich in cluſters, and wine, to be poured forth to the gods in golden bowls, when the fat Tuſcan has blown his pipe at the altars, and we offer the ſmoaking entrails in bending chargers. But if your deſign is to breed kine with their calves,

Et filicem curvis inviſam paſcit aratris:
Hic tibi praevalidas olim multoque fluentes
Sufficiet Baccho vites: hic fertilis uvae,
Hic laticis, qualem pateris libamus et auro,
Inflavit cum pinguis ebur Tyrrhenus ad aras,
Lancibus et pandis fumantia reddimus exta.
Sin armenta magis ſtudium vituloſque tueri,

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" tium ima, quae a verticibus defluentem humum receperint, vel etiam valles, quae fluminum alluvie, et inundationibus concreverint, aptas eſſe vineis aſſeverat, me non diſſentiente."

189. *Filicem.*] There are ſeveral ſorts of *Filix* or *Fern*. I take that of which the Poet ſpeaks to be our female Fern, or Brake, which covers moſt of the uncultivated, hilly grounds in Italy.

Maſvicius has *ſilicem* for *filicem*, whether by deſign, or by an error of the Preſs, I am not ſure. This reading however is not without ſome foundation; for Columella ſays flints are beneficial to vines: " Eſt autem, " ut mea fert opinio, *vineis amicus* " etiam *ſilex*, cui ſuperpoſitum eſt " modicum terrenum, quia frigidus, " et tenax humoris per ortum cani- " culae non patitur ſitire radices." Palladius alſo uſes almoſt the ſame words. And Mr Miller obſerves that " the land which abounds with " Fern is always very poor and unfit " for vines: but the flinty rocks " which abound in Chianti are al- " ways preferred, and the vines there " produced are eſteemed the beſt of " Italy." But I take *filicem* to be the true reading, becauſe it is in all the manuſcripts I have ſeen or heard of; and becauſe Pliny has it, when he quotes of this very paſſage: " Vir- " gilius et quae *filicem* ferat non im- " probat vitibus."

191. *Vites.*] In the King's manuſcript it is *vires*.

192. *Pateris libamus et auro.*] It is agreed by the Grammarians, that *pateris et auro* is the ſame with *aureis pateris*.

193. *Pinguis Tyrrhenus.*] The antient Tuſcans were famous for indulging their appetites, which made them generally fat; thus Catullus alſo calls them *obeſus Etruſcus*. Or perhaps he might allude to the bloated look of thoſe, who piped at the altars, as we commonly obſerve of our trumpeters.

194. *Pandis.*] Some interpret this *hollow*, others *bending*, which ſeems the more poetical expreſſion: Thus Mr B——

" And maſſy chargers bending with
" their loads."

In one of Dr Mead's manuſcripts it is *patulis*, which word ſeems to have crept into the text from ſome marginal comment.

195. *Studium vituloſque.*] In one of Dr Mead's manuſcripts it is *ſtudium eſt vituloſque*.

196. *Urentes*

Aut foetus ovium, aut urentes culta capellas :
Saltus et ſaturi petito longinqua Tarenti,
Et qualem infelix amiſit Mantua campum,
Paſcentem niveos herboſo flumine cycnos.
Non liquidi gregibus fontes, non gramina deerunt :

or lambs, or kids that burn the trees; ſeek the foreſts and diſtant fields of fat Tarentum, and ſuch as unhappy Mantua has loſt, where ſnowy ſwans feed in the graſſy river. Here neither clear ſprings nor graſs will be wanting for the flocks :

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196. *Urentes culta capellas.*] We find in Varro that the ancient Romans, when they let a farm, were accuſtomed to make an article, that the tenant ſhould not breed kids, becauſe they deſtroy the trees and buſhes by browſing upon them: "Nec multo aliter tuendum hoc pecus in "paſtu, atque ovillum, quod tamen "habet ſua propria quaedam, quod "potius ſylveſtribus ſaltibus delectan-"tur, quam pratis. Studioſe enim "de agreſtibus fruticibus paſcuntur, "atque in locis cultis virgulta car-"punt: itaque a carpendo caprae "nominatae. Ob hoc in lege loca-"tionis fundi excipi ſolet, ne colonus "capra natum in fundo paſcat: ha-"rum enim dentes inimici ſationis." This injurious biting of goats is alſo taken notice of by Mr Evelyn: "Be "ſure to cut off ſuch tender branches "to the quick, which you find have "been cropt by goats or any other "cattle, who leave a drivel where "they bite; which not only infects "the branches, but ſometimes en-"dangers the whole; the reaſon is, "for that the natural ſap's recourſe "to the ſtem communicates the ve-"nom to all the reſt, as the whole "maſs and habit of animal blood is "by a gangreen, or venereal taint."

197. *Tarenti.*] *Tarentum* is a city of *Magna Graecia*, part of the kingdom of Naples, famous for fine wool, according to Pliny: "Lana autem "laudatiſſima Apula, et quae in Ita-"lia Graeci pecoris appellatur, alibi "Italica.——Circa Tarentum Ca-"nuſiumque ſummam nobilitatem "habent."

198. *Aut qualem infelix amiſit Mantua campum.*] "This line of "Mr May's,

"*Such fields as hapleſs Mantua has* "*loſt*,

"has ſomething very fine in it. The "metre is extremely grave and ſo-"lemn, as it is remarkably ſo in the "original. There the verſe com-"plains, and every word ſeems to "ſigh." Mr B——.

Auguſtus Caeſar had given the fields about Mantua and Cremona to his ſoldiers: and Virgil loſt his farm with the reſt of his neighbours; but he was afterwards reſtored to the poſſeſſion of it, by the intereſt of his patron Maecenas; which is the ſubject of the firſt eclogue.

199. *Herboſo flumine.*] In one of Dr Mead's manuſcripts, and in ſeveral of the old printed copies it is *herboſo* in *flumine*

200. *Deerunt.*] So I read with Heinſius, and Maſvicius. In the other editions it is *deſunt*: but the other verbs in this ſentence are in the future tenſe.

and what the herds devour in a long day, the cool dew will reſtore to you in a ſhort night. That ſoil generally which is black, and fat under the piercing ſhare,

Et quantum longis carpent armenta diebus, 201
Exigua tantum gelidus ros nocte reponet.
Nigra fere, et preſſo pinguis ſub vomere terra,

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201. *Quantum longis*, &c.] What the Poet here ſays of the prodigious growth of the graſs in a night's time ſeems incredible: and yet we are informed by Varro, that Caeſar Vopiſcus affirmed, that at Roſea, a vine-pole being ſtuck in the ground would be loſt in the graſs the next day: "Caeſar Vopiſcus Aedilicius, "cauſam cum ageret apud Cenſores, "campos Roſeae Italiae dixit eſſe ſu-"men, in quo relicta pertica poſtridie "non appareret propter herbam." The ſame is related by Pliny, *lib.* 17. *cap.* 4.

203. *Nigra fere.*] Columella blames the ancient writers of huſbandry, for inſiſting upon a black or grey colour, as a ſign of a rich land: "Plurimos antiquorum, qui de ruſti-"cis rebus ſcripſerunt, memoria re-"peto, quaſi confeſſa, nec dubia "ſigna pinguis, ac frumentorum fer-"tilis agri prodidiſſe, dulcedinem "ſoli propriam herbarum et arbo-"rum proventum, nigrum colorem "vel cinereum. De caeteris ambi-"go, de colore ſatis admirari non "poſſum cum alios, tum Cornelium "Celſum, non ſolum agricolationis, "ſed univerſae naturae prudentem "virum, ſic et ſententia, et viſu "deerraſſe, ut oculis ejus tot paludes, "tot etiam campi ſalinarum non oc-"currerent, quibus fere contribuun-"tur praedicti colores. Nullum enim "temere videmus locum, qui modo "pigrum contineat humorem, non "eundem vel nigri, vel cinerei colo-"ris, niſi forte in eo fallor ipſe, quod "non putem aut in ſolo limoſae pa-"ludis, et uliginis amarae, aut in "maritimis areis ſalinarum gigni "poſſe jacta frumenta: ſed eſt ma-"nifeſtior hic antiquorum error, "quam ut pluribus argumentis con-"vincendus ſit: non ergo color, "tanquam certus autor, teſtis eſt "bonitatis arvorum." Virgil ſeems to have been aware of this objection, and therefore cautiouſly puts in *fere*. Mr Evelyn however ſeems to recommend a black earth, and ſuch as is here mentioned by the Poet: "The "beſt is black, fat, yet porous, light, "and ſufficiently tenacious, without "any mixture of ſand or gravel, ri-"ſing in pretty groſs clods at the firſt "breaking up of the plough; but with "little labour and expoſure falling "to pieces, but not crumbling alto-"gether into duſt, which is the de-"fect of a vicious ſort. Of this ex-"cellent black mould (fit almoſt for "any thing without much manure) "there are three kinds, which differ "in hue and goodneſs."

Preſſo pinguis ſub vomere terra.] A rich land is univerſally allowed to be good for corn. Virgil here ſays the ſoil ſhould be deep, ſo as to be fat, even below the ſhare that makes a deep furrow; *preſſo ſub vomere*. I take the epithet *preſſo* to allude to the cuſtom of laying a weight on the head of the plough, to make the ſhare enter deeper.

Et cui putre ſolum, namque hoc imitamur arando,
Optima frumentis: non ullo ex aequore cernes
Plura domum tardis decedere plauſtra juvencis:
Aut unde iratus ſylvam devexit arator,
Et nemora evertit multos ignava per annos,
Antiquaſque domos avium cum ſtirpibus imis

and that which is naturally looſe, ſuch as we imitate by plowing, is fitteſt for corn: from no plain will you ſee the ſlow oxen draw more loaded waggons home: that alſo from which the angry plowman has removed a wood, and felled the groves which have ſtood idle for many years, and ſubverted the antient habitations of the birds from the very

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204. *Putre ſolum.*] *Putre* ſignifies *rotten*, *crumbling*, or *looſe*. The Poet explains it here himſelf, and tells us it is ſuch a ſoil, as we procure by plowing. Therefore in this place he recommends ſuch a ſoil for corn as is in it's own nature looſe, and crumbling: becauſe we endeavour to make other ſoils ſo by art. Agreeable to this Columella tells us, that ſuch a ſoil, as is naturally looſe, requires little labour of plowing: "Paſtinationis expertes ſunt exter-"narum gentium agricolae: quae "tamen ipſa pene ſupervacua eſt iis "locis, quibus *ſolum putre, et per ſe* "*reſolutum* eſt: *namque hoc imitamur* "*arando*, ut ait Virgilius, quod etiam "paſtinando. Itaque Campania, quo-"niam vicinum ex nobis capere po-"teſt exemplum, non utitur hac "molitione terrae, quia facilitas ejus "ſoli minorem operam deſiderat."

205. *Non ullo.*] In the Cambridge manuſcript it is *non nullo*, which is manifeſtly an error of the tranſcriber.

206. *Decedere.*] In one of Dr Mead's manuſcripts it is *deſcendere.*

207. *Iratus.*] This epithet ſeems to be added, to expreſs the anger or impatience of the ploughman, who ſees his land overgrown with wood, which otherwiſe might bear good crops of corn.

Devexit.] It is *dejecit*, in the Medicean manuſcript, according to Pierius.

209. *Antiquaſque domos avium*, &c.] "I underſtand this place, "ſays Mr B—, in a manner diffe-"rent from Ruaeus, and others, who "interpret *ſtirpibus imis*, the roots of "the trees. Theſe are connected to "*domos avium*, and conſequently, ac-"cording to Virgil's clear way of "writing, muſt relate to the birds; "beſides, if they related to the "roots of the trees, it would be an "uſeleſs tautology; for, that the roots "were grubbed up, is ſaid before, "*nemora evertit.* And again, *cum* "*ſtirpibus imis* is the beſt expreſſion "poſſible to deſcribe where the birds "young ones were lodged; for it is "well known, that by getting down "into the bottoms of decayed trees, "ſeveral ſorts of birds preſerve their "brood. I tranſlate *altum*, the top "of the tree, and not the air, be-"cauſe, in fact, when hollow old "trees are felled, in which birds have "young ones, they always keep ho-"vering about the top, and making "a lamentable noiſe for ſeveral days "together." According to this interpretation, he tranſlates the paſſage thus:

— Down

roots: whilſt they forſaking their neſts fly aloft: but as ſoon as the ſhare has been uſed, the rough field begins to ſhew its beauty.

Eruit: illae altum nidis petiere relictis:
At rudis enituit impulſo vomere campus. 210

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" — Down with the ſounding wood
" The birds old manſions fell, and
" hidden brood;
" They from their neſts flew up-
" wards to the head,
" Long hover'd round, and piteous
" outcry made."

According to the common interpretation of *ſtirpibus imis*, Virgil is not made guilty of tautology: for *nemora evertit* does not neceſſarily ſignify *grubbed up the groves*, but may be interpreted *felled the groves*. *Evertere* is rendered *to fell*, in the firſt Georgick, by Mr B—— himſelf:

" Aut tempeſtivam ſylvis *evertere*
" pinum;"

which he thus tranſlates;

" And timely on the mountain *fell*
" the fir."

Therefore the Poet has not expreſsly ſaid that the groves are grubbed up, till he mentions *cum ſtirpibus imis*. *Altum*, I believe, is never uſed for the top of a tree, eſpecially after it has been felled.

Manilius's deſcription of the felling of woods is not very unlike that of our Poet:

" —— Ruit ecce nemus, ſaltuſque
" vetuſti
" Procumbunt, ſolemque novum,
" nova ſidera cernunt.
" Pellitur omne loco volucrum genus,
" atque ferarum,
" Antiquaſque domos, et nota cubilia
" linquunt."

211. *At rudis enituit*, &c.] In the King's manuſcript is *aut*; and in one of Dr Mead's it is *et*: but in the other manuſcripts, and in moſt of the printed editions it is *at*. Mr B—— makes the period to end at *relictis*; and takes the deſcription of an unfit ſoil for corn to begin with this line, which he tranſlates thus:

" But where the plough is urg'd on
" *rubble ground*,
" Nothing, but *whitening furrows*,
" will be found.

" This, ſays he, is another of thoſe
" paſſages which all the Commenta-
" tors have miſunderſtood, more or
" leſs, for want of ſome knowledge
" of country affairs. Ruaeus, ac-
" cording to his uſual cuſtom, only
" abſtracts Pontanus. Virgil ſpeaks
" here of three ſorts of ſoil, two of
" which are fit for corn, the other
" not. The firſt he deſcribes thus;
" a looſe ſoil which looks dark and
" fat, when turned up with the
" plough. *Nigra fere*, &c. The ſe-
" cond is foreſt, or coppice ground.
" *Aut unde iratus ſylvam*, &c. The
" third he deſcribes in a very poetical
" manner, by the different effect the
" plough has upon it. *At rudis enituit*,
" &c. The looſe rich ground, firſt men-
" tioned, looks dark, and fat, even
" below the piercing of the ſhare, but
" the hard rubbly field, quite contra-
" ry, is all white and ſhining, *impulſo*
" *vomere*, becauſe the plough muſt
" be droye into it; ſuch ground not
" being

Nam jejuna quidem clivoſi glarea ruris 212 *For the hungry gravel of the billy field*

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" being to be plowed, but by putting " weight upon the head of the " beam." I believe Mr B—— miſtakes in tranſlating *rudis campus*, *rubble ground*; for *rudis* does not ſignify any particular ſort of ſoil, but only that which has not yet been cultivated. Thus Columella: " Sed " nunc potius uberioris ſoli memine- " rimus, cujus demonſtranda eſt du- " plex ratio, *culti* et *ſylveſtris*: de " *ſylveſtri* regione in arvorum for- " mam redigenda prius dicemus. — " *Incultum* igitur locum conſidere- " mus. — Sed jam expedienti *rudis* " agri rationem ſequitur cultorum " novalium cura." Here *ſylveſtris*, *incultus*, and *rudis* are uſed as ſynonymous terms, to expreſs a field that has never been plowed for corn: as *rudis*, applied to a perſon, ſignifies one who has had no education; whence *erudire* ſignifies to *inſtruct*, or *educate*, that is to take away *rudeneſs*, or *roughneſs*; and *eruditus* ſignifies a *well educated*, or *learned* perſon, whoſe mind is not uncultivated. *Enituit*, which Mr B—— takes to mean the *whitening* of the furrows, ſignifies to *ſhine*, or *look beautiful*. This verb, I think is uſed but once more by our Poet, in all his works. It is in the ſeventh Aeneid, where he deſcribes Aeneas going forth to hunt with Dido, and compares him to Apollo, for the ſplendor of his dreſs, and beauty of his Perſon:

" ——Ipſe ante alios pulcherrimus " omnes
" Infert ſe ſocium Aeneas, atque " agmina jungit.
" Qualis, ubi hybernam Lyciam, " Xanthique fluenta
" Deſerit, ac Delum maternam in- " viſit Apollo,
" Inſtauratque choros, mixtique al- " taria circum
" Creteſque Dryopeſque fremunt, " pictique Agathyrſi:
" Ipſe jugis Cynthi graditur, molli- " que fluentem
" Fronde premit crinem fingens, at- " que implicat auro:
" Tela ſonant humeris. Haud illo " ſegnior ibat
" Aeneas tantum egregio decus *enitet* " ore."

But far above the reſt in beauty ſhines
The great Aeneas, when the troop he joins:
Like fair Apollo, when he leaves the froſt
Of wintry Xanthus, and the Lycian coaſt;
When to his native Delos he reſorts,
Ordains the dances, and renews the ſports:
Where painted Scythians, mixt with Cretan bands,
Before the joyful altars join their hands.
Himſelf, on Cynthus walking, ſees below
The merry madneſs of the ſacred ſhow.
Green wreaths of bays his length of hair incloſe,
A golden fillet binds his awful brows;
His quiver ſounds. Not leſs the Prince is ſeen
In manly preſence, or in lofty mein.

DRYDEN.

Enituit

will ſcarce afford caſia and roſemary for the bees: Vix humiles apibus caſias, roremque miniſtrat:

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Enituit therefore is uſed by the Poet to expreſs, that when a wood has been grubbed up, the rude uncultivated land, where it ſtood, appears in full beauty after it has been plowed.

212. *Nam jejuna quidem*, &c.] Here he begins to ſpeak of the hungry ſoil, which abounds with gravel, rotten ſtone, or chalk.

213. *Caſias.*] The κασία of the Greek writers is not the plant of which Virgil ſpeaks in this place. Theophraſtus, in the fourth chapter of the ninth book of his Hiſtory of Plants, mentions it along with myrrh, frankincenſe, and cinnamon, and ſays they all come from Arabia: Γίνεται μὲν ἓν ὁ λιβανος, καὶ ἡ σμύρνα, καὶ ἡ Κασία, κὶ ἔτι τὸ κινάμωμον, ἐν τῇ τῶν Ἀράβων χώρᾳ μέσῃ. In the fifth chapter he ſeems to deſcribe it as a ſort of cinnamon, or a plant not very unlike it: Περὶ δὲ κιναμώμυ καὶ Κασίας ταῦτα λέγυσι· θάμνυς μὲν ἀμφότερα τᾶυτ' εἶναι ὐ μεγάλυς, ἀλλ' ἡλίκυς ἄγνυ· πολυκλάδυς δὲ κὶ ξυλωδεῖς. Pliny has tranſlated great part of what Theophraſtus has ſaid in this chapter, in the nineteenth chapter of his twelfth book. In the ſeventh chapter, Theophraſtus mentions it amongſt the ſpices, which are uſed to perfume ointments: Τὰ δὲ ἄλλα πάντα τὰ ξυσσμα οἷς πρὸς τὰ Ἀρώματα χρῶνται, τὰ μὲν ἐξ ἰνδῶν κομίζεται. κἀκεῖθεν ἐπὶ θάλατταν καταπέμπεται· τὰ δὲ ἐξ Ἀραβίας οἷον πρὸς τῷ κινάμώμῳ, καὶ τῇ Κασία.——οἷς μὲν ἂν εἰς τὰ ἀρώματα χρῶνται, σχεδὸν τάδε ἐςι Κασία, κιναμώμον, &c. The *Caſia*, of which Theophraſtus ſpeaks in theſe places, in an aromatick bark, not much unlike cinnamon, and may therefore not improbably be that which we call *Caſſia lignea*. It is of this bark, which Virgil ſpeaks in ver. 466. of this Georgick:

" Nec Caſia liquidi corrumpitur uſus
" olivi."

Columella ſpeaks of it amongſt other exoticks which had lately been introduced into the Roman gardens; " Myſiam Lybiamque largis aiunt " abundare frumentis, nec tamen " Appulos, Campanoſque agros opimis defici ſegetibus. Tmolon et " Corycion florere croco. Judaeam " et Arabiam pretioſis odoribus illuſtrem haberi, ſed nec noſtram civitatem praedictis egere ſtirpibus, " quippe cum pluribus locis urbis, " jam *Caſiam* frondentem conſpicimus, jam thuream plantam, florenteſque hortos myrrha et croco." Therefore it could not be ſo common, if at all known, in Italy, in Virgil's time, as he ſeems to make it in all the paſſages, where he mentions it, except that juſt now quoted. In the ſecond Eclogue Alexis the ſhepherd makes a noſegay of Caſia, with lilies, violets, poppies, daffodils, dill, hyacynths, and marigolds, which are all common herbs or flowers; and it is there expreſsly mentioned as a ſweet herb:

" — Tibi

Et tophus ſcaber, et nigris exeſa chelydris

nor the rough rotten ſtone, nor the chalk which is hollowed by black ſnakes:

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" ——— Tibi lilia plenis
" Ecce ferunt nymphae calathis:
" tibi candida Naïs
" Pallentes violas et ſumma papavera
" carpens,
" Narciſſum et florem jungit bene
" olentis anethi.
" Tum *Caſia*, atque *aliis* intexens
" *ſuavibus herbis*,
" Mollia luteola pingit vaccinia cal-
" tha."

In the fourth Georgick, it is mentioned with wild thyme and ſavory, both common plants:

" Haec circum *Caſiae* virides, et
" olentia late
" Serpylla, et graviter ſpirantis copia
" thymbrae
" Floreat:"

and afterwards it is mentioned along with thyme:

" ——— Ramea coſtis
" Subjiciunt fragmenta, thymum,
" *Caſiaſque* recentes.

In the paſſage now under our conſideration, it ſeems to be mentioned as a vulgar herb. For otherwiſe the Poet, ſpeaking of a hungry gravelly ſoil, would hardly have ſaid, that it was ſo far from being fit for corn, that it can hardly afford a little *Caſia* for the bees. Had he meant the aromatic Caſia, he would never have let ſlip ſuch an opportunity of telling us the advantages of ſuch a ſoil: that tho' indeed it was not fit for corn, yet it might glory in producing the ſweet Caſia of Arabia, and perfuming the air of Italy with Panchaean odours. The Caſia therefore here ſpoken of muſt be ſome common well known herb. Nor is it at all to be wondered at, that the Poet ſhould ſpeak of two different things under the ſame name. We have ſeen already, that there are both trees and herbs called *lotus* and *acanthus*. The Romans frequently made uſe of Greek names, to expreſs different plants, which were common in their own country, and afterwards confounded the deſcriptions of both together. It may not be amiſs alſo to obſerve that we have a ſpice, and alſo a common flower, both which we call cloves; and that we have a common herb in our gardens, which we call balm of Gilead; tho' very different from the tree, which affords that precious balſam. It has been ſuppoſed by ſome that our Lavender is the *Caſia*, which Virgil means in this place: but on diligently comparing Theophraſtus, Pliny, and Dioſcorides, it will appear to be a very different plant. Pliny tells us, that the coronary *Caſia* is the ſame with what the Greeks call *Cneoron:* " Sunt et
" alia genera nominibus Graecis in-
" dicanda, quia noſtris majore ex
" parte hujus nomenclaturae defuit
" cura. Et pleraque eorum in exte-
" ris terris naſcuntur, nobis tamen
" conſectanda, quoniam de natura
" ſermo, non de Italia eſt: Ergo in
" corona-

no ſoil is ſaid to afford ſuch ſweet food, or ſuch

Creta : negant alios aeque ſerpentibus agros 215

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" coronamenta folio venere melo-
" thron, ſpireon, trigonon, *cneoron*,
" quod *caſiam* Hyginus vocat." This therefore is the *caſia*, which he mentions a little afterwards, in the twelfth chapter of the ninth book, as good for bees : " Verum hortis corona-
" mentiſque maxime alvearia et apes
" conveniunt, res praecipui quaeſtus
" compendiique cum favit. Harum
" ergo cauſa oportet ſerere thymum,
" apiaſtrum, roſam, violas, lilium,
" cytiſum, fabam, ervilium, cuni-
" lam, papaver, conyzam, *caſiam*,
" melilotum, meliſſophyllium, ce-
" rinthen." In the twenty-firſt chapter of the thirteenth book he tells us, that the *Thymelaea*, which bears the *granum Gnidium*, is called alſo *cneoron* ; and deſcribes it to have leaves like the wild olive, but narrower, and of a gummy taſte : " Et
" in quo naſcitur *granum Gnidium*,
" quod aliqui linum vocant ; fruti-
" cem vero *thymelaeam*, alii chame-
" laeam, alii pyros achnen, alii cne-
" ſtron, alii *cneoron*. Eſt ſimilis
" oleaſtro, foliis anguſtioribus, gum-
" moſis, ſi mordeantur, myrti mag-
" nitudine, ſemine, colore, et ſpecie
" farris, ad medicinae tantum u-
" ſum." Dioſcorides, in his chapter about *Thymelaea*, tells us expreſsly that the leaves of that plant, which, he ſays alſo, bears *granum guidium*, are peculiarly called *cneoron* : ἡ δὲ ταύτης ὁ κνίδειος κόκκος καρπὸς ἐν συλλέγεται. ——— τὰ δὲ φύλλα ἅπερ ἰδίως καλεῖται Κνέωρον, συλλέγειν δεῖ περὶ τὸν τυραμυτόν· καὶ ἀποξηρᾶναι ἐν σκιᾷ

Theophraſtus makes no mention at all of *thymelaea*, and ſeems not to have known the plant which affords the *granum gnidium*. But in the ſecond chapter of his ſixth book he mentions two ſorts of *cneoron*, black and white ; the white one, he ſays, has leaves ſomething like an olive ; which agrees with what Pliny has ſaid of the *thymelaea*. Therefore it is ſcarce to be doubted, that the white *cneoron* of Theophraſtus is the ſame plant with the *thymelaea* of Pliny and Dioſcorides, and conſequently the *cneoron*, which, according to Pliny, was called *caſia* : and hence we may conclude that the herb *Caſia* of Virgil is the *cneoron*, or *thymelaea*, which bears the *granum gnidium*. The plant from which we have the *grana gnidia*, or *cnidia* is the *Thymelaea lini folio C. B.* and is called by Gerard *ſpurge flax*, or *mountain widow-waile* ; and grows in rough mountains, and uncultivated places, in the warmer climates ; and may therefore very well be taken for Virgil's *Caſia*. The Germans have their *grana cnidia* from the *Mezereon*, which is a ſpecies of *Thymelaea*. I have not ſeen the *Thymelaea* in any of our gardens.

Rorem.] Dryden takes *rorem* to mean *dew* :

" The coarſe lean gravel, on the
" mountain ſides,
" Scarce *dewy bev'rage* for the bees
" provides."

But it is more probable that Virgil means

Dulcem ferre cibum, et curvas praebere latebras.
Quae tenuem exhalat nebulam, fumoſque volucres,
Et bibit humorem, et, cum vult, ex ſe ipſa remittit,
Quaeque ſuo viridi ſemper ſe gramine veſtit,
Nec ſcabie et falſa laedit rubigine ferrum:
Illa tibi laetis intexet vitibus ulmos:
Illa ferax oleo eſt: illam experiere colendo,
Et facilem pecori, et patientem vomeris unci.
Talem dives arat Capua, et vicina Veſevo

crooked dens to ſerpents. That land, which ſends forth thin miſts and flying vapours, and drinks in the moiſture, and returns it at pleaſure, which always cloaths itſelf with green graſs, and does not ſtain the ſhare with ſcurf and ſalt ruſt, will twiſt the joyful vines about their elms: that land abounds with oil: that land you will find by experience to be good for cattle, and obedient to the crooked ſhare. Such a ſoil is plowed about rich Capua, and the country which lies near mount Veſuvius,

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means the Roſemary, or *Ros marinus*, ſo called, becauſe it was uſed in ſprinkling, as we read in the ſcriptures of hyſſop, and grew in places near the ſea coaſt. The proſe authors generally write the name of this plant in one word, *roſmarinus*, or *roſmarinum*: but the Poets commonly divide it. Thus Horace:

"—— Te nihil attinet
"Tentare multa caede bidentium
"Parvos coronantem *marino*
"*Rore* deos, fragilique myrto:

and Ovid; who calls it *ros maris*:

"—— Cultus quoque quantus in
"illis
"Eſſe poteſt membris, ut ſit coma
"pectine laevis:
"Ut modo *rore maris*, modo ſe vio-
"lave roſave
"Implicet."

214. *Tophus ſcaber.*] I take this to be what we call *rotten ſtone*. Pliny ſays it is of a crumbling nature: "Nam *tophus ſcaber natura friabilis* "expetitur quoque ab autoribus."

216. *Latebras.*] In the King's manuſcript it is *tenebras*.

217. *Quae tenuem exhalat nebulam*, &c. The ſoil, which the Poet here deſcribes in the laſt place, we are told is fit for all the beforementioned purpoſes: for vines, olives, cattle, and corn.

218. *Et bibit.*] In one of Dr Mead's manuſcripts it is *quae bibit*.

219. *Quaeque ſuo viridi*, &c.] Pierius obſerves, that in the moſt ancient Roman manuſcript this verſe runs thus:

"Quaeque ſuo ſemper viridi ſe gra-
"mine veſtit."

220. *Nec.*] In one of Dr Mead's manuſcipts it is *haec*, which muſt be an error of the tranſcriber.

221. *Illa tibi laetis.*] In one of Dr Mead's manuſcripts it is *Illa tibi* in *laetis*.

222. *Oleo.*] So I read it with Heinſius: and ſo Pierius found it in the moſt ancient Roman manuſcript, and in the Mediçean, and another very ancient one. The common reading is *oleae*.

224. *Capua.*] The capital city of Campania.

Veſevo. "Servius is miſtaken, "when he affirms, that *Veſevus* is a "mountain of Liguria, under the "Alps:

and on the banks of the Clanius, which does not ſpare depopulated Acerrae. Now will I tell by what means you may diſtinguiſh each ſort of ſoil. If you deſire to know whether it is looſe or hard, becauſe one is good for Corn, the other for vines, the hard to be choſen by Ceres, and the moſt looſe by Bacchus; firſt chuſe out a place, and then order a pit to be digged where the ground is ſolid, then throw in all the earth again, and tread it well down. If it does not fill the pit, the ſoil is looſe, and will abundantly ſupply the cattle,

Ora jugo, et vacuis Clanius non aequus Acerris.
Nunc, quo quamque modo poſſis cognoſcere, dicam.
Rara ſit, an ſupra morem ſi denſa requiras,
Altera frumentis quoniam favet, altera Baccho,
Denſa magis Cereri, rariſſima quaeque Lyaeo,
Ante locum capies oculis, alteque jubebis
In ſolido puteum demitti, omnemque repones
Rurſus humum, et pedibus ſummas aequabis arenas.
Si deerunt, rarum, pecorique et vitibus almis

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" Alps: for that is called *Veſulus*, " and is mentioned by Virgil in ano- " ther place: *Veſulus quem pinifer* " *affert.* But the *Veſevus*, of which " Virgil ſpeaks in this place, is a " mountain of Campania, called alſo " *Veſuvius* and Veſuius." PIERIUS.

225. *Ora.*] Aulus Gellius tells us, that he had met with an account, that Virgil wrote at firſt *vicina Veſevo Nola jugo*, but that being afterwards not permitted, by the people of that city, to bring down ſome water to his neighbouring farm, he altered *Nola* to *ora*. Aulus Gellius ſeems to give no great credit to this old ſtory.

Vacuis Clanius non aequus Acerris.] *Acerrae* is the name of a very ancient city of Campania, which was almoſt depopulated by the frequent inundations of the river Clanius.

226. *Nunc, quo quamque modo*, &c.] The Poet having, in the preceding paragraph, informed us of the benefits and diſadvantages of the ſeveral ſorts of ſoil, he now proceeds to inſtruct us how we may be able to diſtinguiſh each of them.

227. *Rara . . . . . denſa.*] Mr B—— tranſlates theſe words *light* and *heavy:* but of theſe the Poet ſpeaks afterwards. Julius Graecinus, as I find him quoted by Columella, ſufficiently explains what is the true meaning of them. *Denſa* ſignifies ſuch a ſoil, as will not eaſily admit the rain, is eaſily crackt, and apt to gape, and ſo let in the ſun to the roots of the vines, and in a manner to ſtrangle the young plants. This therefore muſt be a hard or ſtiff ſoil. *Rara*, ſays he, lets the ſhowers quite thro', and is apt to be dried up with the ſun. Therefore this muſt be a looſe ſoil. " Perdenſam humum cae- " leſtes aquas non ſorbere, nec fa- " cile perflari, facillime perrumpi, " et praebere rimas, quibus ſol ad " radices ſtirpium penetret: eadem- " que velut conclauſa, et coarctata " ſemina comprimere, atque ſtran- " gulare. Raram ſupra modum velut " per infundibulum tranſmittere im- " bres, et ſole ac vento penitus ſic- " cari, atque exareſcere."

230. *Jubebis.*] Pierius ſays it is *videbis* in the Medicean manuſcript. I find the ſame reading in the old Nurenberg edition.

231. *In ſolido.*] The Poet ſays you ſhould dig in a ſolid place; for if it was hollow, the experiment would be to no purpoſe.

233. *Deerunt.*] It is *deerint* in one of Dr Mead's manuſcripts; and *deerit* in the old Nurenberg edition: but

Aptius uber erit. Sin in ſua poſſe negabunt
Ire loca, et ſcrobibus ſuperabit terra repletis,
Spiſſus ager: glebas cunctantes, craſſaque terga
Expecta, et validis terram proſcinde juvencis.
Salſa autem tellus, et quae perhibetur amara,
Frugibus infelix: ea nec manſueſcit arando,
Nec Baccho genus, aut pomis ſua nomina ſervat:
Tale dabit ſpecimen: tu ſpiſſo vimine qualos,
Colaque praelorum fumoſis deripe tectis.
Huc ager ille malus, dulceſque a fontibus undae
Ad plenum calcentur: aqua eluctabitur omnis
Scilicet, et grandes ibunt per vimina guttae.
At ſapor indicium faciet manifeſtus, et ora
Triſtia tentantum ſenſu torquebit amaror.

and fruitful vines. But if it refuſes to go into it's place again, and riſes above the pit that has been filled up, the ſoil is thick: then expect ſluggiſh clods and ſtiff ridges, and plow up the earth with ſtrong bullocks. But the ſalt earth, and that which is accounted bitter, which is unfit for corn, and is not meliorated by plowing, and does not preſerve the ſort of grape, nor the true names of apples, may be known by the following experiment. Take cloſe-woven baſkets and the ſtrainers of the wine-preſſes from the ſmoaking roofs. Throw ſome of this bad ſoil into them, with ſweet ſpring water, tread them well together; and all the water will ſtrain out, and large drops will paſs thro' the twigs. Then the taſte will plainly diſcover itſelf, and the bitterneſs will diſtort the countenances of thoſe who taſte it.

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deerunt is the moſt received reading, as Pierius found it in the Medicean and other ancient manuſcripts, and as I have found it in all the manuſcripts which I have collated.

237. *Validis terram proſcinde juvencis.*] He mentions the ſtrength of the bullocks, to ſignify that this ſoil muſt be plowed deep. Thus we have in the firſt Georgick, *fortes invertant tauri*, in the ſame ſenſe.

241. *Tu ſpiſſo vimine qualos.*] In one of Dr Mead's manuſcripts it is *tum ſpiſſo*, &c. Pierius ſays it is *ſpiſſos vimine qualos*, in the Lombard manuſcript; but he prefers *ſpiſſo* vimine, as it is in the Medicean, and other copies.

246. *At.*] In one of Dr Mead's manuſcripts it is *ſat.*

247. *Senſu torquebit amaror.*] In one of the Arundelian manuſcripts it is *ſenſum torquebit amaror*, where *ſenſum* ſeems to be an error of the tranſcriber for *ſenſu*.

" *Amaror* is the ſtyle of Lucretius, " and the true reading; tho' many " read *amaro*, making it agree with " *ſenſu.*" SERVIUS.

" Tho' Servius, and ſome others " affirm *amaror* to be the true read- " ing, and taken from Lucretius,

" *Cum tuimur miſceri abſinthia tan-* " *git* amaror:

" and tho' Aulus Gellius has col- " lected the teſtimonies of ſome very " ancient manuſcripts, to ſupport " this reading; yet *amaro* is not " amiſs, as we find it in the moſt " ancient Roman manuſcript. For " *ſapor* may be the nominative caſe " both to *faciet* and *torquebit*. In " the Lombard and Medicean manu- " ſcripts it was written *amaro*, but " *r* has been added with another " hand and ink." PIERIUS.

The paſſage of Aulus Gellius, to which Pierius alludes, is the twenty-

The fat ſoil alſo may be known by this means; it never crumbles, when it is ſqueezed by the hand, but ſticks to the fingers like pitch. The moiſt ſoil produces rank graſs, and is itſelf too luxuriant; oh! let not mine be too fruitful, leſt it ſhew itſelf too ſtrong with early corn.
The heavy and the light ſoil diſcover themſelves evidently by

Pinguis item quae ſit tellus, hoc denique pacto
Diſcimus: haud unquam manibus jactata fatiſcit,
Sed picis in morem ad digitos lenteſcit habendo.
Humida majores herbas alit, ipſaque juſto
Laetior: ah nimium ne ſit mihi fertilis illa,
Neu ſe praevalidam primis oſtendat ariſtis!

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firſt chapter of the firſt book, where he tells us, that Higinus affirmed it was *amaror* in the very book, which belonged to the houſe and family of Virgil himſelf; and that learned Critic is of opinion that the ſenſe is better ſo, than if we read *amaro* with Pierius: "Verſus iſtos ex Georgicis "Virgilii plerique omnes ſic legunt:

"*At ſapor indicium faciet manifeſtus:*
"*et ora*
"*Triſtia tentantum ſenſu torquebit*
"amaro.

"Higinus autem non hercle ignobi-
"lis grammaticus, in commentariis,
"quae in Virgilium fecit, confirmat
"et perſeverat non hoc a Virgilio
"relictum: ſed quod ipſe invenerit
"in libro, qui fuerat ex domo atque
"familia Virgilii,

"— — — — — *et ora*
"*Triſtia tentantum ſenſu torquebit*
"amaror.

"neque id ſoli Higino, ſed doctis
"quibuſdam etiam viris complaci-
"tum. Quoniam videtur abſurde
"dici: *ſapor ſenſu amaro torquet:*
"quum ipſe, inquiunt, ſapor ſenſus
"ſit, non alium in ſemetipſo ſen-
"ſum habeat: ac inde ſit quaſi di-
"catur, *ſenſus ſenſu amaro torquet.*
"Sed enim quum Favorinus Higini
"commentarium legiſſet: atque ei
"ſtatim diſplicita eſſet inſolentia et
"inſuavitas illius, *ſenſu torquebit ama-*
"*ro:* riſit, et, Jovem lapidem, in-
"quit, quod ſanctiſſimum jusjuran-
"dum eſt habitum, paratus ſum
"ego jurare Virgilium hoc nun-
"quam ſcripſiſſe. Sed Higinum
"ego dicere verum arbitror. Non
"enim primus finxit hoc verbum
"Virgilius inſolenter: ſed in carmi-
"nibus Lucretii inventum eſt: nec
"eſt aſpernatus autoritatem poëtae
"ingenio et facundia praecellentis.
"Verba ex quarto Lucretii haec
"ſunt,

"— — — — *Dilutaque contra*
"*Quum tuimur miſceri abſinthia,*
"*tangit* amaror.

"Non verba autem ſola, ſed verſus
"prope totos et locos quoque Lu-
"cretii plurimos ſectatum eſſe Vir-
"gilium videmus."

It is *amaro* in the King's, the Bodleian, and in one of the Arundelian manuſcripts.

253. *Neu.*] It is *nec* in the Roman, the Medicean, and ſome other manuſcripts, and *ne* in others, according to Pierius. I find *nec* in one of the Arundelian, and one of Dr Mead's manuſcripts. In the other Arundelian

Quae gravis eſt, ipſo tacitam ſe pondere prodit:
Quaeque levis. Promptum eſt oculis praediſcere nigram,
Et quis cui color. At ſceleratum exquirere frigus
Difficile eſt: piceae tantum, taxique nocentes
Interdum, aut hederae pandunt veſtigia nigrae.
His animadverſis, terram multo ante memento

their weight. It is eaſy to diſtinguiſh the black by the ſight, and what colour is in each. But it is hard to diſcover the pernicious cold: only pitch trees, and yews, or black ivy ſometimes are an indication of it. Having well conſidered theſe rules, remember to prepare the earth a long while

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Arundelian it is *heu*, which, I ſuppoſe, is an error of the tranſcriber, for *neu*.

254. *Prodit.*] The King's manuſcript, and La Cerda have *promit*.

256. *Et quis cui color. At ſceleratum.*] So I read with Heinſius, Schrevelius, Maſvicius, and others. Pierius ſays it is *et quis cuive color. Sceleratum*, in ſome very antient manuſcripts; and *et quis cuique color at* in the Medicean. In one of Dr Mead's manuſcripts it is *et quis cuique color. Sceleratum*, in the other, *et quis cuique color. At ſceleratum.* Servius approves of the common reading, which is *et quiſquis color. At ſceleratum.*

257. *Piceae.*] The *Picea* is our common Firr or Pitch-tree, or Spruce-Firr.

Taxique nocentes.] The berries of the Yew are ſaid by Pliny to be poiſonous: "Lethale quippe baccis, in "Hiſpania praecipue, venenum in- "eſt." Julius Caeſar alſo tells us that Cativulcus poiſoned himſelf with yew: "Cativulcus rex dimidiae "partis Eburonum, qui una cum "Ambiorige conſilium inierat, ae- "tate jam confectus, quum laborem "aut belli aut fugae ferre non poſſet, "omnibus precibus deteſtatus Am- "biorigem, qui ejus conſilii auctor "fuiſſet, *taxo*, cujus magna in Gal- "lia Germaniaque copia eſt, *ſe ex-* "*animavit.*" The leaves alſo are ſaid by the ancients to be deſtructive to horſes, which we find to be true in England. The berries have been eaten by myſelf and many others with impunity: but this may be owing to the difference of climate; for Dioſcorides, who ſays it is not alike poiſonous in all places, affirms that the berries are poiſonous in Italy, and the ſhade hurtful in Narbonne. Perhaps the ſpecies may be different; for there is mention of a ſort of yew in the Piſa garden, which is more buſhy than the common, and has leaves more like a firr, and ſends forth ſuch a poiſonous ſmell, when it is clipped, that the Gardeners cannot work at it above half an hour at a time.

258. *Hederae nigrae.*] The berries of our common ivy are black, when ripe, and therefore we may ſuppoſe it to be the ivy here ſpoken of. There is a white ivy mentioned in the ſeventh Eclogue:

"Candidior cycnis, *hedera* formo-
"ſior alba."

We find mention of it alſo in Theophraſtus, Pliny, and Dioſcorides: but we are not now acquainted with any ſuch plant.

259. *His animadverſis*, &c.] Having explained the ſeveral ſorts of ſoil,

before-hand, and to cut the great hills with trenches: and to turn up the clods to the northern wind, before you plant the joyful vines: those fields are beſt which have a looſe ſoil: this is procured by winds, and cold froſts, and by looſening and digging the ground deep.

Excoquere, et magnos ſcrobibus concidere montes:
Ante ſupinatas aquiloni oſtendere glebas,
Quam laetum infodias vitis genus: optima putri
Arva ſolo: id venti curant, gelidaeque pruinae,
Et labefacta movens robuſtos jugera foſſor.

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he proceeds to give ſome inſtructions concerning the planting of vines: and ſpeaks of the trenches, which are to be made, to receive the plants out of the nurſery; of taking care that the nurſery and the vineyard ſhould have a like ſoil; and that the plants ſhould be ſet with the ſame aſpect, which they had in the nurſery.

Multo ante.] This is the very expreſſion of Theophraſtus, who ſays that "the trenches muſt be made a long "while before-hand and digged deep: "Τοὺς δὲ βυρους προσορύτ]ειν ὡς "πλέισου χρόνου καὶ βαθυτέρους "ἀεὶ." In another place he ſays it ſhould be a year before-hand, with which the other writers agree; who mention any determinate time. Thus Columella: "Sed et ſcrobes et ſulci "plurimum proſunt, ſi in locis tem-"peratis, in quibus aeſtas non eſt "perfervida, *ante annum* fiant, quam "vineta conſerantur." Virgil ſeems to expreſs that it ſhould be done a year before-hand; for he ſays the trenches ſhould be expoſed to the north wind and froſts, that is, ſhould lie at leaſt a whole winter. *Excoquere* ſeems to expreſs it's lying a whole ſummer. *Coquere* ſignifies to bake the earth with the ſun, in the firſt Georgick:

"Pulverulenta coquat maturis ſoli-
"bus aeſtas."

Mr Evelyn ſays "the longer you "expoſe *the mould*, and leave the re-"ceptacles open (were it for two "whole winters) it ſoon would re-"compenſe your expectation."

260. *Magnos ſcrobibus concidere montes.*] I can hardly forbear thinking that Virgil wrote *magnis*, which will make the ſenſe be *to cut the hills with great trenches*, and agrees with Theophraſtus, whoſe very words Virgil has almoſt tranſcribed, as was obſerved in the preceding note. But I propoſe this only as a conjecture, for it is *magnos* in all the copies that I have ſeen.

Pierius ſays, it is *circundare* in the Roman manuſcript, inſtead of *concidere*; and that *et* is left out in the Medicean copy; which, in truth is not very unlike Virgil's ſtyle:

"———Terram multo ante me-
"mento
"Excoquere: magnos ſcrobibus con-
"cidere montes:
"Ante ſupinatas aquiloni oſtendere
"glebas
"Quam laetum infodias vitis ge-
"nus:"

without any conjunction copulative.

263. *Gelidaeque.*] In one of the Arundelian manuſcripts it is *gelidaeve*; but I take *gelidaeque* to be the true reading.

264. *Robuſtus.* I have more than once obſerved already, that when Virgil

At ſi quos haud ulla viros vigilantia fugit;
Ante locum ſimilem exquirunt, ubi prima paretur
Arboribus ſeges, et quo mox digeſta feratur:
Mutatam ignorent ſubito ne ſemina matrem.

But thoſe who are completely careful, chooſe out the ſame ſort of ſoil to plant the young cuttings of their trees; and to remove them into afterwards; that the ſlips may not think their new mother ſtrange.

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Virgil ſpeaks of making deep furrows, he expreſſes it by ſaying the bullocks muſt be ſtrong: ſo here he expreſſes the depth of the trenches by ſaying the labourer muſt be ſtrong.

266. *Prima paretur arboribus ſeges.*] By *prima ſeges* he means the *ſeminarium*, or nurſery, where the cuttings of the vines are firſt planted. Dr Trapp interprets *ſeges*, *thoſe plants which ſpring from ſeed*; but vines are ſeldom, if ever, propagated by ſeed. *Seges* is ſometimes uſed by Virgil for a *crop*, thus we have *lini ſeges* for a *crop of flax*: but he uſes it often alſo for the field itſelf; as in ver. 47. of the firſt Georgick:

" Illa ſeges demum votis reſpondet
" avari
" Agricolae, bis quae ſolem, bis
" frigora ſenſit:"

where *ſeges* cannot ſignify the *crop*, for it would be abſurd to ſay, that a crop of corn ſtands two ſummers and two winters, as Dryden has tranſlated it:

" That *crop* rewards the greedy pea-
" ſant's pains,
" Which twice the ſun, and twice
" the cold ſuſtains."

In ver. 129. of the fourth Georgick, *ſeges* is very evidently uſed for *land*, and not a crop, for it is applied to cattle as well as vines:

" ——— Nec *fertilis* illa *juvencis*,
" Nec *pecori opportuna ſeges*, nec
" commoda Baccho."

267. *Quo mox digeſta feratur.*] By theſe words he means the vineyard, into which the young vines are to be removed from the nurſery, and where they are to continue.

In the Bodleian manuſcript it is *egeſta*, inſtead of *digeſta*.

268. *Mutatam ignorent ſubito ne ſemina matrem.*] In the King's, the Cambridge, the Bodleian, and both Dr Mead's manuſcripts it is *mutata*. I find the ſame reading in moſt of the old editions, in Paul Stephens, La Cerda, and ſeveral others. Both the Arundelian manuſcripts, Heinſius, Ruaeus, Maſvicius, and ſeveral other good editors read *mutatam*.

" Some years ago, ſays Pierius, all " agreed univerſally to write *mutata*, " referring it to *ſemina*; tho' in all " the ancient manuſcripts it was *mu-* " *tatam* agreeing with *matrem*. Vir- " gil's meaning is, that a like ſoil be " choſen for the nurſery and vine- " yard, leſt the young vines ſhould " fare like young children, when " they are taken from the breaſts of " their mother and given to a ſtrange " nurſe: for they pine and cry after " the breaſt to which they have been

They also mark the aspect on the bark, that every slip may stand the same way, that it may still have the same position, with regard to south and north: such is the force of custom in tender years.

Quin etiam caeli regionem in cortice signant:
Ut, quo quaeque modo steterit, qua parte calores
Austrinos tulerit, quae terga obverterit axi,
Restituant: adeo in teneris consuescere multum est.

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"accustomed. As for their inter-
"preting *semina mutata*, the remov-
"ing of the young plants from one
"place to another, it is ridiculous."

Semina does not always signify what we call *seeds*; but it is frequently used by the writers of agriculture, for cuttings, slips, and layers.

Matrem is here used to express the earth, in which the cuttings, and young vines are planted.

In one of the Arundelian manuscripts we have *neu*, and in one of Dr Mead's *nec*, instead of *ne*.

269. *Caeli regionem in cortice signant.*] Theophrastus says the position of trees must be regarded, as to north, east, or south: Ἤντερ εἶχεν ἕκαστα τῶν δένδρων τὰ πρὸς βορρᾶν, καὶ τὰ πρὸς ἕω; καὶ τὰ πρὸς μεσημβρίαν. Columella also advises that all trees should be marked, before they are taken out of the nursery, and adds, that it is of great consequence, to preserve the same aspect, to which they have been accustomed: "Hanc
"observationem non solum in vi-
"tium positione, sed in ulmorum,
"caeterarumque arborum praecipio,
"et uti cum de seminario eximun-
"tur, rubrica notetur una pars, quae
"nos admoneat, ne aliter arbores
"constituamus, quam quemadmo-
"dum in seminario steterint. Plu-
"rimum enim refert, ut eam par-
"tem caeli spectent, cui ab tenero
"consueverunt." Pliny thinks this care not to be requisite, because the mention of it has been omitted by Cato; and adds that some affect the very contrary position, in vines and figs; thinking that by this means the leaves grow thicker, to defend the fruit; and that it will not be so ready to drop off. "Non omisisset
"idem, si attineret meridianam cuch
"partem signare in cortice, ut tran-
"slata in iisdem et assuetis statuere-
"tur horis: ne aquiloniae meridianis
"oppositae solibus finderentur, et
"algerent meridianae aquilonibus.
"Quod e diverso affectant etiam
"quidam in vite ficoque, permu-
"tantes in contrarium. Denliores
"enim folio ita fieri, magisque pro-
"tegere fructum, et minus amit-
"tere." This rule, I think, is not observed by our modern planters: tho' it seems to have been laid down not without some foundation. It is easy to see a very great difference between the north and south side of a tree, after it has been felled: for the annual rings are much closer on the north side, than on the south. Mr Evelyn says, he "can confirm *this*
"*advice of the Poet* from frequent
"losses of *his* own, and by particu-
"lar trials; having sometimes trans-
"planted great trees at midsummer
"with success (the earth adhering to
"the roots) and miscarried in others,
"where this circumstance only was
"omitted."

271. *Quae.*] Both the Arundelian manuscripts, Servius, La Cerda, and Schrevelius read *qua*.

Terga.]

Collibus, an plano melius ſit ponere vitem,
Quaere prius. Si pinguis agros metabere campi,
Denſa ſere: in denſo non ſegnior ubere Bacchus.

Inquire firſt, whether it is better to plant the vine on hills, or on a plain. If you lay out the fields of a rich plain, plant thick: for vines are not the leſs fruitful for being cloſe planted.

NOTES.

Terga.] In one of Dr Mead's manuſcripts it is *terra*, which muſt be an error of the tranſcriber.

Axi.] He uſes *axis* ſingly for the north, becauſe that pole only is viſible to us.

273. *Collibus, an plano*, &c.] Here the poet ſhews the different way of planting a plain or a hill. In a plain, the vines are to be planted cloſe, but on a hill they are to be kept at greater diſtances. He then compares a well planted vineyard to an army drawn up in form of battle.

Vitem.] The common reading is *vites:* but I prefer *vitem*, as I find it in the Cambridge, the Bodleian, and in one of the Arundelian manuſcripts. Pierius ſays it is *vitem* in the Medicean, and in ſeveral other ancient manuſcripts. Heinſius alſo reads *vitem.*

275. *Denſa.*] The adjective *denſa* is here put adverbially for *denſe.*

In denſo non ſegnior ubere.] *Denſo* is generally thought to agree with *ubere:* ſo that the conſtruction muſt be *Bacchus non eſt ſegnior in denſo ubere.* But then what is meant by *in denſo ubere?* Grimoaldus explains it *parvis intervallis poſitae in ubere laetoque et campeſtri ſolo:* but then Virgil ſhould have ſaid *denſus non ſegnior ubere Bacchus.* Ruaeus interprets it *in denſo agro*, taking *ubere* and *agro* to mean the ſame; which, I believe, cannot be proved. Dr Trapp ſays, "*denſo ubere*, i. e. *denſe conſito*, thick "planted. The context neceſſarily "requires that conſtruction; tho' "none of the Commentators but "De La Cerda, ſeem to have under-"ſtood it." But La Cerda does not ſeem to join *denſo* with *ubere*; for his explication of the words in queſtion is "nam haec denſitas, et confertio vi-"tium nihil impediet, quo minus "fertiliſſime proveniant vina." His note is upon *non ſegnior ubere Bacchus*; which he compares with

"——— Non ſegnior agris
"Emergitque Ceres, nec *ſegnior u-*
"*bere* Pallas."

Here is no mention of *denſo*, and it is plain that *ubere* is the ablative caſe after the adjective *ſegnior*, and not after the prepoſition *in.* I take the conſtruction to be *Bacchus non eſt ſegnior ubere, in denſo*, where *denſo* is put as a ſubſtantive, and means the ſame, as *in denſo ordine:* which I take to be La Cerda's meaning.

Uber occurs ſo frequently in Virgil, that it may not be amiſs to conſider all the ſenſes, in which he has uſed it. In the fifth Aeneid, it is uſed for the breaſt of a woman:

"Creſſa genus, Pholoe, geminique
"ſub *ubere* nati:"

And again, in the ſixth:

But if you chuſe a ground riſing with hillocks: and ſloping hills, Sin tumulis acclive ſolum, colleſque ſupinos,

NOTES.

" Infantumque animae flentes in li-
" mine primo,
" Quos dulcis vitae exortes, et ab
" *ubere* raptos
" Abſtulit atra dies."

The moſt frequent uſe of the word is for the dug of any beaſt. Thus it is uſed for that of a ſheep, in the ſecond Eclogue:

" Bina die ſiccant *ovis ubera*:"

And in the third:

" Cogite *oves*, pueri: ſi lac praece-
" perit aeſtus,
" Ut nuper, fruſtra preſſabimus *ubera*
" palmis:"

And in the third Georgick:

" Hinc et amant fluvios magis, et
" magis *ubera* tendunt:"

And again:

" ——— Exhauſto ſpumaverit *ubere*
" mulctra:"

And again:

" ——— Gravido ſuperant vix *ubere*
" limen:"

And in the third Aeneid:

" *Lanigeras* claudit pecudes, atque
" *ubera* preſſat:"

For that of a goat, in the fourth Eclogue:

" Ipſae lacte domum referent diſtenta
" *capellae*
" *Ubera*:"

For that of a cow, in the third Eclogue:

" —— Ego hanc *vitulam*, ne forte
" recuſes,
" Bis venit ad mulctram, binos alit
" *ubere* foetus,
" Depono:"

And in the ninth:

" Sic cytiſo paſtae diſtentent *ubera*
" *vaccae*:"

And in the ſecond Georgick:

" —— *Ubera vaccae*
" Lactea demittunt."

And in the third Georgick;

" —— Nec tibi foetae
" More patrum, nivea implebunt
" mulctralia *vaccae*;
" Sed tota in dulces conſument *ubera*
" natos:"

For that of a ſow, in the third Aeneid:

" —— Inventa ſub ilicibus *ſus*
" Alba, ſolo recubans, albi circum
" *ubera* nati:"

For that of a wolf, in the eighth Aeneid:

" Procubuiſſe *lupam:* geminos huic
" *ubera* circum
" Ludere pendentes pueros;"

For

Indulge ordinibus: nec ſecius omnis in unguem
Arboribus poſitis ſecto via limite quadret.

ſpare the rows: but at the ſame time let your trees be planted exactly, ſo that every ſpace may ſquare with that which croſſes it.

NOTES.

For that of a mare, in the third Georgick:

" —— Depulſus ab *ubere* matris:"

And in the eleventh Aeneid:

" Hic nàtam in dumis interque hor-
" rentia luſtra,
" Armentalis *equae* mammis et lacte
" ferino
" Nutribat, teneris immulgens *ubera*
" labris:"

And of a doe, in the ſeventh Aeneid:

" —— Matris ab *ubere* raptum."

In the ſecond Georgick, it is uſed for the fruitfulneſs of a field:

" —— Fertilis *ubere* campus."

And in the firſt and third Aeneid:

" Terra antiqua, potens armis, atque
" *ubere glebae:*"

And in the ſeventh Aeneid:

" —— Non vobis, rege Latino,
" Divitis *uber* agri, Trojaeve opu-
" lentia deerit."

There are only two paſſages, where *uber* can be wreſted to Ruaeus's ſenſe. The firſt is in this Georgick:

" Si deerunt, rarum, pecorique et
" vitibus almis
" Aptius *uber* erit:"

Where it may as well be rendered fruitfulneſs: " The ſoil is looſe, and " it's *fruitfulneſs* will be more fit for " cattle and vines." The other is in the third Aeneid:

" Quae vos a ſtirpe parentum
" Prima tulit tellus, eadem vos *u-*
" *bere* laeto
" Accipiet reduces:"

Where it may alſo have the ſame ſignification: " that land which pro-" duced your anceſtors will receive " you alſo with a joyful *fruitfulneſs:*" and therefore the paſſage now under conſideration may be rendered literally " Bacchus is not more back-" ward in *fruitfulneſs* in a cloſe-" planted vineyard."

277. *Secius.*] In the Bodleian manuſcript it is *ſegnius*, and in one of the Arundelian copies it is *ſerius.*

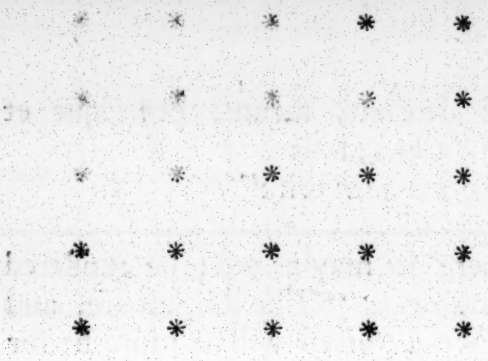
Omnis in unguem arboribus poſitis ſecto via limite quadret.] This paſſage has occaſioned ſome difficulty. Several of the Commentators think he is ſpeaking of the Quincunx, of which number are Grimoaldus and Ruaeus. La Cerda thinks, with better reaſon, that he means planting the vines in a ſquare, that is, in the following order:

* * *

As in a great war, when the long extended legions have ranged their cohorts, and the ſquadrons ſtand marſhalled in the open plain,

Ut ſaepe ingenti bello cum longa cohortes
Explicuit legio, et campo ſtetit agmen aperto, 280

NOTES.



The *Quincunx* has it's name from the numeral V: three trees being planted in that form are called the ſingle quincunx. The double quincunx is the V doubled, which makes an X, being four trees planted in a ſquare, with a fifth in the centre. This being often repeated forms the following figure:

Now as Virgil compares the diſpoſition of the trees in a vineyard to an army drawn up in battle array, it is evident, that he muſt mean the former figure: the latter not being proper for that purpoſe. The Romans uſually allowed three foot ſquare for every common ſoldier to manage his arms, that is, ſix foot between each, which is a proper diſtance for the vines in Italy, according to Columella, who ſays the rows ſhould not be wider than ten feet, nor nearer than four: "Sed de ſpatiis ordinum "eatenus praecipiendum habemus, "ut intelligant agricolae ſive aratro "vineas culturi ſunt, laxiora inter- "ordinia relinquenda, ſive bidentibus "anguſtiora: ſed neque ſpatioſiora, "quam decem pedum, neque con- "tractiora, quam quatuor." Theſe diſtances may indeed agree very well with the warmer climate of Italy: but, as Mr Miller juſtly obſerves, the dampneſs of our autumns requires our vines to be planted at greater diſtances. He adviſes them to be planted ſo, that there may be ten feet between each row, and ſix feet in the rows, between each vine,

In unguem is allowed by all the Commentators to be a metaphor taken from the workers in marble, who try the exactneſs of the joints with their nails. It ſignifies therefore perfectly or exactly.

Via ſignifies the ſpaces or paths between the rows.

Limes is the croſs path, which, in the ſquare figure, cuts the other at right angles.

I take the order of the words to be thus: *nec ſecius via quadret ſecto limite, arboribus poſitis in unguem*; "and no leſs let every path, or ſpace "ſquare with the croſs path, the "trees being planted exactly."

279. *Ingenti bello.*] In one of the Arundelian manuſcripts it is *ingenti in bello.*

Cum

Directaeque acies, ac late fluctuat omnis
Aere renidenti tellus, nec dum horrida miscent

and the armies are drawn up, and the whole field waves all over with gleaming brass, and the horrid battle is not yet

NOTES.

Cum longa cohortes explicuit legio.] A Roman legion consisted of ten cohorts. These legions marched in a square; but, in time of battle, they were drawn out into a longer form, which Virgil beautifully expresses by *longa cohortes explicuit legio.*

281. *Ac.*] In one of Dr Mead's manuscripts it is *at.* In several of the old editions it is *et.*

282. *Renidenti.*] In the King's, both the Arundelian manuscripts, and in the old Nurenberg edition, it is *renitenti.* Pierius found the same reading in some old manuscripts: but *renidenti* in the Roman, and some others. This is the only simile in the second Georgick: but never did any Poet draw one with greater propriety. The rows of vines are compared to the ranks and files of a Roman army, when they are ranged in the most exact discipline, and not yet disordered by fighting. The shining beauty of the clusters is finely represented by the splendor of the brazen arms, and not a word is used, that does not serve to justify the comparison. In both, the design of this order is the same: not only to please the eye with the beauty of so regular a prospect: but because it is most proper for the use, for which they are intended.

Dryden has translated *cum longa cohortes explicuit legio,*

" As legions in the field their front
" display:"

which is the very reverse of Virgil's expression: for, instead of displaying their front, they are drawn up, in time of battle, with a narrower front, than in their march.

" And equal Mars, like an impartial
" lord,
" Leaves all to fortune, and the
" dint of sword."

This is a very bad translation of *dubius mediis Mars errat in armis.* Virgil's sense is, that Mars still hovers doubtfully between the two armies, not having yet determined to which side to give the victory, not a man has yet stirred from his place, to give the onset. Mr B——'s translation begins:

" As when two mighty armies all in
" fight,
" Stretch'd on some open plain, be-
" gin the fight."

But Virgil does not compare his vineyard to two armies: but only to that of the Romans. The design of the Poet is to celebrate the exactness of the military discipline of his own country in ranging their soldiers; to which the barbarous discipline of their enemies was by no means to be compared. Dr Trapp's translation comes much nearer the sense of his author, and is almost literal.

" — As

begun, but doubtful Mars fluctuates in the midſt of arms. So let your vineyard be divided by an equal number of ſpaces: not only to delight a vain mind with the proſpect, but becauſe the earth cannot otherwiſe afford equal ſtrength to all, nor the branches extend themſelves at large. Perhaps you may deſire to know how deep the trenches ought to be. For my own part, I venture my vine in a ſlight furrow. But trees muſt be planted deep, and far in the ground:

Praelia, ſed dubius mediis Mars errat in armis.
Omnia ſint paribus numeris dimenſa viarum:
Non animum modo uti paſcat proſpectus inanem: 285
Sed quia non aliter vires dabit omnibus aequas
Terra, neque in vacuum poterunt ſe extendere rami.
Forſitan et ſcrobibus quae ſint faſtigia quaeras.
Auſim vel tenui vitem committere ſulco.
Altius ac penitus terrae defigitur arbos: 290

NOTES.

" ——— As in war,
" The long extended legion forms in
" lines
" Its cohorts; when the marſhal'd
" ſquadrons ſtand
" In the wide plain, and, the whole
" army rang'd,
" The ground all fluctuates with the
" brazen gleam;
" Nor yet in horrid ſhock the battle
" joins,
" But Mars uncertain, hovers o'er
" the field."

284. *Numeris.*] " The word " *numerus* in the ſingular, and *nu-* " *meri* in the plural, has a great va- " riety of ſignifications, and means " *quantity*, as well as *number*; alſo *or-* " *der*, *regularity*, *exactneſs*, &c. or if it " be here taken for number; it means " the ſame number of paths croſſing " one another, to make an exact " ſquare upon the whole: which " muſt likewiſe be divided into " ſquares, and ſo the diſtances muſt " be equal." Dr TRAPP.

Dimenſa.] In one of the Arundelian manuſcripts it is *demenſa*.

287. *Poterunt ſe extendere.*] " In " the Roman manuſcript it is *pote-* " *runt extendere*, without the pro- " noun *ſe*: as elſewhere, *ferro ac-* " *cingunt*, and *lateri adglomerant* " *noſtro*, without *ſe*. But in the " Medicean, and other manuſcripts, " *ſe* is inſerted." PIERIUS.

288. *Forſitan et ſcrobibus*, &c.] The ſubject of this paragraph is the depth of the trenches. He ſays the vine may be planted in a ſhallow trench, but great trees require a conſiderable depth, of theſe he gives the *Eſculus* for an example, and thence takes occaſion to give a noble deſcription of that tree.

289. *Auſim vel tenui vitem committere ſulco.*] In one of Dr Mead's manuſcripts it is *ter* inſtead of *vel*.

The Roman huſbandmen ſeem not to have been well agreed about the depth of their trenches for planting vines. Columella would have them from two to three feet deep, according to the goodneſs of the ſoil: but we find in that author, that ſome of his contemporaries blamed him, thinking he had aſſigned too great a depth. Virgil ſeems to approve of a ſhallow trench, but he ſpeaks of it with caution. He does not lay it down as an abſolute rule, in which all were agreed, but only ſays that he himſelf would venture ſo to do: in which he ſeems to hint, that the common practice of his time was different.

290. *Altius ac penitus terrae defigitur arbos.*] Pierius ſays it is *altior* in ſome ancient manuſcripts. Heinſius

Eſculus in primis, quae, quantum vertice ad auras
Aetherias, tantum radice in Tartara tendit.
Ergo non hyemes illam, non flabra, neque imbres
Convellunt: immota manet, multoſque nepotes,
Multa virum volvens durando ſaecula vincit.
Tum fortes late ramos et brachia tendens
Huc illuc, media ipſa ingentem ſuſtinet umbram.
Neve tibi ad ſolem vergant vineta cadentem:

chiefly the Eſculus, whoſe root deſcends as low towards hell, as it's branches riſe up in the air towards heaven. Therefore no ſtorms, no blaſts, nor ſhowers can hurt it: unſhaken it ſtands, and outlaſts many deſcents, many ages of men. It extends it's ſtrong branches and arms all around, and ſtanding itſelf in the midſt ſuſtains the vaſt ſhade. Let not your vineyards look towards the ſetting ſun:

NOTES.

ſius has embraced this reading: but I take it to be corrupt. *Auſim vitem committere, ac arbos defigitur* is ſuch a connection, as, I believe, Virgil would not have made uſe of. Obſerve how wretchedly it appears in Engliſh: "I would venture my vine "in a ſlight furrow, *and* a taller "tree is planted deep in the ground." The reading would be tolerable, if it was *at* inſtead of *ac:* but no authority is offered for this alteration. But even, if this was admitted, *taller* in this place, would be a poor and uſeleſs epithet. I take *altius* to have been altered to *altior*, by ſome taſteleſs tranſcriber, who taking a *vine* to be a *tree*, thought there wanted an epithet to make a diſtinction between *vitis* and *arbos*. But *vines* were not accounted *trees*; but *ſhrubs*, or ſomething of a middle nature between trees and ſhrubs. Thus Columella: "Nam ex ſurculo vel *arbor* procedit, "ut olea: vel frutex, ut palma cam- "peſtris: vel *tertium quiddam*, quod "nec *arborem*, nec fruticem proprie "dixerim, ut eſt vitis."

291. *Eſculus.*] See the note on ver. 15.

Quantum vertice ad auras, &c.] This very expreſſion is uſed of the *Quercus*, in the fourth Aeneid:

"Ac velut annoſo validam cum ro- "bore *quercum*
"Alpini Boreae, nunc hinc, nunc "flatibus illinc
"Eruere inter ſe certant; it ſtridor, "et altae
"Conſternunt terram concuſſo ſtipite "frondes:
"Ipſa haeret ſcopulis: et *quantum* "*vertice ad auras*
"*Aetherias, tantum radice in Tar-* "*tara tendit.*"

293. *Non flabra.*] In one of the Arundelian manuſcripts it is *nec flabra.*

294. *Multoſque nepotes.*] So I read with Heinſius and Maſvicius. The ſame reading is in the Roman manuſcript, according to Pierius. Others read *multoſque per annos.*

297. *Ipſa.*] It is *ipſam* in one of the Arundelian manuſcripts.

298. *Neve tibi ad ſolem*, &c.] In this paſſage are ſeveral ſhort precepts relating to vineyards with a beautiful account of the danger of intermixing wild olives with the vines, leſt a fire ſhould kindle among them, and deſtroy the vineyard.

Columella, ſpeaking of the aſpect of a vineyard, tells us that the ancients were greatly divided about it. He

plant no hazles amongſt your vines: do not take the upper Neve inter vites corylum ſere: neve flagella.

NOTES.

He recommends a ſouth aſpect in cold places, and an eaſt aſpect in warm places, if they be not ſubject to be infeſted with the eaſt and ſouth winds, as on the ſea coaſt of Baetica: in which caſe, he ſays, they are better oppoſed to the north, or weſt: "Caeli . . . . . regionem, quam ſpec-
"tare debeant vineae, vetus eſt diſ-
"ſenſio, Saſerna maxime probante
"ſolis ortum, mox deinde meridiem,
"tum occaſum, Tremellio Scrofa
"praecipuam poſitionem meridianam
"cenſente, Virgilio de induſtria oc-
"caſum ſic repudiante,

"Neve tibi ad ſolem vergant vineta
"cadentem.

"Democrito et Magone laudantibus
"caeli plagam ſeptentrionalem, quia
"exiſtiment ei ſubjectas feraciſſimas
"fieri vineas, quae tamen bonitate
"vini ſuperentur. Nobis in univer-
"ſum praecipere optimum viſum eſt,
"ut in locis frigidis meridiano vineta
"ſubjiciantur, tepidis orienti adver-
"tantur, ſi tamen non infeſtabuntur
"auſtris, euriſque, velut orae mari-
"timae in Baetica. Sin autem re-
"giones praedictis ventis fuerint ob-
"noxiae, melius aquiloni, vel fa-
"vonio committentur, nam ferven-
"tibus provinciis, ut Aegypto, et
"Numidia, uni ſeptentrioni rectius
"opponentur."

299. *Neve inter vites corylum ſere.*] In the King's manuſcript it is *corylos*. The hazle has a large, ſpreading root, which would therefore injure the vines. This ſeems to be the reaſon of roaſting the entrails of the goat on hazle ſpits, as we find in this Georgick:

"Et ductus cornu ſtabit ſacer hir-
"cus ad aram,
"Pinguiaque in verubus torrebimus
"exta colurnis."

The goat was ſacrificed to Bacchus, becauſe that animal is highly injurious to vines: and it's entrails were roaſted on hazle ſpits, becauſe that plant is alſo deſtructive to a vineyard. The hazle was uſed to bind the vines. See the note on *rubea*, Book I. ver. 266.

Neve flagella ſumma pete.] Virgil is generally underſtood to mean by *flagella ſumma* the topmoſt ſhoots of the tree: but theſe are mentioned in the words immediately following. Moſt of the tranſlators therefore have blended them together. I take *ſumma flagella* to mean the upper part of the ſhoot, which ought to be cut off, and is not worth planting, as Mr Miller has obſerved: "You ſhould
"always make choice of ſuch ſhoots
"as are ſtrong and well ripened of
"the laſt year's growth. Theſe
"ſhould be cut from the old vine,
"juſt below the place where they
"were produced, taking a knot of
"the two year's wood, which ſhould
"be pruned ſmooth: then you ſhould
"*cut off the upper part of the ſhoot*,
"ſo as to leave the cutting about ſix-
"teen inches long. Now in making
"the cuttings after this manner,
"there can be but one taken from
"each

Summa pete, aut ſumma deſtringe ex arbore plantas :
Tantus amor terrae : neu ferro laede retuſo
Semina : neve oleae ſylveſtres inſere truncos.

part of the ſhoots, or gather your cuttings from the top of a tree, ſo great is the love of earth ; do not hurt your plants with a blunt knife : nor intermix the truncheons of the wild olive.

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"each ſhoot ; whereas moſt perſons "cut them into lengths of about a "foot, and plant them all, which is "very wrong: for the upper parts "of the ſhoots are never ſo well ri- "pened as the lower part which was "produced early in the ſpring ; ſo "that if they do take root, they ne- "ver make ſo good plants, for the "wood of thoſe cuttings being "ſpungy and ſoft, admits the "moiſture too freely, whereby the "plants will be luxuriant in growth, "but never ſo fruitful as ſuch whoſe "wood is cloſer and more compact."

300. *Summa deſtringe ex arbore plantas.*] So I read with Heinſius: the common reading is *ſummas defringe*. Pierius ſays it is *ſummas deſtringe* in ſome old manuſcripts ; but *ſumma* in the Roman, and other more ancient copies. One of Dr Mead's manuſcripts has *ſummas deſtringe :* the other, and the Cambridge copy have *ſumma defringe*. The ſame reading is in the Nurenberg, and ſeveral other old editions.

Columella ſays the beſt cuttings are thoſe which are taken from the body ; the next from the branches ; and the third from the top of the tree ; which ſooneſt take, and are moſt fruitful, but ſooneſt grow old : "Optima habentur a lumbis : ſe- "cunda ab humeris : tertia ſumma "in vite lecta, quae celerrime com- "prehendunt, et ſunt feraciora, ſed "et quam celerrime ſeneſcunt."

301. *Tantus amor terrae.*] The Poet ſeems by this expreſſion to inſinuate, that thoſe ſhoots, which grow neareſt the earth, contract ſuch a liking to it, that they take better in it.

Neu ferro laede retuſo.] In the Bodleian manuſcript it is *ne ferro laede retuſo :* in the King's it is *neu ferro laede vetuſto :* in one of Dr Mead's it is *neu ferro lege recuſo.*

A blunt knife not only increaſes the labour of the huſbandman, but alſo tears the vines, and makes wounds that are not ſo apt to heal ; as Columella has obſerved : "Super "caetera illud etiam cenſemus, ut "duris, tenuiſſimiſque et acutiſſimis "ferramentis totum iſtud opus exe- "quamur : obtuſa enim, et hebes, "et mollis falx putatorem moratur, "eoque minus operis efficit, et plus "laboris affert vinitori. Nam ſive "curvatur acies, quod accidit molli, "ſive tardius penetrat, quod evenit "in *retuſo* et craſſo ferramento, "majore niſu eſt opus. Tum etiam "plagae aſperae, atque inaequales, "vites lacerant. Neque enim uno, "ſed ſaepius repetito ictu res tranſi- "gitur. Quo plerumque fit, ut quod "praecidi debeat, perfringatur, et ſic "vitis laniata, ſcabrataque putreſcat "humoribus, nec plagae conſanen- "tur. Quare magnopere monen- "dus putator eſt, ut prolixet aciem "ferramenti, et, quantum poſſit, "novaculae ſimilem reddat."

302. *Neve oleae ſylveſtres inſere truncos.*] It ſeems by this paſſage, as if it had been a cuſtom to plant wild olives in the vineyards, for ſup-

For a ſpark often falls from the unwary ſhepherds, which being at firſt concealed under the unctuous bark lays hold of the ſtem, and thence getting up into the topmoſt leaves, ſends a great crackling up to heaven; then purſues it's conqueſt over the boughs, reigns over the lofty head, and ſpreads it's flame over the whole grove, and thick with pitchy darkneſs drives the black cloud to heaven: eſpecially if a tempeſt has deſcended on the woods, and a driving wind rolls the fire along. When this happens, they are deſtroyed down to the root, and can no more ariſe, or recover themſelves from the ground: but the unbleſt wild olive with bitter leaves remains. Let no man, be he ever ſo wiſe, prevail upon you to ſtir the hard earth, when the north wind blows.

Nam ſaepe incautis paſtoribus excidit ignis,
Qui furtim pingui primum ſub cortice tectus
Robora comprendit, frondeſque elapſus in altas
Ingentem caelo ſonitum dedit. Inde ſecutus
Per ramos victor, perque alta cacumina regnat,
Et totum involvit flammis nemus, et ruit atram
Ad caelum picea craſſus caligine nubem:
Praeſertim ſi tempeſtas a vertice ſylvis
Incubuit, glomeratque ferens incendia ventus.
Hoc ubi, non a ſtirpe valent, caeſaeque reverti
Poſſunt, atque ima ſimiles revireſcere terra:
Infelix ſuperat foliis oleaſter amaris.
Nec tibi tam prudens quiſquam perſuadeat auctor
Tellurem Borea rigidam ſpirante moveri.

Let no man, be he ever ſo wiſe, prevail upon you to ſtir the hard earth, when the north wind blows.

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ports to the vines. This the Poet juſtly reprehends, becauſe a ſpark, lighting accidentally on the unctuous bark of the olive, may ſet the whole vineyard on fire. May ſeems to underſtand this precept of Virgil to relate to the planting of wild olives, not amongſt the vines, but amongſt the cultivated olives: for his tranſlation is thus:

" — — — — Nor yet
" Wild olive trees 'mongſt other
" olives ſet.

310. *A vertice.*] Servius, Grimoaldus, and, after them, Ruaeus, think that by *a vertice* is meant from the north; becauſe that pole appears above our heads: *hic vertex nobis ſemper ſublimis.* But I rather believe it means only *from above:* for the moſt furious winds do not come from the north: and, in the firſt Georgick, we have the ſouth wind mentioned to come *ab alto:* which, if it be taken to mean *from high*, as ſome underſtand it, cannot ſurely be interpreted of the north pole:

" — — — Namque urget *ab alto*
" Arboribuſque ſatiſque *notus*, peco-
" rique ſiniſter."

See the note on book I. ver. 324.

312. *Non a ſtirpe valent.*] They are the vines, which he ſays are deſtroyed for ever; for he mentions the wild olives immediately afterwards, as recovering themſelves.

315. *Nec tibi, &c.*] Here we have a precept relating to the time of planting vines; which is either in the ſpring or autumn; from which the Poet beautifully ſlides into a moſt noble deſcription of the ſpring.

316. *Moveri.*] So it is in the Roman manuſcript, according to Pierius, who prefers this reading to *movere*, as it is in the other copies. Heinſius alſo has *moveri.*

Rura gelu tum claudit hyems, nec ſemine jacto
Concretam patitur radicem adfigere terrae.
Optima vinetis ſatio, cum vere rubenti
Candida venit avis longis inviſa colubris:
Prima vel autumni ſub frigora, cum rapidus ſol

Then winter binds up the country with froſt, and does not ſuffer the frozen root of the young plants to take hold of the earth. The beſt time for planting vineyards is, when in the glowing ſpring the white bird appears, which is hated by the long ſnakes: or elſe about the firſt cold of autumn, when the rapid ſun

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319. *Optima vinetis ſatio, cum vere rubenti.*] Moſt of the printed editions have *eſt* after *ſatio:* but it is wanting in the King's, the Bodleian, both the Arundelian, and both Dr Mead's manuſcripts. Heinſius alſo and Maſvicius leave out *eſt.*

The epithet *rubenti* may allude to the red flowers, which appear in the ſpring: or rather, it may be put for *bright*, or *ſhining*; for *purpureus* is uſed for any *bright colour*, and the ſpring has often that epithet.

320. *Candida avis.*] The ſtork, a bird of paſſage, which comes into Italy in the ſpring; or in ſummer, according to Pliny: "*Ciconiae* quo-"nam e loco veniant, aut quo ſe re-"ferant, incompertum adhuc eſt. E "longinquo venire non dubium, eo-"dem quo grues modo: illas hyemis, "*has aeſtatis* advenas."

Longis inviſa colubris.] Pliny tells us, that ſtorks are in ſuch eſteem, for deſtroying ſerpents, that, in Theſſaly, it is a capital crime to kill them, and the puniſhment is the ſame as for murder: "Honos iis "ſerpentium exitio tantus, ut in "Theſſalia capitale fuerit occidiſſe, "eademque legibus poena, quae in "homicidam."

321. *Prima vel autumni ſub frigora.*] The time, which the Poet means in this place, muſt be the latter end of autumn, which the Romans reckoned to begin on the twelfth of Auguſt. Their winter began on the ninth of November: and therefore we may underſtand the firſt cold of autumn to mean the end of October, or the beginning of November. This agrees with what Columella has ſaid about the time of planting vineyards: that it is either in ſpring or autumn; in ſpring, if it be a cold or moiſt climate, or the ſoil be fat, and on a plain; and in autumn, if the contrary. He ſays the time of planting in the ſpring is from the thirteenth of February to the vernal equinox: in the autumn, from the fifteenth of October to the firſt of December: "Sequitur opus "vineae conſerendae, quae vel vere "vel autumno tempeſtive deponitur. "Vere melius, ſi aut pluvius, aut "frigidus ſtatus caeli eſt, aut ager "pinguis, aut campeſtris, et uligi-"noſa planicies: rurſus autumno ſi "ſicca, ſi calida eſt aëris qualitas, ſi "exilis, atque aridus campus, ſi ma-"cer praeruptuſve collis: vernaeque "poſitionis dies fere quadraginta ſunt "ab Idibus Februariis uſque in aequi-"noctium: rurſus autumnalis ab "Idibus Octobris in Calendas De-"cembres." Obſerve that our Calendar varies a fortnight, ſince the time it was ſettled by Julius Caeſar: for the vernal equinox, which is now about the tenth or eleventh of March,

does not yet touch the winter with his horſes, and the heat is juſt gone. The ſpring above all ſeaſons is beneficial to the verdure of the groves, the ſpring is beneficial to the woods: in the ſpring the lands ſwell, and require the genial ſeeds. Then the almighty father Aether deſcends into the boſom of his joyful ſpouſe with fruitful ſhowers, and

Nondum hyemem contingit equis, jam praeterit aeſtas.
Ver adeo frondi nemorum, ver utile ſylvis:
Vere tument terrae, et genitalia ſemina poſcunt.
Tum pater omnipotens foecundis imbribus aether
Conjugis in gremium laetae deſcendit, et omnes

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was then about the four or five and twentieth. This muſt always be remembered, when the days of the month are quoted from the ancient Roman authors.

322. *Nondum hyemem contingit equis.*] Ruaeus interprets this *the tropick of Capricorn.* But the ſun paſſes into Capricorn, at the time of the winter ſolſtice, which was about their twenty-fourth or twenty-fifth of December. This ſeaſon could not poſſibly be called autumn by Virgil.

Jam praeterit aeſtas.] *Aeſtas*, *ſummer*, ſeems to be put here for *warm weather.* See the note on ver. 312. of the firſt Georgick.

Ver adeo.] Philargyrius looks upon *adeo*, as an expletive. Ruaeus interprets it *praecipue.* See the note on *adeo*, book I. ver. 24.

324. *Vere tument terrae.*] "The "earth ſwells, ſays Theophraſtus, "when it is moiſt and warm, and "enjoys a temperate air: for then it "is yielding, ready to burſt, and "full of juice:" Ὀργᾷ δ' ὅταν ἐνικμος ᾖ, καὶ θερμὴ, καὶ τὰ τῆ ἀέρος ἔχη σύμμετρα. τότε γὰρ εὐδιάχυτός τε καὶ εὐβλαστὴς καὶ ὅλως εὐτραφής ἐστι.

325. *Tum pater omnipotens, &c.*] The Poet calls the *Aether* or *ſky*, the *almighty father*, or Jupiter; for they are the ſame in the heathen mythology. Juno alſo is the earth, which Virgil here calls the wife of the almighty Aether. The earth is rendered fruitful by the ſhowers falling from they ſky; which the Poet expreſſes by Aether deſcending into the boſom of his wife. The following verſes of Lucretius are not much unlike thoſe of our Poet, who ſeems to have had them before his eye, when he wrote this paſſage.

"Poſtremo pereunt imbres, ubi eos
"pater Aether
"In gremium matris Terrai praeci-
"pitavit.
"At nitidae ſurgunt fruges, rami-
"que vireſcunt
"Arboribus; creſcunt ipſae, foetu-
"que gravantur:
"Hinc alitur porro noſtrum genus,
"atque ferarum:
"Hinc laetas urbes pueris florere vi-
"demus,
"Frondiferaſque novis avibus canere
"undique ſylvas.
"Hinc feſſae pecudes pingues per
"pabula laeta
"Corpora deponunt, et candens
"lacteus humor
"Uberibus manat diſtentis; hinc
"nova proles
"Artubus infirmis teneras laſciva per
"herbas
"Ludit, lacte mero mentes percuſſa
"novellas."

326. *Laetae.*] In one of the Arundelian, and in one of Dr Mead's manuſcripts it is *late:* which is a very elegant

Magnus alit, magno commixtus corpore foetus.
Avia tum reſonant avibus virgulta canoris,
Et venerem certis repetunt armenta diebus:

greatly mingling with her great body nouriſhes all her offſpring. Then do the lonely thickets reſound with tuneful birds, and the herds renew their love at their ſtated time:

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elegant reading, and expreſſes the wide extent of the ſpring ſhowers. *Late* is a favourite adverb with Virgil, in this ſenſe. Thus we find in the firſt Georgick:

"——— Amnis abundans
"Exit, et obducto *late* tenet omnia
"limo:

And

"Omnia ventorum concurrere prae-
"lia vidi,
"Quae gravidam *late* ſegetem ab
"radicibus imis
"Sublime expulſam eruerent."

On the other ſide, it muſt be ſaid, that *laete* is here no inſignificant epithet: for the earth may well be ſaid to be glad, at the falling of theſe fruitful ſhowers. There is an expreſſion ſomething like this in the ſeventh eclogue:

"Jupiter et *laeto* deſcendet plurimus
"*imbri*."

Here indeed not the *earth*, but the *ſhower* is called *joyful:* but yet this epithet is added to the *ſhower* by a metonymy, for the *ſhower* can no otherwiſe be ſaid to be *joyful*, than as it makes the earth ſo.

328. *Tum.*] It is *cum*, in the Cambridge manuſcript.

329. *Venerem certis repetunt armenta diebus.*] The brute part of the creation are known to have their ſtated times of propagating their ſpecies. Ariſtotle, from whom Virgil probably took this obſervation, ſays the general time for this is the ſpring. The words, which that great Philoſopher uſes on this ſubject, will, I believe, not be diſagreeable, in this place, to the learned reader: Βέλεται μὲν οὖν ἡ φύσις τῶν πλείσων, περὶ τὸν αὐτὸν χρόνον ποιεῖσθαι τὴν ὁμιλίαν ταύτην, ὅταν ἐκ τοῦ χειμῶνος μεταβάλλῃ πρὸς τὸ θέρος. αὕτη δὲ ἐστὶν ἡ τοῦ ἔαρος ὥρα, ἐν ᾗ τὰ πλεῖστα, καὶ πετηνὰ, καὶ πεζὰ, καὶ πλωτὰ ὁρμᾷ πρὸς τὸν συνδυασμόν. ποιεῖται δὲ ἔνια τὴν ὀχείαν κὶ τὸν τόκον, καὶ μετοπώρᾳ κὶ χειμῶνος, οἷον τῶν τε ἐνύδρων ἄτλα γένη, καὶ τῶν πετηνῶν, ἄνθρωπος δὲ μάλιστα πᾶσαν ὥραν, καὶ τῶν συναν∂ρωπευομένων ζώων πεζῶν πολλὰ, διὰ τὴν ἀλέαν καὶ εὐτροφίαν, ὥσων καὶ αἱ κυήσεις ὀλιγοχρόνιαί εἰσιν, οἷον ὑὸς καὶ κυνός, καὶ τῶν πετηνῶν ὅσα πλεονάκις ποιεῖνται τὰς τόκας. We find ſomething like this in Pliny: "Caeteris ani-
"malibus ſtati per tempora anni
"concubitus, homini omnibus horis
"dierum noctiumque. Caeteris ſa-
"tietas in coitu, homini prope nulla."
Lucretius alſo mentions the ſpring as the ſeaſon for the generation of animals:

"Nam ſimul ac ſpecies pateſacta'ſt
"*verna* diei,
"Et reſerata viget genitalis aura Fa-
"voni;

the teeming earth brings forth, and the fields open their boſoms to the warm Zephyrs: all abound with gentle moiſture: and the herbs can ſafely truſt themſelves to the new ſuns: nor does the vine-branch fear the riſing ſouth winds, or the ſhower driven down from heaven by the furious north: but puts forth it's buds, and unfolds all it's leaves. No other days, I believe, ſhone, nor was it any other ſeaſon, at the beginning of the growing world: it was then the ſpring: ſpring ſmiled over all the globe, and the eaſt winds forbore their wintry blaſts: when cattle firſt drew light, and

Parturit almus ager, zephyrique tepentibus auris
Laxant arva ſinus: ſuperat tener omnibus humor:
Inque novos ſoles audent ſe gramina tuto
Credere: nec metuit ſurgentes pampinus auſtros,
Aut actum caelo magnis aquilonibus imbrem:
Sed trudit gemmas, et frondes explicat omnes.
Non alios prima creſcentis origine mundi
Illuxiſſe dies, aliumve habuiſſe tenorem
Crediderim: ver illud erat: ver magnus agebat
Orbis, et hybernis parcebant flatibus euri:
Cum primae lucem pecudes hauſere, virumque

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" Aeriae primum volucres te, Diva,
" tuumque
" Significant initum percuſſae corda
" tua vi:
" Inde ferae pecudes perſultant pabu-
" la laeta,
" Et rapides tranant amnes; ita cap-
" ta lepore,
" Illecebriſque tuis omnis natura ani-
" mantum
" Te ſequitur cupide, quo quamque
" inducere pergis:
" Denique per maria, ac montes,
" fluvioſque rapaces,
" Frondiferaſque domos avium, cam-
" poſque virentes,
" Omnibus incutiens blandum per
" pectora amorem,
" Efficis ut cupide generatim ſaecla
" propagent."

330. *Parturit almus ager.*] In one of the Arundelian manuſcripts it is *parturit alma Venus.*

332. *Gramina.*] In the King's manuſcript it is *germina.*

336. *Non alios, &c.*] I take the Poet's meaning here to be, not that there was a perpetual ſpring, at the beginning of the world: but that it was the ſpring ſeaſon, when cattle, and men were created. He aſſigns this reaſon for it: the new created beings would not have been able to have ſuſtained the extremities of heat or cold; and therefore, it muſt have been ſpring, when they were created, that they might have time to grow hardy, before a more inclement ſeaſon ſhould begin.

Dryden has greatly debaſed the elegance of theſe lines, by making uſe of vulgar, and, in this place, ridiculous expreſſions:

" In this ſoft ſeaſon (let me dare
" to ſing)
" The world was *hatch'd* by hea-
" ven's Imperial King
" In prime of all the year, and
" *holy-days* of ſpring."

340. *Cum primae.*] In one of the Arundelian manuſcripts, and in an old Paris edition, printed in 1494, it is *tum primum.* In the Cambridge manuſcript, it is *cum primam.* Pierius ſays it is *cum primae*, in the Roman and Medicean manuſcripts. Heinſius, Maſvicius, and ſome old editions

Ferrea progenies duris caput extulit arvis :
Immiſſaeque ferae ſylvis, et ſidera caelo.
Nec res hunc tenerae poſſent perferre laborem,
Si non tanta quies iret friguſque caloremque
Inter, et exciperet caeli indulgentia terras.
Quod ſupereſt, quaecunque premes virgulta per agros,

the iron race of men lifted up it's head from the hard fields : and wild beaſts were ſent into the woods, and ſtars into the heavens. Nor could the tender creation have born ſo great a labour, if there had not been a reſt between cold and heat, and if the indulgence of heaven did not favour the earth. But, to proceed, what branches ſoever you lay down in the fields,

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editions have *cum primae*. The common reading is *cum primum*.

341. *Ferrea.*] Some read *terrea*, on the authority of Lactantius: but it may as well be ſuppoſed, that it is an error in the copy of Lactantius. Virgil ſeems to have imitated Heſiod :

Νῦν γὰρ δὴ γένος ἐστὶ σιδήρεον.

Duris.] In ſome of the old editions it is *durum*.

Arvis.] In the Bodleian manuſcript it is *armis*.

Ruaeus thinks the Poet here alludes to the iron age, and the reſtitution of the earth by Deucalion and Pyrrha, as was related in the note on ver. 62. of the firſt Georgick. But that learned Commentator ſeems to have forgotten, that Virgil is here ſpeaking of the very firſt age of the world.

344. *Si non tanta quies iret, &c.*] In the old Nurenberg edition it is "Si non tanta quies inter friguſque "caloremque iret."

345. *Exciperet.*] In one of Dr Mead's manuſcripts it is *haec pareret.*

346. *Quod ſupereſt, &c.*] The Poet now proceeds to give directions, about layers : and recommends dunging, and laying ſtones and ſhells at the roots.

Premes.] Servius interprets this *demerges, infodies.* Hence moſt of the Commentators have agreed to underſtand the Poet to ſpeak of planting in general. Mr B—— is ſingular in underſtanding *virgulta premere* to be meant of *layers :*

" Now, when you *bend the layers* to
" the ground."

this however I take to be Virgil's ſenſe. We have ſeen at the beginning of this book, that he recommends layers, as the beſt way of propagating vines: *Propagine vites reſpondent :* to this method of propagating therefore it is moſt probable that he ſhould allude. And beſides *premere* ſeems more proper to expreſs the laying down a branch, than the planting of a cutting or removing of a young tree. La Cerda interprets *virgulta premere, infodere ſurculos in foſſibus*, and endeavours to ſtrengthen it with two quotations, neither of which ſeem to me to anſwer his purpoſe. The firſt is from Caius : " Quod " ſi vicini arborem in terra preſſerim, " ut in meum fundum radices ege- " rit." Caius ſpeaks here plainly of *layers.* He ſays a tree is the property of that perſon, in whoſe ground it ſtrikes root : and therefore if I lay it

be careful to ſpread fat dung, and to cover them with a good deal of earth: or bury ſpongy ſtones or rough ſhells about their roots.

Sparge ſimo pingui, et multa memor occule terra:
Aut lapidem bibulum, aut ſqualentes infode conchas.

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down in ſuch a manner, as to make it ſtrike root in my ground, it becomes my tree. Surely this can be underſtood only of laying down a branch, which extends itſelf over my ground, and heaping the earth about it, which is expreſſed by *ſi terra preſſerim:* for I have no right to remove my neighbour's tree, or to take cuttings from it. See the entire paſſage. "Si alienam plantam in meo "ſolo poſuero, mea erit, ex diverſo "ſi meam plantam in alieno ſolo po- "ſuero, illius erit. Si modo utroque "caſu radices egerit: antequam "enim radices ageret, illius perma- "net, cujus et fuit. His conveniens "eſt, quod ſi vicini arborem ita terra "preſſerim, ut in meum fundum "radices egerit: meam effici arbo- "rem. Rationem enim non permit- "tere, ut alterius arbor intelligatur, "quam cujus fundo radices egiſſet. "Et ideo prope confinium arbor po- "ſita, ſi etiam in vicinum fundum "radices egerit, communis eſt." The ſecond is from Horace: *terra premam, pro infodiam.* The words of that Poet are:

"Satis ſuperque me benignitas tua
"Ditavit. Haud paravero
"Quod aut, avarus ut Chremes,
"*terra premam*;
"Diſcinctus aut perdam, ut ne-
"pos."

Here indeed *terra premere* does ſignify to *bury:* but the literal meaning of the words is to *preſs with earth*, which is more applicable to *layers*, than to any other way of planting: becauſe in this caſe a branch is laid down into a trench, and covered over with earth.

347. *Sparge ſimo pingui, &c.*] We are informed by Columella that the direction about burying ſtones and ſhells is taken from Mago the Carthaginian, who alſo adviſes dunging, but adds, that grape-ſtones ought to be mixed with the dung. "Id enim "vitare facile eſt, per imum ſolum "juxta diverſa latera foſſarum diſpo- "ſitis paucis lapidibus, qui ſinguli "non excedant quinque librale pon- "dus. Hi videntur, ut Mago pro- "dit, et aquas hyemis, et vapores "aeſtatis propulſare radicibus: quem "ſecutus Virgilius tutari ſemina, et "muniri ſic praecipit:

"Aut lapidem bibulum, aut ſqual-
"lentes infode conchas:
"et paulo poſt:
"——— Jamque reperti,
"Qui ſaxo ſuper, atque ingenti pon-
"dere teſtæ
"Urgerent: hoc effuſos munimen
"ad imbres,
"Hoc ubi hiulca ſiti findit canis ae-
"ſtifer arva.

"Idemque Poenus autor probat vi-
"nacea permiſta ſtercori depoſitis ſe-
"minibus in ſcrobem vires movere,
"quod illa provocent, et eliciant
"novas radiculas: hoc per hyemem
"frigen-

Inter enim labentur aquae, tenuiſque ſubibit
Halitus: atque animos tollent ſata. Jamque reperti,
Qui ſaxo ſuper, atque ingenti pondere teſtae
Urgerent: hoc effuſos munimen ad imbres:
Hoc, ubi hiulca ſiti findit canis aeſtifer arva.
Seminibus poſitis, ſupereſt deducere terram
Saepius ad capita, et duros jactare bidentes;
Aut preſſo exercere ſolum ſub vomere, et ipſa
Flectere luctantes inter vineta juvencos.
Tum laeves calamos, et raſae haſtilia virgae,
Fraxineaſque aptare ſudes, furcaſque bicornes:
Viribus eniti quarum, et contemnere ventos

By this means the water will ſoak thro', and a fine vapour will penetrate them: and the plants will be vigorous. There are ſome now, who preſs a great weight of ſtones or potſheards about them: this is a defence againſt pouring ſhowers, this, when the burning dog-ſtar cleaves the gaping fields with thirſt. When the layers are planted out, it remains to draw up the earth often about the roots, and to exerciſe the hard drags; or to turn up the ſoil with urging the plough, and to bend the ſtriving bullocks amongſt the very vineyards: then to prepare ſmooth reeds, and ſpears of peeled rods, and aſhen poles, and two horned forks: by the ſtrength of which your vines may learn to riſe, and contemn the winds,

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"frigentem, et humidam ſcrobibus
"inferre calorem tempeſtivum, ac
"per aeſtatem virentibus alimentum,
"et humorem praebere. Si vero ſo-
"lum, cui vitis committitur, vide-
"tur exile, longius accerſitam pin-
"guem humum ſcrobibus inferre
"cenſet." Mr Evelyn after mentioning the placing of *potſheards, flints, or pebbles, near the root of the ſtem*, adds this caution: "But re-
"member you remove them after a
"competent time, elſe the vermin,
"ſnails and inſects which they pro-
"duce and ſhelter, will gnaw, and
"greatly injure their bark, and there-
"fore to lay a coat of moiſt rotten
"litter with a little earth upon it,
"will preſerve it moiſt in ſummer,
"and warm in winter, enriching
"the ſhowers and dews that ſtrain
"through it."

352. *Munimen.*] In one of Dr Mead's manuſcripts it is *munimine*.

353. *Hoc.*] In the ſame manuſcript it is *atque* inſtead of *hoc*.

354. *Seminibus poſitis.*] In this paſſage the Poet mentions digging the ground, propping the vines, and pruning them.

355. *Capita.*] It is generally agreed that *capita* means here the root of the tree. Mr B—— ſeems to take it for the top:

"High as your plant oft raiſe the
"neighb'ring ſoil."

Bidentes.] The *bidens* ſeems to be that inſtrument with two hooked iron teeth, which our farmers call a *drag*. It is uſed to break the ſurface of the ground, and may be ſerviceable near the roots of the vines, where the plough coming too near would be apt to injure them.

359. *Fraxineaſque.*] The conjunction *que* is wanting in the King's manuſcript.

Bicornes.] Pierius ſays it is *furcaſque valentes* in the Roman manuſcript. We find the ſame reading in the Cambridge, and in one of the Arundelian manuſcripts.

and climb up the ſtages to the tops of the elms. Whilſt your plants are in their infant ſtate, with young branches, you ſhould ſpare their tender age: and whilſt the joyful branch ſpreads itſelf in the open air with ſlackened reins, the edge of the pruning knife is not yet to be applied; but the young ſhoots ſhould be nipped

Aſſueſcant, ſummaſque ſequi tabulata per ulmos.
Ac dum prima novis adoleſcit frondibus aetas,
Parcendum teneris; et dum ſe laetus ad auras
Palmes agit, laxis per purum immiſſus habenis,
Ipſa acies nondum falcis tentanda, ſed uncis

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361. *Tabulata.*] The *tabulata* are the branches of elms extended at proper diſtances, to ſuſtain the vines; as we find in Columella: "Cum "deinde adoleſcere incipient, falce "formandae, et *tabulata* inſtituenda "ſunt: hoc enim nomine uſurpant "agricolae ramos truncoſque promi-"nentes, eoſque vel propius ferro "compeſcunt, vel longius promit-"tunt, ut vites laxius diffundantur: "hoc in ſolo pingui, melius illud in "gracili: tabulata inter ſe minus "ternis pedibus abſint, atque ita for-"mentur, ne ſuperior ramus in ea-"dem linea ſit, qua inferior: nam "demiſſum ex eo palmitem germi-"nantem inferior atteret, et fructum "decutiet."

363. *Parcendum teneris: et dum ſe laetus ad auras.*] In one of Dr Mead's manuſcripts it is *parcendum* eſt *teneris*; *et dum ſe laetus ad auras.* In the other it is *parcendum* eſt *teneris: dum* ſeſe *laetus ad auras.*

364. *Agit.*] It is *aget* in the Medicean manuſcript, according to Pierius.

Laxis.] It is *lapſis* in the King's manuſcript.

Per purum immiſſus habenis.] This is a metaphor taken from horſes. "This expreſſion," ſays Dr Trapp, "with ſubmiſſion to Virgil, is a "little harſh, as applied to the "growth of a tree:" but the ſame metaphor had been uſed before by Lucretius:

"Arboribus datum 'ſt variis exinde
"per auras
"Creſcendi magnum immiſſis certa-
"men habenis."

Per purum in Virgil ſignifies the ſame as *per auras* in Lucretius. Horace uſes it alſo for the air:

"—— Per purum tonantes
"Egit equos."

365. *Ipſa acies nondum falcis tentanda.*] Pierius reads *ipſa acie falcis nondum tentanda.* I find the ſame reading in one of the Arundelian manuſcripts, both Dr Mead's, and in ſeveral printed editions. He ſays it is *ipſa acie nondum falcis* in the Roman manuſcript, and ſo it is in the other Arundelian copy, and ſome printed editions. The King's, the Cambridge, and the Bodleian manuſcripts, Servius, Heinſius, Ruaeus, Maſvicius, and ſeveral others have *ipſa acies nondum falcis tentanda.* Quintilian alludes to this paſſage, in the ſecond book of his Inſtitutions: "Ne illud quidem quod admonea-"mus indignum eſt, ingenia puero-"rum nimia interim emendationis "ſeveritate deficere: nam et deſpe-"rant, et dolent, et noviſſime ode-"runt:

Carpendae manibus frondes, interque legendae.
Inde ubi jam validis amplexae ſtirpibus ulmos
Exierint, tum ſtringe comas, tum brachia tonde.
Ante reformidant ferrum: tum denique dura
Exerce imperia, et ramos compeſce fluentes.
Texendae ſepes etiam, et pecus omne tenendum:
Praecipue dum frons tenera, imprudenſque laborum:
Cui, ſuper indignas hyemes ſolemque potentem,

with your fingers here and there. But when they have given the elm a ſtrong embrace: then ſtrip the ſhoots; then prune the boughs. Before this they cannot bear the knife: but now exerciſe a ſevere dominion over them, and reſtrain the luxuriant branches. Hedges alſo are to be woven, and all ſorts of cattle to be reſtrained: eſpecially whilſt the ſhoots are young, and not able to bear injuries: for, more than cruel winters, and powerful ſuns,

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"runt: et quod maxime nocet, dum "omnia timent, nihil conantur. "Quod etiam ruſticis notum eſt, qui "frondibus teneris non putant adhi- "bendum eſſe falcem, quia reformi- "dare ferrum videntur, et cicatri- "cem nondum pati poſſe."

Uncis carpendae manibus frondes.] By *uncis manibus*, *crooked hands*, the Poet means nipping the tender ſhoots with the thumb and finger, which is practiſed in ſummer time, before the ſhoots are grown woody and hard.

367. *Stirpibus.*] In one of Dr Mead's manuſcripts it is *viribus*, which reading Fulvius Urſinus obſerved alſo in the old Colotian manuſcript.

370. *Ramos compeſce fluentes.*] Pierius ſays it is *ramos compeſce valentes* in the moſt ancient Roman manuſcript; and thinks both the precept and expreſſion are taken from the following paſſage of Varro: "Vites pampinari, ſed a ſciente: "nam id, quam putare majus; ne- "que in arbuſto, ſed in vinea fieri. "Pampinare eſt ex ſarmento coles, "qui nati ſunt, de iis, qui plurimum "valent, primum ac ſecundum, "nonnunquam etiam tertium relin- "quere, reliquos decerpere, ne re- "lictis colibus ſarmentum nequeat "miniſtrare ſuccum."

371. *Texendae ſepes*, &c.] Here the Poet ſpeaks of making hedges, to keep out cattle, and eſpecially goats, whence he takes occaſion to digreſs into an account of the ſacrifices to Bacchus.

In one of the Arundelian manuſcripts it is *et jam pecus omne timendum.* In the Bodleian it is *etiam et pecus omne tuendum.* Pierius ſays it is *tuendum* in the Roman manuſcript. Ruaeus and moſt of the editors have *eſt* after *tenendum.* Pierius ſays *eſt* is wanting in the Medicean copy. It is left out in all the manuſcripts I have collated, and by Heinſius, La Cerda, Maſvicius, and ſeveral others.

This expreſſion of weaving a hedge does not ſeem to mean a green hedge, but a fence made of ſtakes, interwoven with dry ſticks.

373. *Super indignas hyemes.*] Grimoaldus and Ruaeus interpret *ſuper*, *praeter:* in this ſenſe Dr Trapp has tranſlated it:

"— — — — — Beſides ſtorms,
"And the ſun's heat, the bufalo's,
"and goats,
"And ſheep, and greedy heifers,
"hurt thy vines."

La Cerda interprets it, that cattle do more harm to the vineyards, than heat and cold: "Etiamſi hyemes in- "dignae,

do the wild buffaloes, and perſecuting goats inſult Sylveſtres uri aſſidue capreaeque ſequaces 374

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" dignae, id eſt magnae, noceant " novellis vitibus, et ſol, cum potens " eſt, id eſt, cum eſt aeſtivus: ta- " men magis nocumentum accipiunt " ab uris, ovibus, capreis, juvencis." In this ſenſe it is tranſlated by May,

" Wild bulls and greedy goats *more*
" harm will do
" Then ſcorching ſummers, and cold
" winters too:"

And by Dryden:

" Whoſe leaves are not alone foul
" winter's prey,
" But oft by ſummers ſuns are
" ſcorch'd away;
" And *worſe than both*, become th'
" unworthy browze
" Of buffalo's, ſalt goats, and hun-
" gry cows."

" I underſtand," ſays Mr B——, " *ſuper* in this place, as it is ſaid *ſu- " per coenam*, or elſe it ſeems to me " that there would be a diſagreeable " repetition of the ſame things in the " following lines:"

" *Frigora nec tantum*, &c."

Accordingly he tranſlates it,

" *In* parching ſummer, and *in*
" winter ſnows,
" Wild beaſts and wanton goats
" inſult the boughs,
" And ſheep and hungry heifers
" feed the luſcious browze."

But La Cerda has already vindicated this paſſage from the imputation of tautology. See the note on ver. 376.

Indignas is generally thought to ſignify only great, in which ſenſe it ſeems to have been uſed in the tenth eclogue:

" —— Indigno cum Gallus amore
" periret."

374. *Sylveſtres uri.*] The *urus*, as deſcribed by Julius Caeſar, is a wild bull of prodigious ſtrength and ſwiftneſs, being almoſt as big as an elephant: " Tertium eſt genus eo- " rum, qui Uri appellantur. Ii ſunt " magnitudine paullo infra elephan- " tos; ſpecie, et colore, et figura " tauri. Magna vis eſt eorum, et " magna velocitas. Neque homini, " neque ferae, quam conſpexerint, " parcunt." He ſpeaks of it, as one of the rare animals which are found in the Hercynian wood, and are not ſeen in other places: " Hujus Her- " cyniae Sylvae, quae ſupra demon- " ſtrata eſt, latitudo IX dierum iter " expedito patet. Non enim aliter " finiri poteſt, neque menſuras iti- " nerum noverunt. Oritur ab Hel- " vetiorum, et Nemetum, et Rau- " racorum finibus, rectaque fluminis " Danubii regione pertinet ad fines " Dacorum, et Anartium. Hinc " ſe flectit ſiniſtrorſus, diverſis a flu- " mine regionibus, multarumque " gentium fines propter magnitudi- " nem attingit. Neque quiſquam " eſt hujus Germaniae, qui ſe adiſſe

" ad

Illudunt: paſcuntur oves: avidaeque juvencae. 375 *them: and ſheep and greedy heifers brouze upon them.*

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" ad initium ejus ſylvae dicat, quum " dierum iter LX proceſſerit, aut quo " ex loco oriatur, acceperit. Multa " in ea genera ferarum naſci conſtat, " quae reliquis in locis viſa non ſint: " ex quibus quae maxime differant " ab caeteris, et memoria prodenda " videantur, haec ſunt." After theſe words Caeſar deſcribes a bull ſhaped like a ſtag, the elk, and the *urus*, as in the former quotation. Servius thinks the *uri* are ſo called ἀπὸ τῶν ὀρῶν, from *mountains:* but it is more probable that the Romans only latiniſed the German name *Aurochs* or *Urochs*, for the ancient Germans called any thing wild, vaſt, or ſtrong, *ur*; and *ochs*, in their language ſignifies an *ox*. The *uri* therefore mentioned by Virgil cannot be the *urus* deſcribed by Caeſar, which was an animal utterly unknown in Italy. To ſolve this difficulty, La Cerda would have us read *tauri* inſtead of *uri:* but then what ſhall we do with ver. 532. of the third Georgick?

" Quaeſitas ad ſacra boves Junonis
" et *Uris:*"

for here *tauris* inſtead of *uris* cannot ſtand in the verſe. The ſame Commentator propoſes another ſolution, to read *urſi* inſtead of *uri:* but this is a meer conjecture. Ruaeus interprets *ſylveſtres uri* " *Bubali* quos " vulgus cum *Uris* confundit. Plin. " l. 8. 15." This is not a fair interpretation of Pliny's words: that author does not ſay the common people call the *bubalus*, *urus:* but that they call the *urus*, *bubalus:* " Pauciſſima Scythia gignit, inopia " fruticum: pauca contermina illi " Germania: inſignia tamen boum " ferorum genera, jubatos biſontes, " excellentique et vi et velocitate *u-* " *ros*, quibus imperitum vulgus *bu-* " *balorum* nomen imponit, cum id " gignat Africa, vituli potius cervive " quadam ſimilitudine." The *Bubalus* of Pliny ſeems to be that which Bellonius deſcribes under the name of *Bos Africanus*, which he ſays is leſs than a ſtag, of a ſquare make, with reddiſh ſhining hair, and horns bending towards each other, in form of a half moon. It is therefore very different from the *Bufalo*, which is common in Italy, of the milk of which they make thoſe fine cheeſes, which they call *caſei di cavallo*; it is larger than the common kine, has a thicker body, a very hard ſkin, and thick, bending black horns. I do not find that this animal was diſtinguiſhed anciently by any particular name: and therefore Virgil might probably borrow the name of *Urus*, which was known to ſignify the wild bull of the Hercynian foreſt. La Cerda quotes a paſſage of S. Iſidore, to ſhew that the *Bubalus* was common in Italy in his time, which was very ancient. The words of S. Iſidore are: " Boas anguis Italiae im- " menſa mole: perſequitur greges " armentorum et *bubalos:* et plurimo " lacte irriguis uberibus ſe innectit, " et ſurgens interimit atque inde a " boum populatione boas nomen ac- " cepit."

Nor do the colds ſtiff with hoary froſt, nor the burning heats beating upon the ſcorching rocks hurt them ſo much as thoſe animals, and the poiſon of their cruel teeth, and the ſcar inflicted on the bitten ſtem.

Frigora nec tantum cana concreta pruina, 376
Aut gravis incumbens ſcopulis arentibus aeſtas,
Quantum illi nocuere greges, durique venenum
Dentis, et admorſo ſignata in ſtirpe cicatrix.

NOTES.

" cepit." It is eaſy to ſee that S. Iſidore took what he ſays, in this quotation, from the following paſſage of Pliny: " Faciunt his fidem in Italia " appellatae boae: in tantam ampli- " tudinem exeuntes, ut, Divo Clau- " dio principe, occiſae in Vaticano " ſolidus in alvo aſpectatus ſit infans. " Aluntur primo *bubuli* lactis ſucco, " unde nomen traxere." It is highly probable, that the good biſhop read *bubali* in Pliny, inſtead of the adjective *bubuli:* and therefore we cannot infer that the *Bufalo* was anciently called *Bubalus*.

Capreaeque ſequaces.] It is *caprae* in the Cambridge, the Bodleian, both the Arundelian, and both Dr Mead's manuſcripts.

Servius renders *ſequaces*, *perſecutrices*. It ſignifies purſuing with deſire; thus, in the ſecond eclogue:

" Florentem cytiſum *ſequitur* laſciva
" capella,
" Te Corydon o Alexi: trahit ſua
" quemque voluptas."

376. *Frigora nec tantum*, &c.] " He now explains more fully what " he had ſaid before, and ſhews what " are thoſe cruel winters, what the " powerful ſuns, what the injury of " beaſts. As if he ſhould ſay, I ſaid " that the cattle did more harm to " vineyards than cruel winters, or " ſcorching ſuns; for neither the " colds ſtiff with hoary froſt (here is " the cruelty of winter), nor the " burning heats beating upon the " ſcorching rocks (here is the pow- " erful ſun), do ſo much harm as " thoſe cattle: for their bite is full " of poiſon, and may be called a ſcar, " or ulcer rather than a bite." La Cerda.

377. *Gravis incumbens ſcopulis arentibus aeſtas.*] In the Cambridge manuſcript it is *ardentibus* inſtead of *arentibus*. In the King's, and one of Dr Mead's manuſcripts it is *aeſtus* inſtead of *aeſtas*. See the note on book I. ver. 312. and book II. ver. 322.

Servius interprets *incumbens ſcopulis*, *Etiam ſaxa caloribus penetrans*, in which ſenſe he is followed by Ruaeus, and May:

" And parching ſuns, that burn the
" hardeſt rocks:"

And Dryden:

" Nor dog-days parching heat, that
" ſplits the rocks:"

And Mr B——:

" Not raging heats that pierce thro'
" thirſty rocks:"

And Dr Trapp:

" Nor ſummer, when it drys and
" burns the rocks."

But

Non aliam ob culpam Baccho caper omnibus aris
Caeditur, et veteres ineunt proſcenia ludi:

For this crime alone is the goat ſacrificed on all the altars of Bacchus, and the ancient plays come upon the ſtage:

NOTES.

But what harm is it to the vineyards if the rocks are ſplit or burnt with heat? I take the poet's meaning to be, that vineyards planted on a rocky ſoil, which therefore ſuffer moſt in dry weather, are not ſo much injured by the moſt ſcorching heat, as by the biting of cattle. The Poet mentions vineyards being planted in rocks, in ver. 520.

"——————Et alte
"Mitis in apricis coquitur vindemia
"ſaxis."

380. *Non aliam ob culpam Baccho caper omnibus aris caeditur.*] In one of the Arundelian manuſcripts we have *cauſam* inſtead of *culpam*, but *culpam* is more poetical.

This ſeems to be taken from Varro who tells us, that the bite of goats poiſons the vines and olives, for which reaſon goats are ſacrificed to Bacchus, by way of puniſhment for their crime: "Quaedam enim "pecudes culturae ſunt inimicae, ac "*veneno*, ut iſtae, quas dixiſti, *ca*-"*prae*. Eae enim omnia novella "ſata carpendo corrumpunt, non "minimum *vites*, atque oleas. Ita-"que propterea inſtitutum diverſa de "cauſa, ut ex caprino genere ad alii "dei aram hoſtia adduceretur, ad "alii non ſacrificaretur, cum ab eo-"dem odio alter videre nollet, alter "etiam videre pereuntem vellet. "Sic factum, ut *libero* patri repertori "vitis *hirci immolarentur*, proinde "ut *capite darent poenas*. Contra ut "Minervae caprini generis nihil im-"molarent, propter oleam, quod "eam, quam laeſerit, fieri dicunt "ſterilem. Ejus enim ſalivam eſſe "fructui venenum."

381. *Proſcenia.*] "The ancient "theatre was a ſemicircular build-"ing, appropriated to the acting of "plays, the name being derived "from θεάομαι, *to behold*. It was "divided into the following parts, "1. The *Porticus*, *ſcalae*, *ſedilia*: "the rows of *ſedilia*, or ſeats, were "called *cunei*, becauſe they were "formed like wedges, growing nar-"rower, as they came nearer the "centre of the theatre, and theſe "were all diſpoſed about the circum-"ference of the theatre. 2. The "*orcheſtra*, ſo called from ὀρχεῖσθαι, "*to dance*: it was the inner part, or "centre of the theatre, and the "loweſt of all, and hollow, whence "the whole open ſpace of the theatre "was called *cavea*. Here ſat the "ſenators, and here were the dancers "and muſick. 3. The *proſcenium*, "which was a place drawn from one "horn of the theatre to the other, "between the *orcheſtra* and the "ſcene, being higher than the *or*-"*cheſtra*, and lower than the ſcene: "here the comic and tragic actors "ſpoke and acted upon an elevated "place, which was called the *pul*-"*pitum*, or ſtage. 4. The *ſcene* was "the oppoſite part to the audience; "decorated with pictures and co-"lumns,

and the Athenians propoſed rewards for wit about the villages and croſs-ways; and rejoicing in their cups danced

Praemiaque ingeniis pagos et compita circum
Theſeidae poſuere, atque inter pocula laeti

NOTES.

" lumns, and originally with trees, " to ſhade the actors, when they " performed in the open air: ſo call- " from σκηνὴ, *a ſhade*. 5. The *poſ-* " *cenium*, or part behind the ſcenes." RUAEUS.

382. *Ingeniis.*] It is uſually printed *ingentes*, which ſeems to be an uſeleſs epithet in this place. Ruaeus refers it to Theſeidae, making the ſenſe to be, " *the* great *Athenians inſtituted* " *rewards about the villages and croſs-* " *ways.*" Servius, Grimoaldus, and La Cerda take no notice at all of *ingentes*. Mr B — — joins it with *pagos*, and tranſlates them *crowded villages*. Dr Trapp, in his note ſays, " ſure it belongs to *pagos*," but he ſeems to omit it in his tranſlation:

" And all the roads and villages a- " round."

I have put *ingeniis* inſtead of *ingentes* on the authority of Pierius, who ſays it is *ingeniis* in all the moſt ancient manuſcripts, which he had ſeen. The Poet here alludes to the ancient cuſtom amongſt the Greeks of propoſing a goat for a prize to him, who ſhould be judged to excel in ſatirical verſe. Thus Horace:

" Carmine qui tragico vilem certavit " ob hircum."

Hence this ſort of poetry came to obtain the name of tragedy from τράγος, *a goat*, and ᾠδὴ, *a ſong*. There is a line in Horace not much unlike this of Virgil: it is in his firſt epiſtle:

" Quis circum pagos, et circum " compita victor."

Pagos.] *Pagus* ſeems to be derived from πηγὴ, *a well*; becauſe where they found a well, they began to make their habitations.

383. *Theſeidae.*] Tragedy had its beginning amongſt the Athenians. Theſpis, an Athenian Poet, who was contemporary with Solon, improved it, and is commonly ſaid to have invented it: tho' it was very rude even in his time, as we find in Horace:

" Ignotum Tragicae genus inveniſſe " Camoenae
" Dicitur, et plauſtris vexiſſe poë- " mata Theſpis,
" Quae canerent agerentque peruncti " faecibus ora."

When Theſpis firſt expos'd the Tragick muſe,
Rude were the actors, and a cart the ſcene,
Where ghaſtly faces ſtain'd with lees of wine
Frighted the children, and amus'd the crowd.

Lord ROSCOMMON.

It is even now a cuſtom in Italy, for the country people, as they are carrying the grapes home, to tread them in the cart, and, with faces

Mollibus in pratis unctos ſaluere per utres.
Nec non Auſonii, Troja gens miſſa, coloni
Verſibus incomptis ludunt, riſuque ſoluto;
Oraque corticibus ſumunt horrenda cavatis:
Et te, Bacche, vocant per carmina laeta, tibique
Oſcilla ex alta ſuſpendunt mollia pinu.
Hinc omnis largo pubeſcit vinea foetu:
Complentur valleſque cavae, ſaltuſque profundi,
Et quocunque deus circum caput egit honeſtum.

upon the greaſy ſkins in the ſoft meadows. The Auſonian huſbandmen alſo, who derive their original from Troy, jeſt in uncouth verſes, and with unbounded laughter; and put on horrid maſks made of barks of trees: and invoke thee, O Bacchus, in joyful ſtrains, and hang up little ſoft images to thee on a lofty pine. Hence every vineyard ſwells with a large produce: and the hollow vallies, and ſhady groves are filled, whereſoever the god ſhews his gracious countenance.

NOTES.

faces all beſmeared, to throw out uncouth jeſts at thoſe who paſs by. This ſeems to bear a great reſemblance to the original of tragedy, as mentioned by Horace. Theſeus was king of Athens, and firſt brought them out of the fields to live in walled towns. Hence they are called *Theſeidae* by Virgil.

384. *Unctos ſaluere per utres.*] The *utres* were bags made of goats ſkins, into which they put their wine: as is now practiſed in the Levant. Theſe ſkins were blown up like bladders, and beſmeared with oil. They were ſet in the fields, and it was the cuſtom to dance upon them with one leg, at the feaſts of Bacchus. The ſkins being very ſlippery, the dancers often fell down, which occaſioned a great laughter.

385. *Auſonii Troja.*] In the King's manuſcript it is *Auſonii* et *Troja.*

388. *Vocant.*] La Cerda reads *canunt.*

389. *Oſcilla.*] The learned are divided about the meaning of the word *oſcilla* in this place. Some have recourſe to the following fable. Bacchus had taught Icarius, an Athenian ſhepherd, the uſe of wine, which he communicated to his neighbours. The country people, being exceedingly delighted with this noble liquor, drank of it to exceſs, and finding themſelves diſorderd, thought they had been poiſoned by Icarius, and killed him. His dog returning home to Erigone, the daughter of Icarius, conducted her to the dead body of his maſter, on the ſight of which ſhe hanged herſelf. Soon after the Athenians were viſited with a great peſtilence, and their young women running mad hanged themſelves. On conſulting the Oracle they were told, that they muſt appeaſe the manes of Erigone. This they performed, by tying ropes to the branches of trees and ſwinging on them, as if they were hanged; and afterwards, many falling down and hurting themſelves, they hung up little images inſtead of themſelves. May thinks it alludes to theſe images:

" And virgin's ſtatues on the lofty
" pine
" Did hang."

Mr B —— underſtands it of the ſwinging:

" They

Therefore we will honour Bacchus with our country verſes according to cuſtom, and offer chargers and holy cakes: and the ſacred goat ſhall be led by the horns and ſtand at his altar, and we will roaſt the fat entrails on hazel ſpits. There is yet another labour which belongs to vines,

Ergo rite ſuum Baccho dicemus honorem
Carminibus patriis, lanceſque et liba feremus;
Et ductus cornu ſtabit ſacer hircus ad aram,
Pinguiaque in verubus torrebimus exta colurnis.
Eſt etiam ille labor curandis vitibus alter,

NOTES.

" They ride on ſwings ſuſpended in
" the wind."

And indeed there are not wanting ſome Commentators, who tell us, it was the cuſtom, at the feaſts of Bacchus, to ſwing on ropes, and play at ſee-ſaw like our children. Others ſay the *oſcilla* were bunches of flowers in the form of *phalli*; of this opinion is Grimoaldus: " Et ad riſus exci-
" tandos imagunculas appenſas arbo-
" ribus, inſtar membrorum virilium
" ore lingerent." Ruaeus ſays they were little earthen images of Bacchus, which were thought to beſtow fertility which way ſoever their faces turned, as they were blown about by the wind. In this he is followed by Dryden:

" In jolly hymns they praiſe the god
" of wine,
" Whoſe earthen images adorn the
" pine:"

And by Dr Trapp.

" And hang thy little images aloft
" On a tall pine."

393. *Suum honorem.*] Pierius ſays it is *ſuos honores* in ſome ancient manuſcripts, which ſeems a more grand expreſſion.

394. *Liba.*] The *libum* was a ſort of holy cake, made of flower, honey and oil, or according to ſome, of *ſeſamum*, milk, and honey.

395. *Ductus cornu.*] The victims were led with a ſlack rope to the altar: for if they were reluctant it was thought an ill omen. Dryden therefore is miſtaken when he tranſlates this paſſage,

" — — — — And a guilty goat
" *Dragg'd* by the horns be to his al-
" tars brought."

And Mr B — —:

" — — — — And a hallow'd goat
" *Dragg'd* by the horns be to his
" altar brought:

And Dr Trapp:

" And at his altar kill the victim
" goat,
" *Dragg'd* by the horns."

396. *Verubus colurnis.*] See the note on ver. 299.

397. *Eſt etiam, &c.*] He now returns to the vineyards, and ſhews what labour farther attends the culture of them, in frequent digging, dreſſing, and pruning.

399. *Verſus*

Cui nunquam exhauſti ſatis eſt: namque omne quotannis
Terque quaterque ſolum ſcindendum, glebaque verſis
Aeternum frangenda bidentibus: omne levandum
Fronde nemus. Redit agricolis labor actus in orbem,
Atque in ſe ſua per veſtigia volvitur annus.
Ac jam olim ſeras poſuit cum vinea frondes,
Frigidus et ſylvis Aquilo decuſſit honorem;
Jam tum acer curas venientem extendit in annum
Ruſticus, et curvo Saturni dente relictam

of which there is no end: for the whole ground is to be plowed three or four times every year, and the clods are continually to be broken with bended drags: all the grove is to be lightened of it's leaves. The labour of huſbandmen comes round again, and the year rolls round in the ſame ſteps. And when the vineyard ſhall have loſt it's lateſt leaves, and the cold north wind ſhall have deprived the woods of their glory, even then the diligent countryman extends his care to the following year, and perſecutes the naked vine with Saturn's

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399. *Verſis bidentibus.*] I have ſhewn what inſtrument the *bidens* is, in the note on ver. 355. I take the epithet *verſis* in this place to ſignify *bent:* for the drag is like a long-tined pitchfork, with the tines bent downwards, almoſt with right angles.

400. *Omne levandum fronde nemus.*] It is uſual to thin the leaves, to give the ſun a greater power to ripen the fruit.

402. *In ſe ſua per veſtigia volvitur annus.*] *Annus* is ſaid by ſome to be derived from *annulus*, a ring: tho' the contrary ſeems more probable. The hieroglyphical repreſentation of the year is a ſerpent rolled in a circle with his tail in his mouth.

403. *Et.*] In one of Dr Mead's manuſcripts it is *at:* in the King's, and in ſome printed editions it is *ac.*

Seras poſuit cum vinea frondes.] Columella ſays the vineyard ſhould begin to be pruned about the beginning of our October, if the weather be fair and mild, and the equinoctial rains have preceded, and the ſhoots have acquired a juſt degree of ripeneſs: for a dry ſeaſon requires the pruning to be later: "Placet ergo, "ſi mitis, ac temperata permittit in "ea regione, quam colimus, caeli "clementia, facta vindemia, ſecun-"dum idus Octobris, auſpicari pu-"tationem, cum tamen equinoctia-"les pluviae praeceſſerint, et ſar-"menta juſtam maturitatem cepe-"rint, nam ſiccitas ſeriorem puta-"tionem facit."

404. *Frigidus et ſylvis Aquilo decuſſit honorem.*] "This entire line "is taken from Varro Atacinus." FULV. URSIN.

405. *Curas venientem extendit in annum.*] This autumnal pruning is really providing for the next year. Thus Columella: "Quandocunque "igitur vinitor hoc opus obibit, tria "praecipue cuſtodiat. Primum ut "quam maxime fructui conſulat: "deinde, ut in annum ſequentem "quam laetiſſimas jam hinc eligat "materias: tum etiam ut quam lon-"giſſimam perennitatem ſtirpi ac-"quirat. Nam quicquid ex his omit-"titur, magnum affert domino diſ-"pendium."

406. *Ruſticus.*] Pierius ſays it is *agricola* in the Roman manuſcript.

book, and forms it by pruning. Be the first to dig the ground, be the first to burn the shoots which you have cut off, and be the first to carry the stakes home: be the last to gather. Twice does shade overgrow the vines. Twice do weeds and bushes over-run the ground: both these require great labour. Commend a large farm,

Persequitur vitem attondens, fingitque putando.
Primus humum fodito, primus devecta cremato
Sarmenta, et vallos primus sub tecta referto:
Postremus metito. Bis vitibus ingruit umbra:
Bis segetem densis obducunt sentibus herbae:
Durus uterque labor. Laudato ingentia rura:

NOTES.

Curvo Saturni dente.] Saturn is represented with a sickle in his hand. The ancient pruning knife seems to have been larger than what we use, and perhaps was the very same instrument with that which they used in reaping. Both are called *falx*.

Relictam vitem.] I have translated it *the naked vine*; that part which is left, when all the fruit is gathered, and the leaves are fallen off. Servius interprets it that which the husbandman had left a little before: "scilicet a se paulo ante desertam." In this sense Mr B—— has translated it:

"He seeks the vine which he had just
"forsook."

Ruaeus interprets it *nudatam vitem*, in which he is followed by Dryden:

"Ev'n then the naked vine he per-
"secutes."

Dr Trapp has not translated *relictam*: but in his note he says "*relictam*; "i. e. *aliquandiu neglectam*. Ruaeus "renders it by *nudatam*; which is "very strange."

407. *Persequitur vitem attondens, fingitque putando.*] In one of Dr Mead's manuscripts it is *prosequitur* instead of *persequitur*.

Grimoaldus, La Cerda, Ruaeus, and some others understand this verse not to mean only pruning, but to consist of two parts. They interpret *vitem attondens* to mean the cutting off the roots which grow near the surface of the ground, or day roots, which the Romans called *ablaqueatio*. Columella speaks of this at large, in *lib.* 4. *c.* 8. Dr Trapp translates it *lops*.

410. *Metito.*] *Messis* and *meto* are used for the gathering in of any produce; as well as for *harvest* and *reaping*. Virgil applies *messis*, in the fourth Georgick, to the taking of the honey: *duo tempora messis*.

Bis vitibus ingruit umbra.] The vines are twice over-loaded with leaves: therefore they must be pruned twice in a year. He means the summer dressing, when the young shoots are to be nipped with the fingers; and the autumnal pruning.

412. *Laudato ingentia rura, exiguum colito.*] This is an imitation of the following verse of Hesiod:

Νῆ' ὀλίγην ἀΐνειν, μεγάλη δ' ἐνὶ φορτία θέσθαι.

The meaning of the Poet seems to be, that you may admire the splendor of a large vineyard, but that you had better cultivate a small one: because the

Exiguum colito. Nec non etiam aſpera ruſci

but cultivate a ſmall one. The rough twigs alſo of butcher's

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the labour of cultivating vines is ſo great, that the maſter cannot extend his care over a very large ſpot of ground. Columella relates a ſtory from Graecinus, in confirmation of this. A man had two daughters, and a large vineyard, of which he gave a third part with the eldeſt daughter in marriage: and yet he gathered as much fruit as he did before. Afterwards he married the younger daughter, with another third for her portion; and ſtill found that his remaining third part produced as much as the whole had done: which could ariſe from no other cauſe, than that he was able to cultivate a third part better than the whole vineyard before it was divided. "Idque non ſolum ratione, ſed etiam "exemplo nobis idem Graecinus de- "clarat eo libro, quem de vineis "ſcripſit, cum refert ex patre ſuo "ſaepe ſe audire ſolitum Paridium "quendam Veterenſem vicinum "ſuum duas filias, et vineis conſitum "habuiſſe fundum, cujus partem "tertiam nubenti majori filiae de- "diſſe in dotem, ac nihilo minus "aeque magnos fructus ex duabus "partibus ejuſdem fundi percipere "ſolitum. Minorem deinde filiam "nuptui collocaſſe in dimidia parte "reliqui agri. Nec ſic ex priſtino "reditu detraxiſſe. Quod quid con- "jicit? niſi melius ſcilicet poſtea "cultam eſſe tertiam illam fundi "partem, quam antea univerſam." The ſame author mentions this precept of the poet with great commendation, and ſays it was taken from a ſaying of one of the ſeven wiſe men, and that it was a proverb of the Carthaginians, that *a field ought to be weaker than the huſbandman.* He adds, that, after the expulſion of the kings, ſeven acres was the allowance to each perſon, from which they derived more profit, than they did in his time from large plantations: "Nos ad caetera praecepta "illud adjicimus, quod ſapiens unus "de ſeptem in perpetuum poſteritati "pronuntiavit, μέτρον ἄριστον, adhi- "bendum modum menſuramque re- "bus, idque ut non ſolum aliud "acturis, ſed et agrum paraturis "dictum intelligatur, ne majorem "quam ratio calculorum patiatur, "emere velit: nam huc pertinet "praeclara noſtri poëtae ſententia:

"——— Laudato ingentia rura,
"Exiguum colito.

"Quod vir eruditiſſimus, ut mea fert "opinio, traditum vetus praeceptum "numeris ſignavit: quippe acutiſſi- "mam gentem Poenos dixiſſe con- "venit, *Imbecilliorem agrum, quam* "*agricolam eſſe debere:* quoniam "cum ſit colluctandum cum eo, ſi "fundus praevaleat, allidi dominum. "Nec dubium quin minus reddat "laxus ager non recte cultus, quam "anguſtus eximie. Ideoque poſt "reges exactos Liciniana illa ſeptena "jugera, quae plebis tribunus viri- "tim diviſerat, majores quaeſtus an- "tiquis retulere, quam nunc nobis "praebent ampliſſima vervacta."

413. *Aſpera ruſci vimina.*] We learn from Pliny that the *ruſcus* is the ſame with the *oxymyrſine:* "Caſtor

broom muſt be cut in the woods, and the watry reed on the banks, nor muſt you neglect the uncultivated willows. Now the vines are tied, now the trees no longer require the hook; now the weary dreſſer ſings about the utmoſt rows;

Vimina per ſylvam, et ripis fluvialis arundo
Caeditur, incultique exercet cura ſalicti.
Jam vinctae vites: jam falcem arbuſta reponunt;
Jam canit extremos effoetus vinitor antes:

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"oxymyrſinen myrti foliis acutis, "ex qua fiunt ruri ſcopae, ruſcum "vocavit." *Oxymyrſine* ſignifies ſharp-pointed myrtle; and is therefore the ſame with the κεντρομυρρίνη, or prickly myrtle of Theophraſtus, to which he compares the Alexandrian laurel, on account of the berries growing upon the leaves: Ἴδια δὲ καὶ τὰδε περὶ τὴν Ἴδην ἐστὶν, οἷον ἥ τε Ἀλεξανδρεία καλουμένη δάφνη, καὶ συκῆ τις καὶ ἄμπελος. τῆς μὲν οὖν δάφνης ἐν τούτῳ τὸ ἴδιον, ὅτι ἐπιφυλλόκαρπόν ἐστιν, ὥσπερ καὶ ἡ κεντρομυρρίνη. ἀμφότεραι γὰρ τὸν καρπὸν ἔχουσιν ἐκ τῆς ῥάχεως τῶ φύλλω. Dioſcorides plainly enough deſcribes our *butchers-broom* under the name of μυρσίνη ἀγρία, or wild myrtle. He ſays the leaves are like thoſe of myrtle, but broader, pointed like a ſpear, and ſharp. The fruit is round, growing on the middle of the leaf, red when ripe, and having a bony kernel. Many ſtalks riſe from the ſame root, a cubit high, bending, hard to break, and full of leaves. The root is like that of dog's graſs of a ſour taſte and bitteriſh. It grows in wild and craggy places: Μυρσίνη ἀγρία τὸ μὲν φύλλον μυρσίνῃ ἔχει ὅμοιον, πλατύτερον δὲ, λογχοειδές, ὀξὺ ἐπ' ἄκρῳ. τὸν δὲ καρπὸν στρογγύλον, ἐν μέσῳ δὲ τῷ πετάλῳ περιφερῆ, ἐρυθρὸν ἐν τῷ πεπάνεσθαι, ἔχοντα τὸ ἐντὸς ὀστῶδες· κλωνία λυγοειδῆ πολλὰ ἐκ τῆς ῥίζης αὐτῆς δύσθραυστα, ὅσον πήχεως φύλλων μεσά· ῥίζαν παραπλησίαν ἀγρώσει, γευομένῳ στρυφνὴν, ὑπόπικρον..... φύεται ἐν τραχέσι τόποις καὶ κρημνώδεσι. The butcher's broom is ſo called, becauſe our butchers make uſe of it to ſweep their ſtalls. It grows in woods and buſhy places. In Italy they frequently make brooms of it. I ſuppoſe it was uſed to bind their vines in Virgil's time, by it's being mentioned in this place.

414. *Sylvam.*] It is *ſylvas* in the King's manuſcript.

416. *Jam vinctae vites*, &c.] He concludes this paſſage with ſhowing that the labour of cultivating vineyards is perpetual. He has already mentioned a frequent digging of the ground; the ſummer and autumn pruning; and the tying of the vines. Now he obſerves, that when all this is performed, and the labour might ſeem to be ended with the vintage, yet the ground is ſtill to be ſtirred and broken to duſt; and that ſtorms are to be feared even when the grapes are ripe.

In the King's, and in one of Dr Mead's manuſcripts, it is *junctae* inſtead of *vinctae.*

417. *Jam canit extremos effoetus vinitor antes.*] It is *effectos* in the Bodleian, and *effectus* in one of Dr Mead's manuſcripts. Pierius ſays it is

"Jam canit effectos extremus vinitor "antes"

in

Sollicitanda tamen tellus, pulviſque movendus,
Et jam maturis metuendus Jupiter uvis.
Contra, non ulla eſt oleis cultura: neque illae
Procurvam expectant falcem, raſtroſque tenaces;
Cum ſemel haeſerunt arvis, auraſque tulerunt.
Ipſa ſatis tellus, cum dente recluditur unco,

yet the earth muſt be turned up, and the duſt ſtirred, and Jupiter is to be feared, even when the grapes are quite ripe. On the contrary, the olives require no culture, nor do they expect the crooked hook, and ſtrong harrows: when once they have taken root in the fields, and ſtood the blaſts. The earth itſelf affords ſufficient moiſture, when it is opened with the hooked drag,

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in the Roman manuſcript; and *canit effoetus extremos* in the Lombard, and in the Medicean manuſcripts.

420. *Contra, non ulla eſt*, &c.] Having ſhewed the great labour which attends the care of a vineyard: he now oppoſes the olive to it, which requires hardly any culture. He ſays the ſame of other fruit trees, and mentions the wild plants, which are produced abundantly; and thence he infers, that if nature affords us ſo many uſeful plants, we ought not to be backward in planting, and beſtowing our own labour.

In the Bodleian manuſcript it is *nonnulla*, Servius mentions this reading. But it ſeems to be making the Poet guilty of a very poor expreſſion to ſay, *Vines require a great deal of culture; but, on the contrary, olives require ſome.*

Virgil does not ſay, in this paſſage, that olives require no culture at all; but that they have no occaſion for any, after they have once taken to the ground, and grown ſtrong. They have no occaſion for harrows, and pruning hooks: and need only a little breaking of the ground, and ſome plowing. Columella does not greatly differ from the Poet. He ſays no tree requires ſo much culture as the vine, or ſo little as the olive. "Omnis tamen arboris cultus ſim-
"plicior, quam vinearum eſt, longe-
"que ex omnibus ſtirpibus minorem
"impenſam deſiderat olea, quae
"prima omnium arborum eſt, nam
"quamvis non continuis annis, ſed
"fere altero quoque fructum afferat,
"eximia tamen ejus ratio eſt, quod
"levi cultu ſuſtinetur, et cum ſe non
"induit, vix ullam impenſam poſcit:
"ſed et ſiquam recipit, ſubinde fruc-
"tus multiplicat: neglecta com-
"pluribus annis non ut vinea deficit,
"eoque ipſo tempore aliquid etiam
"interim patrifamilias praeſtat, et
"cum adhibita cultura eſt, uno
"anno emendatur."

423. *Ipſa ſatis tellus*, &c.] Theſe two lines have been as variouſly interpreted as any paſſage in Virgil. Servius takes *ſatis* to mean the planted olives; *vomere* to be put for *per vomerem*; and *fruges* for corn. Thus, according to him, the ſenſe will be this: *An olive-yard, when it is plowed, affords both moiſture to the planted olives, and yields corn alſo by means of the ſhare.* In this he is exactly followed by Grimoaldus, except that he interprets *dente unco* a ſpade, and he paraphraſes it thus: "Olivetum,
"ſi ligone foditur, ad oleas, caete-
"raſque in eo ſatas arbores irrigan-
"das aptum redditur, ſin aratro

and weighty fruits when it is turned up with the ſhare. Sufficit humorem, et gravidas cum vomere fruges:

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" quoque vertatur, non olivarium " modo, ſed frumentarium etiam " fieri poterit." May's tranſlation is to the ſame purpoſe:

" The earth itſelfe, when furrow'd by
" the plough,
" Doth food enough on her, and corne
" beſtow."

La Cerda takes *dente unco* and *vomere* to be only two expreſſions for the plough-ſhare: he contends that *ſatis* is the adverb, and that *fruges* means the fruit of the olives: " Nam tellus " ipſa quocunque aratro, quocunque " vomere invertatur (adeo non ne- " ceſſarii raſtri) praebet humorem, " qui ſatis ad oleas. Illud *gravidae* " *fruges* ſunt ipſiſſimae oleae. . . . . " Male enim aliqui per *fruges* ca- " piunt frumenta. Male etiam per " vocem *ſatis* accipiunt ſata, cum " hic ſit adverbium." Ruaeus follows Servius as to *ſatis*, and Grimoaldus as to *dente unco*; but he gives quite a new interpretation of *cum vomere:* " Id eſt ſtatim atque " aperitur vomere, ſine mora, pro- " ducit fructus. Exaggeratio, quae " certum et celerem proventum in- " dicat." Dr Trapp approves of this new interpretation:

" The earth itſelf, when by the bi-
" ting ſhare
" Upturn'd, ſufficient moiſture will
" ſupply;
" And full fruit, *with the labour of*
" *the plough*
" *Coëval.*"

" For that," ſays he, " is the mean- " ing of *cum vomere.* Hyperb. *almoſt* " as ſoon as, *&c.*" As for *ſatis*, I think the ſenſe is much the ſame, whether we take it to be the noun or the adverb. *Dente unco.* I take to mean the *bidens* or drag, ſpoken of before, which is uſed in the culture of olives, according to Columella, to break and looſen the ground, that the ſun may not pierce thro' the chinks, and hurt the roots: " Sed " id minime bis anno arari debet, " et bidentibus alte circumfodiri. " Nam poſt ſolſtitium cum terra " aeſtibus hiat, curandum eſt, ne " per rimas ſol ad radices arborum " penetret." I do not find that it was uſual to ſow corn amongſt the olives, but plowing the ground was univerſally thought to increaſe their product: therefore I agree with La Cerda, that *fruges* means the fruits of the olive, and not corn. I take the ſenſe of theſe lines to be this: " If you break the ground with " drags, it will keep the ſun from " drying the roots, and the earth, be- " ing looſened, will let as much moi- " ſture ſoak to them as is ſufficient: " and if you plow the ground you " will have a greater crop of olives." Mr B—— has tranſlated it in this ſenſe:

" The earth herſelf the plants ſupplies
" with juice,
" If crooked teeth once make her
" ſurface looſe:
" But floods of oil from ſwelling
" berries flow,
" If ploughs unlock her richer ſoil
" below."

Dryden

Hoc pinguem et placitam paci nutritor olivam.
Poma quoque, ut primum truncos ſenſere valentes,
Et vires habuere ſuas, ad ſidera raptim
Vi propria nituntur, opiſque haud indiga noſtrae.
Nec minus interea foetu nemus omne graveſcit,
Sanguineiſque inculta rubent aviaria baccis
Tondentur cytiſi; taedas ſylva alta miniſtrat,

Thus do thou nurſe the fat and peaceful olive. Fruit-trees alſo, as ſoon as they are ingrafted on ſtrong trunks, and have acquired their proper ſtrength, quickly ſhoot up to the ſtars, by their own force, and ſtand in no need of our help. At the ſame time all the foreſts bend with fruit, and the uncultivated habitations of birds glow with red berries. The Cytiſus is cut, the tall wood affords torches,

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Dryden has taken no notice of *dente unco* in his tranſlation:

"The ſoil itſelf due nouriſhment
"ſupplies:
"Plow but the furrows, and the
"fruits ariſe."

425. *Hoc.*] *Hoc* ſeems to relate to *vomere*, as Mr B—— obſerves: it is uſually interpreted *propter hoc*.

426. *Poma.*] I take this to belong to fruit-trees in general. Columella, in his chapter *De arboribus pomiferis*, ſpeaks of figs, pomegranates, apples, pears, mulberries, and ſeveral other ſorts of fruits. The Poet ſays they require no care but ingrafting; for that is the ſenſe of *truncos ſenſere valentes*. *Ad ſidera raptim vi propria nituntur* is much the ſame expreſſion as

"Exiit in caelum ramis felicibus
"arbos."

429. *Nec minus, &c.*] Here he ſpeaks of wild trees, which grow in the woods.

431. *Tondentur cytiſi.*] A conſiderable number of different plants have been ſuppoſed by different authors to be the *cytiſus* here ſpoken of: but the *Cytiſus Maranthae* is generally allowed to be the plant. We can gather nothing certain from what Virgil has ſaid about it. He mentions goats as being very fond of it, in the firſt eclogue:

"——Non me paſcente capellae
"Florentem cytiſum, et ſalices car-
"petis amaras:"

And in the ſecond:

"Torva leaena lupum ſequitur, lupus
"ipſe capellam:
"Florentem cytiſum ſequitur laſciva
"capella:
"Te Corydon, o Alexi:"

which ſeems to be an imitation of the following lines, in the tenth Idyllium of Theocritus:

Ἁ αἶξ τὸν κύτισον; ὁ λύκος τὰν αἶγα διώκει,
Ἁ γέρανος τὤροτρον. ἐγὼ δ' ἐπὶ τὶν μεμάνημαι.

The Greek Poet alſo mentions the goats as eating *cytiſus*, in the fifth Idyllium:

Ταὶ μὲν ἐμαὶ κύτισόν τε καὶ αἴγιλον αἶγες ἔδοντι.

and the nocturnal fires are fed, Paſcunturque ignes nocturni, et lumina fundunt.
and ſpread their light.

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In the ninth eclogue the *cytiſus* is mentioned as increaſing milk:

" Sic cytiſo paſtae diſtentent ubera
" vaccae:"

And in the third Georgick:

" At cui lactis amor, cytiſum, lotoſ-
" que frequentes
" Ipſe manu, ſalſaſque ferat praeſe-
" pibus herbas."

In the tenth eclogue it is ſpoken of, as grateful to bees:

" Nec lacrymis crudelis amor, nec
" gramina rivis,
" Nec cytiſo ſaturantur apes, nec
" fronde capellae."

From theſe paſſages we collect, that the *cytiſus* was grateful to bees and goats, and productive of milk; but nothing with regard to the deſcriptionof the plant itſelf. Let us examine now, what Theophraſtus has ſaid of it, which is very little. In the ninth chapter of the firſt book of his Hiſtory of Plants, he ſays the wood of the *cytiſus* is hard and thick: Διαφέρουσι δὲ καὶ ταῖς μήτρασιν.... τούτων δὲ ἔτι σκληρότεραι καὶ πυκνότεραι, κραναίας, πρίνου, δρυὸς, κυτίσου, συκαμίνων, ἐβένου, λωτοῦ. He ſays the ſame in the fourth chapter of the fifth book, and adds, that it comes neareſt to ebony: πυκνότατα μὲν ἔν δοκεῖ καὶ βαρύτατα πύξος εἶναι καὶ ἔβενος· οὐδὲ γὰρ ἐπὶ τοῦ ὕδατος ταῦτ' ἐπινεῖ, καὶ ἡ μὲν πύξος ὅλη. τῆς δὲ ἐβένου ἡ μήτρα, ἐν ᾗ καὶ ἡ τοῦ χρώματος ἐσι μελανία. τῶν δ' ἄλλων ὁ λωτός. πυκνὸν δὲ καὶ ἡ τῆς δρυὸς μήτρα, ἣν καλοῦσι μελάνδρυον καὶ ἔτι μᾶλλον ἡ τοῦ κυτίσου· παρομοία γὰρ αὕτη δοκεῖ τῇ ἐβένῳ εἶναι. This hardneſs, like ebony, agrees very well with the *Cytiſus Maranthae*, when the plant is grown old: for the Turks make the handles of their ſabres of it, and the monks of Patmos their beads. In the twentieth chapter of the fourth book he ſays it kills moſt other plants, but that it is itſelf deſtroyed by the Halimus: Χαλεπὸς δὲ καὶ ὁ κύτισος, ἀπόλλυσι γὰρ πάνθ' ὡς εἰπεῖν. ἰσχυρότερον δὲ τούτου τὸ ἅλιμον, ἀπόλλυσι γὰρ τὸν κύτισον. It may deſtroy other plants by drawing away the nouriſhment from them. Dioſcorides ſays it is a white ſhrub, like the *Rhamnus*, with branches a cubit long or longer, cloathed with leaves like thoſe of fenugreek, or birds-foot trefoil, only leſs, and having a larger rib. When they are rubbed with the fingers, they ſmell like rocket, and have a taſte like green chiches: Κύτισσος θάμνος ἐστὶ λευκὸς ὅλος ὡς ῥάμνος. κλάδους ἀνιεὶς πηχυαίους καὶ μείζονας· περὶ ὃς τὰ φύλλα, ὅμοια τήλιδι, ἢ λωτῷ τριφύλλῳ, μικρότερα δὲ καὶ ῥάχιν ἔχοντα μείζονα· ἔν τε τῷ διατριβῆναι τοῖς δακτύλοις ὄζοντα εὐζώμου. ἐν δὲ τῇ γεύσει ὅμοια ἐρεβίνθοις χλωροῖς. This alſo agrees with the *Cytiſus Maranthae:* for the leaves are trifoliated, and ſmell

Et dubitant homines ſerere, atque impendere curam?
Quid majora ſequar? ſalices, humileſque geniſtae,

And do men heſitate about planting, and beſtowing care? Why ſhould I ſpeak of greater things? willows, and humble broom afford either brouze for the cattle,

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ſmell very like rocket, eſpecially about Naples, and the plant is very hoary, in it's native ſoil. Columella ſpeaks only of the uſe of it, as an excellent fodder, cauſing abundance of milk, and being uſeful alſo to hens and bees. Pliny tells us, that Amphilochus wrote a whole book about the *medica*, and the *cytiſus*: "Unum de ea, et "cytiſo volumen Amphilochus fecit "confuſim." He ſays it is a ſhrub, and greatly commended by Ariſtomachus, the Athenian, as a good fodder: "Frutex eſt et cytiſus, ab "Ariſtomacho Athenienſi miris lau-"dibus praedicatus pabulo ovium, "aridus vero etiam ſuum." Then he enlarges upon the uſes of it in increaſing milk, and ſays it is hoary, and has the appearance of a ſhrubby trefoil, with narrower leaves: "Ca-"nus aſpectu, breviterque ſiquis ex-"primere ſimilitudinem velit, an-"guſtioris trifolii frutex." The *Cytiſus Maranthae* is the *Cytiſus incanus, ſiliquis falcatis* of C. Bauhin, and the *Medicago trifolia, fruteſcens, incana* of Tournefort.

May tranſlates *cytiſi*, *low ſhrubs*, and Dryden, *vile ſhrubs are ſhorn for browze*: but the *cytiſus* was ſo far from being accounted a *vile ſhrub*, that it was in the higheſt eſteem amongſt the ancients. Mr B—— paraphraſes theſe two words, *tondentur cytiſi*:

"The Cytiſus, with conſtant ver-
"dure crown'd
"Oft feels the hook, and ſhoots at
"ev'ry wound."

Taedas ſylva alta miniſtrat.] Torches were made of any combuſtible wood. Pliny mentions a ſort of pine or firr, under the name of *taeda*, which was chiefly made uſe of at ſacrifices: "Sextum genus eſt "taeda proprie dicta: abundantior "ſucco quam reliqua, parcior li-"quidiorque quam picea, flammis ac "lumini ſacrorum etiam grata."

432. *Paſcunturque ignes nocturni.*] In one of Dr Mead's manuſcripts it is *Paſcuntur nocturni ignes.*

433. *Et dubitant homines ſerere atque impendere curam.*] Fulvius Urſinus ſays this whole verſe is wanting in the old Colotian manuſcript.

It is *curas* in ſome editions.

434. *Quid majora ſequar.*] Here he ſpeaks of the great uſe of ſeveral ſorts of trees; and concludes with giving them the preference to the vine.

Humileſque geniſtae.] Mr B—— tranſlates *geniſtae*, *furze*, and ſays he has taken the liberty to paraphraſe a little upon *geniſtae*, *ſepemque ſatis et pabula melli ſufficiunt*, becauſe he has ſeen ſo much of the uſe of that plant in both theſe reſpects:

"The willow, and the *furze*, an
"humble plant
"To huſbandmen afford no trivial aid;
"That to the ſheep gives food, to
"ſhepherds ſhade:
"This covers with ſtrong lines the
"wealthy fields,
"And early fother to the bee-fold
"yields."

It

or ſhade for the ſhepherds, and hedges for the fields, and food for bees. It is delightful to behold Cytorus waving with box,

Aut illae pecori frondem, aut paſtoribus umbras
Sufficiunt; ſepemque ſatis, et pabula melli.
Et juvat undantem buxo ſpectare Cytorum,

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It is certain that furze is frequently uſed as a fence, and the flowers are ſought after by the bees; but it is no leſs certain that the *furze* was never called *geniſta* by any ancient Latin writer. See the note on *lentaeque geniſtae*, ver. 12.

435. *Aut illae.*] Servius ſays many read *et tiliae.*

Umbras.] So I read with Heinſius. Pierius ſays it is *umbras* in all the ancient manuſcripts. I find it ſo in all thoſe which I have collated. La Cerda, Ruaeus, and ſeveral other editors have *umbram.*

437. *Undantem buxo Cytorum.*] Servius ſays Cytorus is a mountain of Macedonia: but, according to Pliny, it belongs to Paphlagonia: "Ultra "quem gens Paphlagonia, quam "Pylaemeniam aliqui dixerunt, in-"cluſam a tergo Galatia. Oppi-"dum Maſtya Mileſiorum, deinde "Cromna. Quo loco Henetos ad-"jicit Nepos Cornelius, a quibus in "Italia ortos cognomines eorum "Venetos credi poſtulat. Seſamum "oppidum, quod nunc Amaſtris. "*Mons Cytorus*, a Tio lxiii M. paſſ." Ruaeus ſays it is a city and mountain of Galatia, on the borders of Paphlagonia. Strabo indeed ſpeaks of a city of that name, but he places it in Paphlagonia, and neither he, nor Pliny mention either a town or mountain of that name in their accounts of Galatia. Cytorus was very famous for box. Thus Theophraſtus: Ἡ δὲ πύξος μεγέθει μὲν ἐ μεγάλη. τὸ δὲ φύλλον ὅμοιον ἔχει μυρρίνῳ. φύεται δ' ἐν τοῖς ψυχροῖς τόποις καὶ τραχέσι. καὶ γὰρ τὰ Κύτωρα τοιοῦτον, ἔ ἡ πλείση γίνεται. He immediately adds that Olympus of Macedonia is cold, for it grows there alſo, tho' not very large, but the largeſt and faireſt trees of it are in Cyrene: ψυχρὸς δὲ ὁ Ὄλυμπος ὁ Μακεδονικός, καὶ γὰρ ἐνταῦθα γίνονται. πάλιν ἐ μεγάλοι. μέγιστοι δὲ καὶ κάλλιστοι ἐν Κυρήνῃ. Perhaps Servius read this paſſage negligently, and finding Macedonia mentioned, put down Cytorus, as a mountain of that country. Pliny ſays box grows in great plenty on the Pyrenean hills, and on Cytorus, and on Berecynthus: "Buxus Pyrenaeis, a Cytoro mon-"tibus plurima, ac Berecynthio "tractu." La Cerda thinks we ſhould read *Cyrenaeis* or *Cyrenis*, in Pliny, inſtead of *Pyrenaeis*, according to the laſt quotation from Theophraſtus. But Robert Conſtantine, and other learned Criticks think κυρήνῃ is an error in the copies of Theophraſtus, and that it ſhould be κύρνῳ, *Corſica.* It is certain, that Pliny uſes *Corſica*, where the editions of Theophraſtus have κυρήνῃ: "Craſ-"ſiſſima in Corſica.... Haec in "Olympo Macedoniae gracilior, ſed "brevis." And beſides it is not probable, that Theophraſtus, after he had ſaid the box flouriſhed moſt in cold places, would ſay that it grew faireſt

Naryciaeque picis lucos: juvat arva videre
Non raſtris, hominum non ulli obnoxia curae.
Ipſae Caucaſeo ſteriles in vertice ſylvae,
Quas animoſi Euri aſſidue franguntque feruntque,
Dant alios aliae foetus: dant utile lignum
Navigiis pinos, domibus cedrumque cupreſſoſque.

and the groves of Narycian pitch: it is delightful to ſee fields that are not obliged to harrows, or any care of men. Even the barren woods on the top of Caucaſus, which the ſtrong eaſt winds continually tear and rend, give each of them their different produce; give pines for ſhips, and cedars and cypreſſes for houſes.

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faireſt and ſtrongeſt in Cyrene, a country of the ſcorching Lybia.

438. *Naryciaeque picis lucos.*] *Naryx* or *Narycium* was a city of the Locrians, in that part of Italy, which is over-againſt Greece. They are mentioned in the third Aeneid, where Helenus, who reigned in Epirus, adviſes Aeneas to avoid that part of Italy, which is waſhed by the Ionian ſea:

"Has autem terras, Italique hanc
"littoris oram
"Effuge: cuncta malis habitantur
"moenia Graiis.
"Hic et *Narycii* poſuerunt moenia
"Locri.

Let not thy courſe to that ill coaſt be bent,
Which fronts from far th' Epirian continent;
Thoſe parts are all by Grecian foes poſſeſs'd:
Narycian Locrians here the ſhores infeſt."

DRYDEN.

Servius reads *Mariciae.*

439. *Non raſtris, hominum non ulli obnoxia curae.*] Almoſt all the editors point this verſe thus:

"Non raſtris hominum, non ulli ob-
"noxia curae,"

which is very ſtrange, *Fields not obliged to harrows of men, or to any care.* Mr B—— is the firſt, who places the comma after *raſtris*, which muſt certainly be the right pointing. In one of Dr Mead's manuſcripts we read *non nulli.*

440. *Caucaſeo.*] Caucaſus is a famous ridge of mountains running from the Black-ſea to the Caſpian. Strabo ſays it abounds with all ſorts of trees, eſpecially thoſe which are uſed in building ſhips: Εὐδένδρον δ' ἐστὶν ὕλῃ παντοδαπῇ τῇ τε ἄλλῃ, καὶ τῇ ναυπηγησίμῳ.

443. *Cedrumque cupreſſoſque.*] Pierius found it thus in the Roman, the Medicean, and other very ancient manuſcripts: but he ſays it is *cupreſſos* in the Lombard manuſcript, without *que*, which he takes to be an error of the tranſcriber. In both the Arundelian manuſcripts it is *cedrumque cupreſſumque.* In the King's and in one of Dr Mead's it is *cedrumque cupreſſoſque.* In the Bodleian, and in the other manuſcript of Dr Mead's it is *cedrumque cupreſſos.* In the Cambridge manuſcript it is *cedroſque cupreſſoſque.* Heinſius reads *cedrumque cupreſſoſque:* Grimoaldus, La Cerda, and Ruaeus *cedroſque cupreſſoſque:* and Maſvicius *cedrumque cupreſſumque.* Moſt of the editions, which are not here

Hence the huſbandmen have formed ſpokes for their wheels, and coverings for their waggons, and have fitted crooked keels to ſhips. The willows abound with twigs, the elms with leaves:

Hinc radios trivere rotis, hinc tympana plauſtris
Agricolae, et pandas ratibus poſuere carinas.
Viminibus ſalices foecundae, frondibus ulmi:

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here excepted, have *cedroſque cupreſſoſque.*

It is much to be queſtioned, whether the cedar here ſpoken of, is that which is ſo frequently mentioned in the ſcriptures; for that has not been obſerved any where but on mount Lebanon. It ſeems to have been but little known by the Greek and Roman writers. Theophraſtus ſeems to ſpeak of it in the ninth chapter of the fifth book of his Hiſtory of Plants; where he ſays the cedars grow to a great bigneſs in Syria, ſo large that three men cannot incompaſs them: Ἑκάστη δὲ τῆς ὕλης, ὥσπερ καὶ πρότερον ἐλέχθη, διαφέρει κατὰ τοὺς τόπους. ἔνθα μὲν γὰρ λωτὸς, ἔνθα δὲ Κέδρος γίνεται θαυμαστὴ, καθάπερ καὶ περὶ Συρίαν. Ἐν Συρίᾳ γὰρ ἔντε τοῖς ὄρεσι διαφέρον]α γίνεται τὰ δένδρα τῆς κέδρου καὶ τῷ ὕψει καὶ τῷ πάχει· τηλικαῦτα γὰρ ἐσιν, ὥς ἔνια μὲν μὴ δύνασθαι τρεῖς ἄνδρας περιλαμβάνειν. These large Syrian trees are probably the cedars of Lebanon, which I believe Theophraſtus had only heard of, and took to be the ſame with the Lycian cedars, only larger: for in the twelfth chapter of the third book, where he deſcribes the cedar particularly, he ſays the leaves are like thoſe of Juniper, but more prickly: and adds that the berries are much alike. Therefore the cedar deſcribed by Theophraſtus cannot be that of Lebanon, which bears cones, and not berries. I take it rather to be a ſort of Juniper, which is called *Juniperus major bacca rufeſcente* by Caſpar Bauhin, *Oxycedrus* by Parkinſon, and *Oxycedrus Phoenicea* by Gerard. What Pliny and Dioſcorides have ſaid of the cedar is very confuſed.

446. *Viminibus ſalices foecundae.*] The twigs of the willows are uſed to bind the vines, and to make all ſorts of wicker works.

Frondibus ulmi.] The cattle were fed with leaves of elms. Thus Columella: "Eſt autem ulmus longe "laetior et procerior, quam noſtras, "frondemque jucundiorem bubus "praebet: qua cum aſſidue pecus "alueris, et poſtea generis alterius "frondem dare inſtitueris, faſtidium "bubus affert." This uſe of elm leaves is confirmed by Mr Evelyn, who ſays, "The uſe of the very "leaves of this tree, eſpecially of the "female, is not to be deſpiſed; for "being ſuffered to dry in the ſun "upon the branches, and the ſpray "ſtripped off about the decreaſe in "Auguſt (as alſo where the ſuckers "and ſtolones are ſupernumerary, "and hinder the thriving of their "nurſes) they will prove a great re-"lief to cattle in winter, and ſcorch-"ing ſummers, when hay and fod-"der is dear they will eat them be-"fore oats, and thrive exceedingly "well with them; remember only "to lay your boughs up in ſome dry "and ſweet corner of your barn. It

"was

At myrtus validis haſtilibus, et bona bello
Cornus: Ityraeos taxi torquentur in arcus.
Nec tiliae laeves, aut torno raſile buxum
Non formam accipiunt, ferroque cavantur acuto
Nec non et torrentem undam levis innatat alnus
Miſſa Pado: nec non et apes examina condunt
Corticibuſque cavis, vitioſaeque ilicis alveo.

but the myrtle with ſtrong ſpears, and the cornel is uſeful in war: the yews are bent into Ityrean bows: the ſmooth limes alſo, and the turner's box are ſhaped, and hollowed with ſharp tools. The light alder ſwims alſo on the rough flood, when it is launched on the Po: and bees conceal their young in hollow barks, and in the body of a rotten holm-oak.

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"was for this the Poet praiſed them, "and the epithet was adviſed, *Fruit-* "*ful in leaves the elm.* In ſome parts "of Herefordſhire they gather them "in ſacks for their ſwine and other "cattle, according to this huſbandry."

447. *Myrtus validis haſtilibus, et bona bello cornus.*] Their ſpears and darts were anciently made of myrtle and cornel: but Pliny prefers the aſh for theſe uſes: "Obedientiſſima "quocunque in opere fraxinus, "eademque haſtis corylo melior, "corno levior, ſorbo lentior."

In one of Dr Mead's manuſcripts it is *at bona bello cornus.*

448. *Ityraeos taxi torquentur in arcus.*] The *Ityraei* or *Ituraei* were a people of *Coele Syria*, famous for ſhooting with a bow.

Pierius ſays that in ſome ancient manuſcripts it is *curvantur* inſtead of *torquentur*. Servius, and ſome of the old editors, and Schrevelius have *curvantur.*

449. *Tiliae laeves.*] Pliny ſays *molliſſima tilia*, and tiliae ad mille *uſus petendae.*

Torno raſile buxum.] Box is well known to be turned into a great variety of utenſils.

451. *Alnus.*] See the note on ver. 136. of the firſt Georgick.

452. *Miſſa Pado.*] The Po is a famous river of Italy. Alders are ſaid to grow in abundance on it's banks.

453. *Ilicis.*] Mr Evelyn aſſerts, that the *Eſculus* of the ancients was a ſpecies of *Ilex*: "The acorns of "the *coccigera*, or *dwarf-oak*, yield "excellent nouriſhment for Ruſtics, "ſweet, and little, if at all, infe- "rior to the cheſnut, and this, and "not the *fagus*, was doubtleſs the "true *Eſculus* of the ancients, the "food of the golden age." But it is plain, that the very tree of which this learned gentleman ſpeaks, was called *Ilex* by Pliny, for this author ſays expreſsly that the *Ilex* bears the *coccus* or *chermes berry*: "Omnes "tamen has ejus dotes ilex ſolo pro- "vocat cocco." The ſame author ſays the leaves of the *Eſculus* are ſinuated, whereas thoſe of the *Ilex* are not ſinuated: "Folia praeter ilicem "gravia, carnoſa, procera, ſinuoſa "lateribus." Beſides the very name of *dwarf-oak* ſhews this ſort of *Ilex* cannot be the ancient *Eſculus*, which is deſcribed as a very large tree. Mr Evelyn ſeems to have thought the dwarf-oak or ſcarlet-oak to be the Eſculus, becauſe it's acorns are ſo good to eat: but this is no good proof neither:

What have the gifts of Bacchus produced in compariſon of theſe? Bacchus has been the occaſion of crimes: he overcame the Centaurs raging with murder, Rhoetus, Pholus,

Quid memorandum aeque Baccheïa dona tulerunt!
Bacchus et ad culpam cauſas dedit: ille furentes
Centauros letho domuit, Rhoetumque Pholumque,

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neither: for Pliny ſays the acorns of the Eſculus are inferior to thoſe of the common oak: "Glans optima "in quercu atque grandiſſima, mox "eſculo."

Alveo.] Servius reads *alvo*. Pierius found *alveo* in the Roman manuſcript, with which he was greatly delighted: "In Romano codice legitur *alveo*, "quod mirifice placet." *Alveo* is now generally received.

454. *Quid memorandum aeque*, &c.] Having ſpoken of the great uſes of foreſt trees, he falls into an exclamation againſt the vine, which is not only leſs uſeful than thoſe trees which nature beſtows on us without our care; but is alſo the cauſe of quarrels and murders. He produces a noted inſtance of the quarrel between the Centaurs and Lapithae. Ovid has deſcribed it at large in the twelfth book of the Metamorphoſis. Pirithous, king of the Lapithae, had married Hippodamia. At theſe nuptials Eurytus, a Centaur, being inflamed with luſt and wine, attempted to raviſh the bride: which example was followed by the reſt, who endeavoured each to ſeize upon ſuch young ladies as they choſe. Theſeus riſing in defence of the bride ſlew Eurytus, and, the other gueſts aſſiſting, all the Centaurs were either ſlain or put to flight.

455. *Culpam.*] In one of Dr Mead's manuſcripts it is *culpas*.

Furentes Centauros letho domuit.] "This paſſage is generally explained "by joining *letho* with *domuit*. But "it ſeems to me that it ſhould be "joined with *furentes*, as it is ſaid "*furens ira*, *invidia*, *amore*, &c. "and as Virgil himſelf ſays in the "ſecond Aeneid:

"——— *Vidi ipſe furentem*
"*Caede Neoptolemum.*

"And then the meaning is, *domuit*, "he *overcame*, in the common ſenſe, "as wine is ſaid to overcome any "one, and made them *mad to death*. "In the other ſenſe Virgil would "contradict what he ſaid before. "*Bacchus et ad culpam cauſas dedit.* "How would Bacchus have been to "blame, for having puniſhed with "death profligate wretches that "would have raviſhed the bride "from her huſband? This was a "juſt, and not a blameable action, "but his blame was his overcoming "their reaſon, and exciting them to "that outrage." *Mr B——.*

We find in Virgil *ſternere letho* and *dejicere letho*, and therefore I do not doubt but *domare letho* might be uſed. But what ſeems to me the ſtrongeſt confirmation of Mr B——'s opinion, is that we find in Ovid, that neither Rhoetus nor Pholus were ſlain, but that they both fled:

"—— Aſſidue ſucceſſu caedis ovan-
"tem,
"Qua juncta eſt humero cervix, ſude
"figis obuſta.

"Inge-

Et magno Hylaeum Lapithis cratere minantem.
O fortunatos nimium, ſua ſi bona norint,

and Hylaeus threatening the Lapithae with a huge goblet. O too happy huſbandmen, did they but know their own

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" Ingemuit, duroque ſudem vix oſſe revellit
" *Rhoetus*; et ipſe ſuo madefactus ſanguine *fugit*.
" *Fugit* et Orneus, Lycabaſque, et ſaucius armo
" Dexteriore Medon, et cum Piſenore Thaumas:
" Quique pedum nuper certamine vicerat omnes
" Mermeros; accepto nunc vulnere tardius ibat:
" Et *Pholus*, et Melaneus, et Abas praedator aprorum."

For through his ſhoulder, who had triumpht long
In daily ſlaughter, Dryas fixt his prong.
Who groning, tugs it out with all his might:
And ſoil'd with blood, converts his heels to flight.
So Lycidas, Arnaeus, Medon (ſped
In his right arme) Piſenor, Caumas fled:
Wound-tardy Mermerus, late ſwift of pace:
Meneleus, Pholus; *Abas, us'd to chace*
The Bore.

SANDYS.

457. *Cratere minantem.*] Ovid tells us they began to fight with drinking veſſels, which is not unuſual in drunken quarrels:

" Forte fuit juxta ſignis extantibus aſper
" Antiquus crater, quem vaſtum vaſtior ipſe
" Suſtulit Aegides; adverſaque miſit in ora."

Hard by there ſtood an antique goblet, wrought
With extant figures: this Aegides caught;
Hurl'd at the face of Eurytus:

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And

" Vina dabant animos: et prima pocula pugna
" Miſſa volant, fragileſque cadi, curvique lebetes:
" Res epulis quondam, nunc bello et caedibus aptae."

Wine courage gives. At firſt an uncouth flight
Of flaggons, pots, and bowls, began the fight:
Late fit for banquets, now for blood and broils.

SANDYS.

458. *O fortunatos*, &c.] The Poet, having juſt mentioned a ſcene of war and confuſion, changes the ſubject to a wonderfully beautiful deſcription of the innocent and peaceful pleaſures of a country life. He begins with ſhewing, that the pomp and ſplendor of courts and cities are neither to be met with in the country, nor in themſelves deſireable. He then proceeds to mention the real ſatisfactions which are to be found in the country: quiet, integrity, plenty, diverſions, exerciſe, piety, and religion.

Cicero, in his defence of Sextus Roſcius, ſays that all ſorts of wicked-

felicity! to whom the earth herſelf, far from contending arms, moſt juſtly pours forth an eaſy ſuſtenance. If they have no lofty palace with proud gates, to vomit forth from every part a vaſt tide of morning viſiters; if they do not gape after pillars adorned with tortoiſe-ſhell, or garments embroidered with gold, or Corinthian braſs; if their white wool is not ſullied with Aſſyrian dye, nor the uſe of the pure oil tainted with perfumes: yet there is no want of ſecure reſt, and a life ignorant of fraud, and

Agricolas! quibus ipſa, procul diſcordibus armis,
Fundit humo facilem victum juſtiſſima tellus.
Si non ingentem foribus domus alta ſuperbis
Mane ſalutantum totis vomit aedibus undam;
Nec varios inhiant pulchra teſtudine poſtes,
Illuſaſque auro veſtes, Ephyreïaque aera;
Alba neque Aſſyrio fuſcatur lana veneno,
Nec caſia liquidi corrumpitur uſus olivi;
At ſecura quies, et neſcia fallere vita,

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neſs proceed from the luxury of cities; but that the country life is the miſtreſs of frugality, diligence, and juſtice: "In urbe luxuries creatur: ex luxuria exiſtat avaritia neceſſe eſt: ex avaritia erumpat audacia: inde omnia ſcelera, ac maleficia gignuntur. Vita autem haec ruſtica, quam tu agreſtem vocas, parſimoniae, diligentiae, juſtitiae magiſtra eſt."

462. *Mane ſalutantum.*] It was the cuſtom amongſt the Romans, for the clients to attend the levees of their patrons.

Totis.] In the King's manuſcript it is *notis.*

Vomit.] Pierius ſays, that in the Medicean manuſcript it is *vomat*, which he thinks ſounds more elegantly.

463. *Teſtudine.*] Some think that *teſtudine* is here uſed for an arch ſupported by the pillars, or the ſhell of a door. But I rather believe it alludes to that cuſtom of the rich Romans, of covering their bed-poſts and other parts of their furniture with plates of tortoiſe-ſhell.

464. *Illuſas.*] In the Cambridge and Bodleian manuſcripts it is *incluſas.* Pierius ſays it is *incluſas* in ſome manuſcripts, but *illuſas* in the moſt ancient. Servius takes notice, that ſome read *incluſas*; but he condemns it.

Ephyreïaque aera.] Corinth is ſometimes called Ephyre, from Ephyre, the daughter of Epimetheus. It is well known that the Corinthian braſs was very famous amongſt the ancients.

465. *Neque.*] Servius and ſome others read *nec.* Pierius ſays it is *neque* in the Medicean, and ſome other ancient manuſcripts.

Aſſyrio veneno.] He means the Tyrian purple, which was obtained from a ſort of ſhell-fiſh. Tyre was in Coele Syria. The Poet ſeems to uſe Aſſyria for Syria.

Fuſcatur.] So I read with the King's, one of the Arundelian, both Dr Mead's manuſcripts, and Heinſius. The common reading is *fucatur*, which ſignifies barely *is coloured:* but *fuſcatur* ſignifies *is obſcured, imbrowned*, or *ſullied*, which I take to be the Poet's meaning. He ſhews his contempt of ſpoiling the native whiteneſs of wool with that expenſive colour; as, in the next verſe, he ſpeaks of the pure oil being *tainted* with perfumes.

466. *Caſia.*] See the note on ver. 213.

467. *At ſecura quies.*] Pierius ſays it is *ac* in the Lombard manuſcript.

Dives opum variarum: at latis otia fundis,
Speluncae, vivique lacus: at frigida Tempe,
Mugitusque boum, molleſque ſub arbore ſomni
Non abſunt. Illic ſaltus, ac luſtra ferarum,
Et patiens operum, exiguoque aſſueta juventus,
Sacra deum, ſanctique patres: extrema per illos
Juſtitia excedens terris veſtigia fecit?

rich in various works; nor of eaſe in large farms, caves and living lakes; nor of cool vallies, and the lowing of oxen, and ſoft ſleep under trees. There are lawns, and habitations of wild beaſts, and a youth patient of labour, and contented with a little, altars of gods, and honoured parents: when juſtice left the earth, ſhe took her laſt ſtep from amongſt theſe people.

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But ſurely the Poet wrote *at:* for he is here oppoſing the real, innocent, untainted pleaſures of a country life to the noiſe and luxury of courts and cities.

Neſcia fallere vita.] Pierius ſays it is *vitam* in the Roman manuſcript, which muſt make *neſcia* agree with *quies*, but it is *vita* in all the reſt, which is better.

468. *At.*] It is *ac* in the King's manuſcript. Pierius alſo found *ac*.

469. *At.*] Here again it is *ac* in the Lombard manuſcript, according to Pierius. I find *ac* alſo in the King's and both Dr Mead's manuſcripts: but *at* ſeems to be much better in all theſe places.

Frigida Tempe.] *Tempe* is the name of a very pleaſant valley in Theſſaly. Hence it is not unuſual to find *Tempe* uſed by the Poets for any pleaſant place, tho' not in Theſſaly. Thus I take it to be uſed in this place for cool vallies in general.

471. *Illic.*] It is *illis* in the Cambridge manuſcript, and in ſome printed editions. Pierius ſays it is *illic* in all the ancient manuſcripts he had ſeen.

Saltus.] *Saltus* properly ſignifies open places in the midſt of woods, which afford room for cattle to feed. Thus we have in the third Georgick:

" Saltibus in vacuis paſcunt."

Luſtra ferarum.] By the habitations or dens of wild beaſts the Poet means the diverſion of hunting. Thus May:

" And pleaſant huntings want not."

472. *Exiguo.*] Pierius ſays it is *exiguo* in the Roman manuſcript: Heinſius and Maſvicius alſo read *exiguo*. The common reading is *parvo*.

473. *Sanctique patres.*] By theſe words the Poet deſigns to expreſs, that amongſt the uncorrupted countrymen their fathers are treated with reverence. Thus Mr B——

" And aged ſires rever'd."

I have choſen to make uſe of the word *honoured*, becauſe, in our religion, this duty to parents is ſtiled *honour*.

Extrema per illos Juſtitia excedens terris veſtigia fecit.] In the Cambridge manuſcript it is *figit*.

But in the first place, above all things, may the sweet Muses, whose priest I am, being smitten with great love of poesy, receive me, and shew me the paths of heaven, and the stars, the various eclipses of the sun, and labours of the moon: what causes the earth to tremble: by what force the deep seas swell, and break their banks, and then again fall back: why the winter suns make such haste to dip themselves in the ocean: or what delay retards the slow nights. But if the chill blood about my heart hinders me from attaining to these parts of nature; may fields and streams gliding in vallies delight me; may I love rivers and woods inglorious: oh! where there are plains,

Me vero primum dulces ante omnia Muſae,
Quarum ſacra fero ingenti percuſſus amore,
Accipiant; caelique vias, et ſidera monſtrent:
Defectus ſolis varios, lunaeque labores:
Unde tremor terris: qua vi maria alta tumeſcant
Objicibus ruptis, rurſuſque in ſe ipſa reſidant:
Quid tantum Oceano properent ſe tingere ſoles
Hyberni, vel quae tardis mora noctibus obſtet.
Sin, has ne poſſim naturae accedere partes,
Frigidus obſtiterit circum praecordia ſanguis;
Rura mihi, et rigui placeant in vallibus amnes;
Flumina amem, ſylvaſque inglorius: O! ubi campi,

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Aſtraea or Juſtice was feigned by the Poets to have deſcended from heaven in the golden age. She continued upon earth till the wickedneſs of the brazen age gave her ſuch offence, that ſhe left mankind and flew up to heaven. Aratus ſays, ſhe retired firſt from cities, into the country, ſo that this was the laſt place ſhe left. The Greek Poet ſpeaks largely on this ſubject.

475. *Me vero primum*, &c.] The Poet here declares his natural Inclination to be towards Philoſophy and Poetry. He declares himſelf to be the prieſt of the Muſes; and prays them to inſtruct him in Aſtronomy: to teach him the cauſes of eclipſes, earthquakes, the flux and reflux of the ſea, and of the unequal length of days and nights. His next wiſh is, that, if he cannot obtain this, he may enjoy a quiet retirement in the country.

476. *Quaram ſacra fero.*] It is uſual with the Poets to call themſelves prieſts of the Muſes: Thus Horace:

" ——— Carmina non prius
" Audita *Muſarum Sacerdos*
" Virginibus puerisque canto:"

And Ovid:

" Ille ego *Muſarum* purus, Phoebique *Sacerdos.*"

479. *Tumeſcant.*] It is *tumeſcunt* in the Lombard manuſcript, according to Pierius: thus I find *reſidunt* in the next verſe, inſtead of *reſidant*, in ſome of the old editions.

485. *Rigui.*] Pierius ſays it is *rigidi* in the Roman manuſcript.

486. *Inglorius.*] Philoſophy, in Virgil's time, was in great reputation amongſt the Romans. Our Poet ſeems to have had Lucretius in his eye, when he wrote this paſſage. He entreats the Muſes to teach him the heights of Philoſophy, which that Poet had deſcribed with ſo much elegance. But if he cannot reach ſo far, he begs, in the next place, that he may have a ſecure, quiet retire-

ment

Sperchiuſque, et virginibus bacchata Lacaenis — *and Sperchius, and Taygeta, where the Spartan virgins revel!*

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ment in the country, tho' deſtitute of that glory, which he ſeeks in the firſt place. Cowley obſerves upon this paſſage, that "the firſt wiſh of "Virgil was to be a good philoſo-"pher; the ſecond, a good Huſ-"bandman, and God, whom he "ſeemed to underſtand better than "moſt of the learned heathens, dealt "with him juſt as he did with Solo-"mon; becauſe he prayed for wiſ-"dom in the firſt place, he added all "things elſe which were ſubordinate-"ly to be deſired. He made him "one of the beſt Philoſophers, and "the beſt Huſbandman, and to a-"dorn and communicate both thoſe "faculties, the beſt Poet: He made "him beſides all this a rich man, "and a man who deſired to be no "richer. *O fortunatus nimium, et "bona qui ſua novit.*"

O! ubi campi.] I do not take the Poet's meaning to be, that he is inquiring where theſe places are; which ſurely he knew. He expreſſes his delight to be in ſuch vallies, rivers and woods as are to be met with in Theſſaly, Laconia, and Thrace. May is the only tranſlator, who has not ſuppoſed this to be a queſtion:

"Then let me (fameleſs) love the
"fields and woods,
"The fruitful water'd vales, and
"running floods.
"Thoſe plains, where clear Sper-
"chius runs, that mount
"Where Spartan virgins to great
"Bacchus wont
"To ſacrifice, or ſhady vales that
"lye
"Under high Haemus, let my dwel-
"ling be."

Dryden has ſo paraphraſed theſe lines, that he has rather imitated, than tranſlated Virgil:

"My next deſire is, void of care
"and ſtrife
"To lead a ſoft, ſecure, inglorious
"life.
"A country cottage near a cryſtal
"flood,
"A winding valley and a lofty
"wood.
"Some god conduct me to the ſa-
"cred ſhades,
"Where Bacchanals are ſung by
"Spartan maids.
"Or lift me high to Hemus hilly
"crown;
"Or on the plains of Tempe lay me
"down:
"Or lead me to ſome ſolitary place,
"And cover my retreat from human
"race."

Mr B—— repreſents the Poet as aſking the queſtion where theſe places are:

"O! where Taygeta are thy ſacred
"ſhades,
"Reſounding with the ſongs of
"Spartan maids?

And Dr Trapp:

oh! that any one would place me in the cool vallies of Haemus, and ſhelter me with a voſt ſhade of branches! Happy was the man, who was able to know the cauſes of things; and could caſt all fears, and inexorable fate,

Taygeta: o, qui me gelidis in vallibus Haemi
Siſtat, et ingenti ramorum protegat umbra!
Felix, qui potuit rerum cognoſcere cauſas:
Atque metus omnes, et inexorabile fatum

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" — — O! where are the plains,
" Sperchius, and Taygeta, by the
" dames
" Of Sparta, ſwoln with Bacchana-
" lian rage
" Frequented?

487. *Sperchius.*] Sperchius is a famous river of Theſſaly riſing from mount Pindus.

Virginibus bacchata Lacenis Taygeta.] Taygetus, in the plural number Taygeta, is a mountain of Laconia near Sparta: it was ſacred to Bacchus; and his orgies were celebrated upon it by the Lacedaemonian women.

488. *Gelidis in vallibus Haemi.*] Haemus is a mountain of Thrace. Servius calls it a mountain of Theſſaly: " *Haemi:* montis Theſſaliae: " in qua etiam ſunt Tempe." See the note on ver. 489. of the firſt Georgick. It is ſtrange that Dryden ſhould write

" Or lift me high to Hemus hilly
" crown,"

for the *cool vallies of Haemus.*

In one of Dr Mead's manuſcripts it is *gelidis convallibus* inſtead of *gelidis in vallibus.*

490. *Felix, qui potuit,* &c.] The Commentators generally underſtand this to be a repetition of what he had ſaid before: only that as he had then given the preference to Philoſophy; now he ſeems to make the Philoſopher and the Countryman equal; for he pronounces them both happy. I take the Poet's meaning to be this. In the paragraph beginning with *O fortunatos,* &c. he had ſhewn the happineſs of the country life, in oppoſition to living in courts and cities. In the next paragraph, beginning with *me vero,* &c. he expreſſed his earneſt deſire to become a Natural Philoſopher; or, if he could not attain that, a good huſbandman. In the paragraph now under conſideration, he ſhews the happineſs of the countryman to be like that which was ſought after by the Epicurean Philoſophy. Epicurus was happy in overcoming all fears, eſpecially the fear of death: the countryman is happy in converſing with the rural deities, in being free from troubles, and the uneaſy paſſions of the mind. He lives on the fruits of his own trees, without being troubled with contentions, or law-ſuits.

Rerum cognoſcere cauſas.] Epicurus wrote thirty-ſeven books of Natural Philoſophy, which Diogenes Laërtius ſays were excellent: Καὶ τὰ συγγράμματα μὲν Ἐπικούρῳ τοσαῦτα καὶ τηλικαῦτα, ὧν τὰ βέλτιστα ἐστὶ τάδε. Περὶ φύσεως, λζ, &c.

491. *Atque metus omnes,* &c.] Epicurus, in his epiſtle to Menoecius, exhorts his friend to accuſtom himſelf not to be concerned at the thoughts

Subjecit pedibus, ſtrepitumque Acherontis avari! *and the noiſe of greedy Acheron beneath his feet!*

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thoughts of death: ſeeing all good and evil conſiſts in ſenſation; and death is a privation of ſenſe: Συνέδιζε δὲ ἐν τῷ νομίζειν μηδὲν πρὸς ἡμᾶς εἶναι τὸν θάνατον. ἐπεὶ πᾶν ἀγαθὸν καὶ κακὸν ἐν αἰσθήσει. στέρησις δὲ ἐστὶν αἰσθήσεως, ὁ θάνατος. In another place of the ſame epiſtle he aſks him who can be a better man, than he that thinks worthily of the gods, and bears death without terror: Ἔπει, τίνα νομίζεις εἶναι κρείττονα τοῦ καὶ περὶ θεῶν ὅσια δοξάζοντος, καὶ περὶ θανάτου διαπαντὸς ἀφόβως ἔχοντος. Lucretius extols Epicurus for diſpelling the terrors of the mind, and removing the fears of Acheron:

" Tu pater, et rerum inventor: tu
" patria nobis
" Suppeditas praecepta; tuiſque ex,
" inclute, chartis,
" Floriferis ut apes in ſaltibus omnia
" limant,
" Omnia nos itidem depaſcimur
" aurea dicta,
" Aurea, perpetua ſemper digniſſima
" vita.
" Nam ſimul ac Ratio tua coepit vo-
" ciferari
" Naturam rerum haud Divina
" mente coortam,
" *Diffugiunt Animi terrores*; moe-
nia mundi
" Diſcedunt, totum video per inane
" geri res.
" Apparet divum numen, ſedeſque
" quietae:
" Quas neque concutiunt venti, ne-
" que nubila nimbis
" Adſpergunt, neque nix acri con-
" creta pruina
" Cana cadens violat: ſemperque
" innubilis aether
" Integit, et large diffuſo lumine
" ridet.
" Omnia ſuppeditat porro natura,
" neque ulla
" Res animi pacem delibrat tempore
" in ullo.
" At contra *nuſquam apparent Ache-*
" *ruſia templa.*"

Thou, parent of Philoſophy, haſt ſhown
The way to Truth by precepts of thy own:
For as from ſweeteſt flow'rs the la-b'ring bee
Extracts her precious ſweets, Great ſoul! from thee
We all our golden ſentences derive;
Golden, and fit eternally to live.
For when I hear thy mighty reaſons prove
This world was made without the pow'rs above;
All fears and terrors waſte, and fly apace;
Thro' parted heav'ns I ſee the mighty ſpace,
The riſe of things, the gods, and happy ſeats,
Which ſtorm or vi'lent tempeſt never beats,
Nor ſnow invades, but with the pureſt air,
And gawdy light diffus'd look gay and fair:
There bounteous Nature makes ſupplies for eaſe,
There minds enjoy uninterrupted peace:

Happy alſo is he, who has known the rural gods, Pan, and old Sylvanus, and the ſiſter nymphs. Him neither the rods of the people, nor the purple of kings has moved, nor the diſcord that reigns between faithleſs brothers; nor the Dacian deſcending from the conſpiring Iſter:

Fortunatus et ille, deos qui novit agreſtes,
Panaque, Sylvanumque ſenem, Nymphaſque ſorores!
Illum non populi faſces, non purpura regum
Flexit, et infidos agitans diſcordia fratres;
Aut conjurato deſcendens Dacus ab Iſtro:

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But that which ſenſeleſs we ſo groſsly fear,
No heil, no ſulph'rous lakes, no pools appear.

CREECH.

Inexorabile.] Pierius ſays it is *ineluctabile* in the Roman manuſcript.

492. *Strepitumque Acherontis avari.*] In the King's and one of Dr Mead's manuſcripts it is *ſtrepituſque.*

Acheron is fabled to be one of the rivers of hell; and is put for hell itſelf.

493. *Fortunatus et ille.*] Here the Poet compares the happineſs, which reſults from the innocence of a country life, to that which is obtained by Philoſophy. Cicero, in his treatiſe on old age, ſays the life of a huſbandman approaches very near to that of a Philoſopher: "Mihi ad ſapientis "vitam proxime videtur accedere." Columella ſays it is nearly related to Philoſophy: "Res ruſtica ſine dubi- "tatione proxima, et quaſi conſan- "guinea ſapientiae eſt."

494. *Panaque.*] Pan is the chief of the rural deities.

Sylvanumque ſenem.] See the note on book I. ver. 20.

Nymphaſque ſorores.] There were ſeveral ſorts of nymphs: the Naiads preſided over rivers; the Nereids over ſeas; the Oreads over mountains; the Dryads over woods, &c.

495. *Populi faſces.*] The *faſces* were bundles of birchen rods, in the midſt of which was placed an ax, with the head appearing at the top. They were the enſigns of authority, and were carried before the Roman magiſtrates. We learn from Diogenes Laërtius, that Epicurus avoided publick offices out of modeſty: Ὑπερέβολὴ γὰρ ἐπιεικείας, οὐδὲ πολιτείας ἥψατο. Cicero alſo ſeems to inſinuate, that the Epicurean Philoſophy perſuaded men not to engage in publick buſineſs: "Nec ullâ tamen ei "Philoſophiae fiet injuria a nobis. "Non enim repelletur inde, quo "aggredi cupiet: ſed in hortulis "quieſcet ſuis, ubi vult; ubi etiam "recubans, molliter, et delicate, "*nos avocat a roſtris, a judiciis, a cu-* "*ria*; fortaſſe ſapienter, hac prae- "ſertim republica." Virgil obſerves, that, if this retirement from public affairs is to be accounted a part of happineſs, the countryman enjoys it abundantly. He does not ſeek after magiſtracies, nor courts; he has nothing to do with diſcord, nor concerns himſelf about foreign conſpiracies.

497. *Conjurato deſcendens Dacus ab Iſtro.*] The Danube or Iſter is the largeſt river in Europe: ſeveral different nations dwelling on it's banks. The ancients called this river *Danubius* at it's beginning, and

Non res Romanae, perituraque regna: neque ille
Aut doluit miſerans inopem, aut invidit habenti.

nor the affairs of Rome, nor kingdoms doomed to periſh: nor has he been grieved with pity for the poor, nor has he envied the rich.

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till it reaches Illyricum; but below that, *Iſter*. Virgil therefore calls it the *Iſter* with great propriety, becauſe the Dacians inhabit the lower parts of it, not far from it's falling into the Euxine ſea.

The Dacians inhabited thoſe parts, which are now called Tranſylvania, Moldavia, and Walachia. It is ſaid, they had a cuſtom of filling their mouths with the water of this river, before they undertook any war, and ſwearing that they would not return into their own country, till they had ſlain their enemies. Therefore Virgil calls it the conſpiring Iſter, becauſe the Dacians were accuſtomed to conſpire after this manner, on the banks of the river Iſter.

498. *Neque ille aut doluit miſerans inopem, aut invidit habenti.*] Epicurus placed a great happineſs in being free from perturbations of the mind, of which pity and envy are not the leaſt. This happineſs the huſbandman enjoys, for, in the country, nature produces ſo many neceſſaries of life, that there can be no objects of pity: and his life is ſo happy in itſelf, that he has no temptation to envy any one. Servius, and after him moſt of the Commentators, take Virgil to ſpeak here of a Stoical Apathy, in which ſenſe Dryden ſeems to have tranſlated him:

"Nor envies he the rich their heapy
"ſtore,
"Nor his own peace diſturbs with
"pity for the poor."

Virgil had no ſuch ill-natured meaning, nor Epicurus neither. Epicurus might be againſt pity, ſo far as it ruffled the mind and made it uneaſy: but he was far from condemning it in the ſenſe we frequently uſe it, of relieving the wants and neceſſities of our neighbours. Diogenes Laërtius tells us that he was remakable for piety to his parents, kindneſs to his brothers, gentleneſs to his ſervants, and the beſt natured man in the world: Πρὸς τοὺς γονέας εὐχαεισία, καὶ ἡ πρὸς τοὺς ἀδελφὺς εὐποιΐα, πρός τε τοὺς οἰκέτας ἡμερότης..... καθόλου δὲ ἡ πρὸς πάντας αὐτοῦ φιλανθρωπία. It is not to be ſuppoſed that a man of ſuch a character could be backward in ſupporting thoſe who wanted his aſſiſtance: nay the very contrary appears from the whole tenor of his life. Seneca diſtinguiſhes pity from clemency and good-nature, and ſays it differs from them, as ſuperſtition does from religion, and is a mark of a vulgar mind: "Quem "admodum religio deos colit, ſu-"perſtitio violat: ita clementiam "manſuetudinemque omnes boni "praeſtabunt, miſericordiam autem "vitabunt. Eſt enim vitium puſilli "animi, ad ſpeciem alienorum ma-"lorum ſuccidentis. Itaque peſſimo "cuique familiariſſima eſt." Thus Virgil does not ſuppoſe his countryman obdurate to the cries of the poor, but ſo happy as not to ſee any of his neighbours ſo miſerable, as to be objects of compaſſion. May has very juſtly tranſlated this paſſage:

He has gathered ſuch fruits as the branches, ſuch as his own willing farms have yielded ſpontaneouſly: nor has he ſeen the hardſhips of the law,

Quos rami fructus, quos ipſa volentia rura
Sponte tulere ſua, carpſit: nec ferrea jura, 500

NOTES.

" He ſees no poor, whoſe miſerable
" ſtate
" He ſuffers for."

Cowley ſpeaks much to the ſame purpoſe in his diſcourſe of Agriculture: " There are as many ways to " be rich, and, which is better, " there is no poſſibility to be poor, " without ſuch negligence as can " have neither excuſe nor pity; for " a little ground will without que- " ſtion feed a little family, and the " ſuperfluities of life, which are now " in ſome caſes by cuſtom made al- " moſt neceſſary, muſt be ſupplied " out of the ſuperabundance of art " and induſtry, or contemned by as " great a degree of Philoſophy."

500. *Quos rami fructos*, &c.] No man's memory has been more traduced than that of Epicurus. He has been repreſented as a perſon wholly given up to luxury and intemperance. His name is become a proverb, to expreſs a voluptuous perſon, whoſe whole pleaſure was in eating and drinking. And yet it is certain that he was a great pattern of temperance, and recommended it to his followers. Diogenes Laërtius informs us that he was contented with bread and water, and, when he had a mind to gratify his appetite, he added a piece of cheeſe: Αὐτὸς τέ φησιν ἐν ταῖς ἐπισολαῖς, ὕδατι μόνον ἀρκεῖσθαι, καὶ ἄρτῳ λιτῷ. κὶ τέμψον μοι τυροῦ, φησὶ, κυθριδίου, ἵν' ὅταν βούλωμαι, πολυτελέσασθαι δύνωμαι. Epicurus himſelf, in his epiſtle to Menoeceus, ſays, that when he ſpeaks of pleaſure, he does not mean the pleaſures of the voluptuous and intemperate, as ſome have miſinterpreted him: but tranquillity of mind, and a body void of pain. Not eating, ſays he, and drinking, not venereal enjoyments, not a luxurious table, procure a pleaſant life, but ſober reaſoning, which ſearches into the cauſes why ſome things are to be choſen, others to be rejected, and explodes thoſe opinions which tend to diſturb the mind: Ὅταν οὖν λέγωμεν ἡδονὴν τέλος ὑπάρχειν, οὐ τὰς τῶν ἀσώτων ἡδονὰς, καὶ τὰς τῶν ἐν ἀπολαύσει κειμένας λέγομεν, ὥς τινες ἀγνοοῦντες καὶ οὐχ' ὁμολογοῦντες ἢ κακῶς ἐκδεχόμενοι νομίζουσιν, ἀλλὰ τὸ μήτε ἀλγεῖν κατὰ σῶμα, μήτε ταράτ]εσθαι κατὰ ψυχήν. οὐ γάρ πότοι καὶ κῶμοι συνεχεῖς, οὐδ' ἀπολαύσεις παίδων κὶ γυναικῶν, οὐδ' ἰχθύων καὶ τῶν ἄλλων ὅσα φέρει πολυτελὴς τράπεζα, τὸν ἡδὺν γεννᾶ βίον, ἀλλὰ νήφων λογισμὸς, κὶ τὰς αἰτίας ἐξερευνῶν πάσης αἱρέσεως καὶ φυγῆς, καὶ τὰς δόξας ἐξελαύνων, ἀφ' ὧν πλεῖστος τὰς ψυχὰς καταλαμβάνει θόρυβος. Virgil ſays his countryman enjoys theſe frugal bleſſings of temperance: he lives upon the fruits of his own trees, and what nature produces all around him. This Cowley calls being a true Epicure:

" When

Inſanumque forum, aut populi tabularia vidit.
Sollicitant alii remis freta caeca, ruuntque
In ferrum; penetrant aulas et limina regum:
Hic petit excidiis urbem, miſeroſque Penates,
Ut gemma bibat, et Sarrano indormiat oſtro.

and the mad Forum, or the courts of the people. Some trouble the blind ſeas with oars, ruſh into war, and penetrate the courts and palaces of kings. One ſeeks to ruin cities and miſerable families, that he may drink in gems, and ſleep on Sarran ſcarlet.

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"When Epicurus to the world had
"taught,
"That pleaſure was the chiefeſt
"good,
"And was perhaps i'th' right, if
"rightly underſtood,
"His life he to his doctrine brought,
"And in a garden's ſhade that ſove-
"reign pleaſure ſought.
"Whoever a *true Epicure* would be,
"May there find cheap, and virtuous
"luxurie."

502. *Tabularia.*] The *Tabularium* was a place at Rome, where the public records were kept.

503. *Sollicitant alii*, &c.] In this paſſage the Poet ſhews the preference of Agriculture to the ſeveral employments and deſires of men.

506. *Sarrano.*] Tyre was anciently called *Sarra*. Servius ſays it had it's name from the fiſh *Sar*, with which it abounds. "*Sarrano dor-*
"*miat oſtro.* Tyria purpura. Quae
"enim nunc *Tyros* dicitur, olim
"*Sarra* vocabatur, a piſce quodam,
"qui illic abundat: quem lingua ſua
"*Sar* appellant." Bochart obſerves, that Servius is generally miſtaken in his Phenician etymologies. He derives *Sarra* from the Hebrew name צור *Tſor*, by which Tyre is called in the holy ſcriptures. He thinks Servius had read in Trogus, that Sidon had it's name from a fiſh, and, by a ſlip of his memory, had ſaid that of Tyre, which he had read of Sidon: "Virgilii vetus Scholiaſtes ſcholiis ſuis
"Punica quaedam interſpergit, ſed
"pleraque peſſimae notae. Tale
"illud in lib. 2. Georg. *Quae nunc*
"*Tyrus dicitur, olim Sarra vocabatur,*
"*a piſce quodam qui illic abundat,*
"*quem lingua ſua* Sar *appellant.* Ve-
"rum quidem eſt Romanos veteres
"pro Tyro dixiſſe Sarram. Ita in
"Gellio legitur, et in Feſto, et in
"Paulo: et in fragmentis Ennii
"*Poenos Sarra oriundos.* Unde eſt
"quod pro Tyrio poëta dixit *Sarra-*
"*num oſtrum*; et Juvenalis *Sarrana*
"*aulaea*; et Silius, lib. 6. *Sarra-*
"*nam Junonem*, et *Sarranam caedem*;
"et lib. 7. *Sarranum navitam*; et
"lib. 8. *Sarrana numina*; et lib. 9.
"*Sarranum nomen*, et *Sarranam*
"*manum*; et lib. 11. *Sarrana ca-*
"*ſtra*; et lib. 15. *Sarranum muri-*
"*cem*; et lib. 3. *Sarranam Leptin*;
"et Columella *Sarranam violam*, id
"eſt purpuream, quia purpura e
"Tyro; et fortaſſe apud Stephanum
"Φοινίκης πόλις Σώρα, unde gentile
"Σωρανὸς, id ipſum erat Graecis
"quod Romanis *Sarra* et *Sarranus.*
"Σώρα ſaltem plurimum accedit ad
"Hebraeum צור *Tſor*, quo nomine
"Tyrum appellant ſacri Scriptores,
"ſed piſcis *ſar*, unde Sarra, ſi qui-
"dem Servio fides, non extat ullibi
"gentium. Et *Sarrae* nomen deduci
"notum

Another hides his riches, and broods over buried gold. Another is ſtruck with aſtoniſhment at the roſtra: another is ſmitten with the double applauſe of Senators and Plebians in the

Condit opes alius, defoſſoque incubat auro.
Hic ſtupet attonitus roſtris: hunc plauſus hiantem
Per cuneos, geminatus enim, plebiſque, patrumque

NOTES.

" notum eſt ex Hebraeo Tyri nomine " צור *Tſor*; in quo literam *tſade*, quae " medii eſt ſoni inter T et S Graeci " in T mutarunt, et Romani in S. " Ita factum ut ex eodem צור et " Τυρος naſceretur et *Sarra*. Sed " Servium veriſimile eſt, cum alicubi " legiſſet quod in Trogo habetur, Si- " donem a piſce dici, titubante me- " moria id de Tyro ſcripſiſſe quod " de Sidone legerat. Non diſpari er- " rore Origenes *Tyrus*, inquit, *apud* " *Hebraeos ſonat idem quod nobis ve-* " *nantes*. Imo Tyrus rupem ſonat; " ſed Sidon vel a venatione vel a piſ- " catione dicitur."

Indormiat.] I follow Heinſius, Ruaeus, and Maſvicius. All the manuſcripts which I have collated, Servius, La Cerda, Schrevelius, and moſt of the editors read *dormiat*.

508. *Hic ſtupet attonitus roſtris.*] This ſeems not to be ſpoken of the Orators themſelves, but of their hearers, who are ſtruck with aſtoniſhment at the force of their eloquence. Tho' the Poet may mean alſo, that this admiring of eloquence may ſtir up in them a vehement deſire of becoming Orators. Dryden has made Virgil uſe abuſive language on this occaſion:

" Some patriot fools to popular praiſe
" aſpire
" Of public ſpeeches, which worſe
" fools admire."

Mr B — — makes the aſtoniſhment relate wholly to the Orator himſelf:

" He in the Roſtrum lifts to heaven
" his eyes,
" Amaz'd, confounded, ſpeechleſs
" with ſurprize."

But why the Orator ſhould be affected in ſuch a manner, I muſt own myſelf at a loſs to comprehend. Dr Trapp ſeems to underſtand this expreſſion of the Poet in the ſame ſenſe with me:

" That doats with fondneſs on the
" Roſtrum's fame."

Hunc plauſus, &c.] This is generally underſtood to be meant of dramatic Poets, who are ambitious of a general applauſe of the whole audience. The Patricians and Plebeians had their different ſeats or boxes in the Roman theatre, which, being extended from the centre to the circumference, were conſequently narrower at the centre, like ſo many wedges, whence they were called *cunei*. See the note on ver. 381. Virgil's expreſſion ſeems to mean the ſame as if we ſhould now ſay, *others are fond of a general applauſe from the pit, boxes, and galleries.*

509. *Geminatus.*] Pierius found *geminatus* in the Roman, Medicean, Lombard, and other ancient manuſcripts.

Corripuit: gaudent perfuſi ſanguine fratrum,
Exilioque domos et dulcia limina mutant;
Atque alio patriam quaerunt ſub ſole jacentem.
Agricola incurvo terram dimovit aratro.
Hinc anni labor: hinc patriam, parvoſque nepotes
Suſtinet; hinc armenta boum, meritoſque juvencos.
Nec requies, quin aut pomis exuberet annus,
Aut foetu pecorum, aut Cerealis mergite culmi:
Proventuque oneret ſulcos, atque horrea vincat.
Venit hyems, teritur Sicyonia bacca trapetis,

theatre: others rejoice in ſpilling their brothers blood, and change their habitations and dear houſes for exile, and ſeek countries lying under another ſun. The huſbandman ſtirs the earth with his crooked plough: hence the labour of the year, hence he ſuſtains his country, and ſmall family; hence his herds of kine, and deſerving bullocks. Nor is there any intermiſſion, but the ſeaſon abounds either with fruit, or young cattle, or ſheaves of corn: and loads the furrows with increaſe; and burſts the barns. Winter comes; and the Sicyonian berry is pounded in mills,

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ſcripts. It is the ſame in all the manuſcripts, which I have collated, and in moſt printed editions. Some read *geminatur*; others *geminantur*.

510. *Gaudent perfuſi ſanguine fratrum.*] In the old Nurenberg edition it is *patrum*.

We have a paſſage not much unlike this, in Lucretius:

"Sanguine civili rem conflant: divi-
"tiaſque
"Conduplicant avidi, caedem caedi
"accumulantes:
"Crudeles gaudent in triſti funere
"fratris:
"Et conſanguineum menſas odere,
"timentque."

By civil wars endeavour to get more;
And, doubling murders, double their vaſt ſtore;
Laugh o'er their brother's graves, and tim'rous gueſts
All hate, and dread their neareſt kinſmen's feaſts.

CREECH.

513. *Agricola incurvo*, &c.] In oppoſition to all theſe vexations and ſollicitudes, the Poet tells us the huſbandman has only the labour of plowing, which ſupports his country and his own family. And, to recompenſe his labours, there is no part of the year which does not produce ſomething to his benefit. To crown all, he tells us he is happy in a virtuous wife and dear children: he is delighted with the ſight of his cattle; and diverts himſelf with rural ſports on holy days.

514. *Nepotes.*] La Cerda reads *Penates*.

519. *Venit hyems.*] Mr B—— will have *hyems*, in this place, not to ſignify the winter, but a ſtorm. The time of gathering olives is in winter. Columella ſays the middle time of gathering them is the beginning of December: "Media eſt olivitas "plerumque initium menſis Decem-"bris." The ſame author places the beginning of winter on the ninth of November: "Quinto Idus No-"vembris hyemis initium." Palladius places the making of oil under November.

Sicyonia bacca.] Sicyon was a city of Achaia, not far from the Peloponneſian

the ſwine come home full of maſt, the woods yield arbutes: and autumn ſupplies various fruits, and the mild vintage is ripened on the open hills. In the mean time his ſweet children hang about his neck: his chaſte family preſerve their modeſty: his cows trail their milky udders; and his fat kids butt at each other with their horns on the verdant graſs. The farmer himſelf celebrates the feſtival days, and extended on the graſs, whilſt the fire burns in the midſt, and his companions crown the goblet, makes a libation, and invokes the o Lenaeus, and places a mark on an elm, for for wreſtling in the ruſtick ring.

Glande ſues laeti redeunt, dant arbuta ſylvae:
Et varios ponit foetus autumnus, et alte
Mitis in apricis coquitur vindemia ſaxis.
Interea dulces pendent circum oſcula nati:
Caſta pudicitiam ſervat domus: ubera vaccae
Lactea demittunt; pingueſque in gramine laeto
Inter ſe adverſis luctantur cornibus hoedi
Ipſe dies agitat feſtos; fuſuſque per herbam,
Ignis ubi in medio, et ſocii cratera coronant,
Te libans, Lenaee, vocat, pecoriſque magiſtris
Velocis jaculi certamina ponit in ulmo;
Corporaque agreſti nudat praedura palaeſtra.

the herdſmen to throw their ſwift javelins; and ſtrips their hardy bodies,

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neſian Iſthmus. It was famous for olives: whence he calls the olive the Sicyonian berry. Thus Ovid:

" Quot Sicyon baccas, quot parit
" Hybla favos:

And

" Aut ut oliviſera quondam Sicyone
" fugato."

Trapetis.] The olive mill is deſcribed by Cato, in the twentieth, and twenty-ſecond chapters of his book of Huſbandry.

520. *Arbuta.*] See the note on ver. 148. of the firſt Georgick.

522. *Apricis ſaxis.*] See the note on ver. 377.

523. *Interea pendent dulces circum oſcula nati.*] This ſeems to be put in oppoſition to thoſe, whom he mentioned before to be puniſhed with baniſhment from their families:

" Exilioque domos, et dulcia limina
" mutant."

Lucretius has ſomething like this, in his third book:

" At jam non domus accipiet te laeta,
" neque uxor
" Optima, nec dulces occurrent oſ-
" cula nati
" Praeripere, et tacita pectus dulce-
" dine tangent."

524. *Caſta pudicitiam ſervat domus.*] This is oppoſed to the frequent adulteries, which are committed in cities.

525. *Pingueſque.*] In one of Dr Mead's manuſcripts *que* is left out.

528. *Cratera coronant.*] This may be underſtood either of crowning the goblet with flowers, or filling it with wine to the brim. This is plainly meant by Virgil as a ſolemn adoration of Bacchus; but Dryden repreſents them as drinking the farmer's health:

" The hearth is in the midſt; the
" herdſmen round
" The chearful fire, provoke his
" health in goblets crown'd."

531. *Nudat.*] Pierius ſays it is *nudant* in the Roman, the Mediccan, and other very ancient manuſcripts. It is *nudant* in the King's,

the

Hanc olim veteres vitam coluere Sabini ;
Hanc Remus et frater : ſic fortis Etruria crevit ;

This life the antient Sabines formerly led, this Remus and his brother led : thus ſtrong Etruria grew,

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the Bodleian, and in one of Dr Mead's manuſcripts: but *nudat* is more generally received.

532. *Hanc olim*, &c.] Having ſhewn the advantages, and delights of Huſbandry ; he concludes this ſecond Georgick, with obſerving that this was the life which their glorious anceſtors led ; that this was the employment of Saturn, in the golden age, before mankind were grown wicked, and had learned the art of war:

Veteres Sabini.] The Sabines were an ancient people of Italy, near Rome. They were famous for religion and virtue: and are thought by ſome to derive their name ἀπὸ τῦ σέβεσθαι, from *worſhipping*. Thus Pliny: "Sabini, ut quidam exiſtimavere, a religione et deorum cultu "Sebini appellati." It is cuſtomary with the Poets to compare a chaſte, virtuous, matron, to the Sabine women. Thus Horace:

"Quod ſi pudica mulier in partem
"juvans
"Domum, atque dulces liberos ;
"Sabina qualis, aut peruſta ſolibus
"Pernicis uxor Appuli."

But if a wife, more chaſte than fair,
Such as the ancient Sabines were,
Such as the brown Apulian dame,
Of mod'rate face, and honeſt fame.

CREECH.

533. *Hanc Remus et frater.*] Romulus and Remus, when they undertook to found their new city, Rome, were joined by a great number of ſhepherds, according to Livy: "Ita Numitori Albana permiſſa re, "Romulum Remumque cupido ce-"pit, in iis locis ubi expoſiti, ubi-"que educati erant, urbis condendae: "et ſupererat multitudo Albanorum "Latinorumque: ad id paſtores quo-"que acceſſerant, qui omnes facile "ſpem facerent, parvam Albam, "parvum Lavinium, prae ea urbe "quae conderetur fore." They were educated themſelves amongſt the ſhepherds, and were employed in tending the ſheep, according to the ſame author: "Tenet fama, cum "fluitantem alveum, quo expoſiti "erant pueri, tenuis in ſicco aqua "deſtituiſſet, lupam ſitientem, ex "montibus qui circa ſunt, ad pueri-"lem vagitum curſum flexiſſe: eam "ſummiſſas infantibus adeo mitem "praebuiſſe mammas, ut lingua lam-"bentem pueros magiſter regii peco-"ris invenerit, Fauſtulo fuiſſe no-"men ferunt; ab eo ad ſtabula Lau-"rentiae uxori educandos datos. . . . "Cum primum adolevit aetas, nec "in ſtabulis, nec ad pecora ſegnes, "venando peragrare circa ſaltus, "hinc robore et corporibus animiſ-"que ſumto, jam non feras tantum, "ſubſiſtere, ſed in latrones praeda "onuſtos impetum facere, paſtori-"buſque rapta dividere."

Sic fortis Etruria crevit.] Etruria, or Tuſcany was bounded on the north and weſt by the Apennines, by the

mare

and thus Rome became the most glorious of things, Scilicet et rerum facta eſt pulcherrima Roma,

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mare inferum, or Tyrrhene ſea, on the ſouth, and by the river Tyber on the eaſt. The Etrurians are ſaid to have extended their dominion from the Alps to the Sicilian ſea, whence the ſea, which waſhes that coaſt of Italy, obtained the name of the Tyrrhene, or Tuſcan ſea.

534. *Facta eſt pulcherrima Roma.*] The ancient Romans were greatly addicted to huſbandry, and are known to have had that art in the greateſt eſteem. Cato mentions, as an inſtance of this, that they thought they could not beſtow a greater praiſe on any good man, than calling him a good huſbandman: "Et virum bonum cum laudabant, ita laudabant, Bonum agricolam, bonumque colonum. Ampliſſime laudari exiſtimabatur, qui ita laudabatur." Cicero, in his oration for Sextus Roſcius, obſerves that their anceſtors, by diligently following Agriculture, brought the commonwealth to the flouriſhing condition, in which it then was: "Etenim, qui praeeſſe agro colendo flagitium putes, profecto illum Atilium, quem ſua manu ſpargentem ſemen, qui miſſi erant, convenerunt, hominem turpiſſimum, atque inhoneſtiſſimum judicares. At hercule majores noſtri longe aliter et de illo, et de caeteris talibus viris exiſtimabant. Itaque *ex minima, tenuiſſimaque Republica maximum et florentiſſimam nobis reliquerunt.* Suos enim agros ſtudioſe colebant: non alienos cupide appetebant: quibus rebus, et agris, et urbibus, et nationibus, *rempublicam atque hoc imperium, et Populo Romani nomen auxerunt.*" Columella obſerves that Quintius Cincinnatus, who was called from the plough to the Dictatorſhip, laid down his enſigns of authority, with greater joy, than he took them up, and returned to his bullocks, and little hereditary farm of four acres: that C. Fabritius, and Curius Dentatus, of whom one had driven Pyrrhus out of Italy, and the other had ſubdued the Sabines, cultivated the ſeven acres, which they ſhared with the reſt of the people, with a diligence, equal to the valour by which they had obtained them: that the true offſpring of Romulus were hardened by rural labour, to bear the fatigues of war, when their country called for their aid; and that they choſe their ſoldiers out of the country rather than out of the city: "Verum cum plurimis monumentis ſcriptorum admonear, apud antiquos noſtros fuiſſe gloriae curam ruſticationis, ex qua Quintius Cincinnatus, obſeſſi Conſulis et exercitus liberator, ab aratro vocatus ad Dictaturam venerit, ac rurſus faſcibus depoſitis, quos feſtinantius victor reddiderat, quam ſumpſerat Imperator, ad eoſdem juvencos, et quatuor jugerum avitum haeredium redierit. Itemque C. Fabricius, et Curius Dentatus, alter Pyrrho finibus Italiae pulſo, domitis alter Sabinis, accepta quae viritim dividebantur captivi agri, ſeptem

Septemque una ſibi muro circumdedit arces.
Ante etiam ſceptrum Dictaei Regis, et ante
Impia quam caeſis gens eſt epulata juvencis,

and encompaſſed her ſeven hills with a wall. Alſo before the reign of the Dictaean king, and before the impious age feaſted upon ſlain bullocks,

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"ſeptem jugera non minus induſtrie "coluerit, quam fortiter armis quae- "ſierat. . . . . At mehercule vera illa "Romuli proles aſſiduis venatibus, "nec minus agreſtibus operibus ex- "ercitata, firmiſſimis praevaluit cor- "poribus, ac militiam belli, cum "res poſtulavit, facile ſuſtinuit, du- "rata paeis laboribus, ſemperque "ruſticam plebem praepoſuit urba- "nae." Pliny obſerves that Italy produced a greater quantity of corn in former ages, which he aſcribes to the land's being cultivated by the hands of generals; and ploughmen who had triumphed: "Quaenam ergo "tantae ubertatis cauſa erat? Ipſo- "rum tunc manibus Imperatorum "colebantur agri, ut fas eſt credere, "gaudente terra vomere laureato, et "triumphali aratore: ſive illi eadem "cura ſemina tractabant, qua bella, "eademque diligentia arva diſpone- "bant, qua caſtra: ſive honeſtis ma- "nibus omnia laetius proveniunt, "quoniam et curioſius fiunt."

535. *Septemque una ſibi muro circumdedit arces.*] In ſome editions it is *ſeptem quae.*

"The ſeven hills of Rome, which "were incloſed within one wall, "were: the *Palatinus* now *Palazzo* "*maggiore*; the *Quirinalis*, now "*monte Cavallo*; the *Coelius*, now "*monte di S. Giovanni Laterano*; the "*Capitolinus*, now *Campidoglio*; the "*Aventinus*, now *monte di S. Sa-* "*bina*; the *Eſquilinus*, now *monte* "*di S. Maria maggiore*; and the *Vi-* "*minalis*; to which ſeven were add- "ed the *Janiculus*, now *Montorio*, "and the *Vatican*." RUAEUS.

536. *Dictaei Regis.*] Dicte is the name of a mountain of Crete, where Jupiter was educated, and on which a temple was built in honour of him. Hence the Poet calls Jupiter the Dictaean king.

537. *Caeſis juvencis.*] In the firſt ages it was thought unlawful to ſlay their oxen, becauſe they aſſiſted mankind in tilling the ground. Thus Cicero: "Quid de bobus loquar? "quibus cum terrae ſubigerentur ſiſ- "ſione glebarum, ab illo aureo ge- "nere, ut Poëtae loquuntur, vis "nunquam ulla afferebatur." Varro ſays it was anciently made a capital crime to kill an ox: "Hic ſocius ho- "minum in ruſtico opere, et Cereris "miniſter. Ab hoc antiqui manus ita "abſtineri voluerunt, ut capite ſan- "xerint, ſiquis occidiſſet:" and Columella alſo ſays that oxen were ſo eſteemed among the ancients, that it was held as capital a crime, to kill an ox, as to ſlay a citizen: "Cujus "tanta fuit apud antiquos veneratio, "ut tam capitale eſſet bovem ne- "caſſe, quam civem." Virgil ſeems in this place to have imitated Aratus, who ſays that in the brazen age men firſt began to form the miſchievous ſword, and to eat the labouring oxen:

golden Saturn led this life upon earth. They had not then heard the warlike ſound of the trumpet, nor the clattering of ſwords upon hard anvils. But we have now run our courſe over a vaſt plain, and it is now time to releaſe the ſmoaking necks of our horſes.

Aureus hanc vitam in terris Saturnus agebat.
Necdum etiam audierant inflari claſſica, necdum
Impoſitos duris crepitare incudibus enſes.
Sed nos immenſum ſpatiis confecimus aequor;
Et jam tempus equum fumantia ſolvere colla.

NOTES.

Ἀλλ' ὅτε δὴ κἀκεῖνοι ἐτεθνασαν, οἱ δ' ἐγένοντο,
Χαλκείη γενεὴ, προτέρων ὀλοώτεροι ἄνδρες,
Οἵ πρῶτοι κακόεργον ἐχαλκεύσαντο μάχαιραν
Εἰνοδίην, πρῶτοι δὲ βοῶν ἐπάσαντ' ἀροτήρων.

538. *Aureus Saturnus.*] The golden age was fabled to have been under the government of Saturn. This age terminated with the expulſion of Saturn by Jupiter.

541. *Spatiis.*] See the note on book I. ver. 513.

542. *Fumantia.*] Pierius ſays it is *ſpumantia* in the Roman, and other manuſcripts.

The End of the Second Book.

PUBLII VIRGILII MARONIS GEORGICORUM

Liber Tertius.

TE quoque, magna Pales, et te, memorande, canemus,
Paſtor ab Amphryſo: vos, ſylvae, amneſque Lycaei.
Caetera, quae vacuas tenuiſſent carmina mentes,

Thee alſo, o great Pales, will I ſing, and thee o ſhepherd memorable by Amphryſus: ye woods and rivers of Lycaeus. Other Poems, which have employed idle minds,

NOTES.

1. *Te quoque*, &c.] The Poet, intending to make cattle the ſubject of his third book, unfolds his deſign, by ſaying he will ſing of Pales, the goddeſs of Shepherds, of Apollo, who fed the herds of Admetus on the banks of Amphryſus, and of the woods and rivers of Lycaeus, a mountain of Arcadia, famous for ſheep. He then ſhews a contempt of the fabulous Poems, the ſubjects of which he ſays are all trite and vulgar, and hopes to ſoar above the Greek Poets.

Pales is the goddeſs of ſhepherds. The feaſt called *Palilia*, in which milk was offered to her, was celebrated on the twentieth of April, on which day alſo Rome was founded by Romulus.

2. *Paſtor ab Amphryſo.*] Amphryſus is a river of Theſſaly, where Appollo fed the herds of king Admetus.

Lycaei.] Lycaeus is a mountain of Arcadia, famous for ſheep, and ſacred to Pan, being accounted one of his habitations.

3. *Caetera, quae vacuas tenuiſſent carmina mentes, omnia jam vulgata.*] "Tho' I do not diſlike *carmina*, yet "in ſome manuſcripts it is *carmine*,

are now all become common. Who is unacquainted with cruel Euryſtheus, or does not know the altars of the execrable Buſiris?

Omnia jam vulgata. Quis aut Euryſthea durum,
Aut illaudati neſcit Buſiridis aras? 5

NOTES.

" in the ablative caſe. For he does " not mean that other poems are " now grown common, but all other " ſubjects, which might be treated " in verſe, and are the uſual themes " of Poets. What theſe are he im- " mediately recites." PIERIUS.

Fulvius Urſinus obſerves, that Virgil alludes to particular authors, who had treated ſeverally of theſe fables. Homer has related the fable of Euryſtheus in the eighteenth Iliad. The Buſiris of Mneſimachus is quoted in the ninth book of Athenaeus. Theocritus has ſpoken of Hylas; Callimachus is referred to in *Latonia Delos*, and the firſt Olympic ode of Pindar is to be underſtood by the mention of Hippodamia and Pelops.

4. *Omnia jam vulgata.*] In the Bodleian, and in one of Dr Mead's manuſcripts, it is *omnia* ſunt *vulgata*.

Euryſthea durum.] Pierius ſays ſome would read *dirum*, but *durum* is the true reading. Dr Trapp however has tranſlated theſe words, *Euryſtheus dire*.

Euryſtheus the ſon of Sthenelus was king of Mycenae, and, at the inſtigation of Juno, impoſed on Hercules his twelve famous labours, which he hoped would have overpowered him.

5. *Illaudati Buſiridis aras.*] Buſiris is generally ſaid to have been the ſon of Neptune, king of Egypt, and a moſt cruel tyrant. He uſed to ſacrifice ſtrangers, but Hercules overcame him, and ſacrificed both him and his ſon on the ſame altars. Diodorus Siculus tells us, that this cruelty of Buſiris was a fable invented by the Greeks, but grounded on a cuſtom practiſed by the Egyptians of ſacrificing red-haired people to the manes of that king, becauſe Typhon, who ſlew him, was of that colour. Sir Iſaac Newton makes Buſiris to be the ſame with Seſac, Seſoſtris, and the great Bacchus; and adds, that " the Egyptians before his reign " called him their Hero or Hercules; " and after his death, by reaſon of " his great works done to the river " Nile, dedicated that river to him, " and deified him by it's names *Sihor*, " *Nilus*, and *Egyptus*; and the Greeks " hearing them lament *O Sihor*, *Bou* " *Sihor*, called him *Oſiris* and *Bu-* " *ſiris*." The ſame great author places the end of his reign upon the fifth year of Aſa, 956 years before Chriſt. Eratoſthenes, as he is quoted by Strabo, affirms, not only that this ſacrificing of ſtrangers was a fable, but that there never was a king or tyrant named Buſiris.

In the next place let us conſider the objection which the ancient Grammarians have made to the uſe of the word *illaudati* in this place. Aulus Gellius tells us they ſaid it was a very improper word, and not ſtrong enough to expreſs the deteſtation of ſo wicked a perſon, who, becauſe he uſed to ſacrifice ſtrangers of all nations, was not only unworthy of praiſe, but ought to be deteſted and curſed

Cui non dictus Hylas puer, et Latonia Delos? *Who has not ſpoken of the boy Hylas, and Latonian Delos?*

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curſed by all mankind: "Nonnulli "Grammatici aetatis ſuperioris, in "quibus eſt Cornutus Annaeus, haud "ſane indocti neque ignobiles, qui "commentaria in Virgilium com-"poſuerunt, ... *illaudati* parum "idoneum eſſe verbum dicunt, ne-"que id ſatis eſſe ad faciendam ſce-"lerati hominis deteſtationem: qui "quod hoſpites omnium gentium "immolare ſolitus fuit, non laude "indignus, ſed deteſtatione, execra-"tioneque totius generis humani "dignus eſſet." Aulus Gellius vindicates the uſe of this word two different ways. In the firſt place he ſays, hardly any man is ſo profligate, as not ſometimes to do or ſay ſomething which is praiſe-worthy: and therefore one who cannot be praiſed at all muſt be a moſt wicked wretch. He adds, that, as to be without blame is the higheſt pitch of virtue, ſo to be without praiſe is the greateſt degree of wickedneſs. He proves from Homer, that the greateſt praiſes are contained in words excluſive of imperfection, and therefore that a term which excludes praiſe is the moſt proper that can be found for blaming or cenſuring. He obſerves alſo that Epicurus expreſſed the greateſt pleaſure by a privation of pain, and that Virgil in like manner called the Stygian lake *inamabilis:* for as *illaudatus* ſignifies a priyation of all praiſe, ſo *inamabilis* expreſſes a privation of all love. "De *illaudato* autem duo vi-"dentur reſponderi poſſe. Unum "eſt ejuſmodi: nemo quiſquam tam "efferis eſt moribus, quin faciat aut "dicat nonnunquam aliquid quod "laudari queat. Unde hic antiquiſ-"ſimus verſus vice proverbii celebra-"tus eſt,

"Πολλάκι γὰρ δὲ μωρὸς ἀνὴρ μάλα
"καίριον εἶπεν.

"ſed enim qui omni in re atque om-"ni tempore laude omni vacat, is "illaudatus eſt: iſque omnium peſ-"ſimus deterrimuſque eſt: ſicuti "omnis culpae privatio inculpatum "facit. Inculpatus autem inſtar eſt "abſolutae virtutis: illaudatus igitur "quoque finis eſt extremae malitiae. "Itaque Homerus non virtutibus "appellandis, ſed vitiis detrahendis "laudare ampliter ſolet. Hoc enim "eſt

"—— ἤυδα μάλιστα ἀμύμων.
"—— σὼ δ' οὐκ' ἄκουστε πετέσθην.

"Et item illud,

"Ἐνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγα-
"μέμνονα δῖον,
"Οὐδὲ καταπλώσοντ', οὐδ' οὐκ
"ἐθέλοντα μάχεσθαι.

"Epicurus quoque ſimili modo maxi-"mam voluptatem detractionem pri-"vationemque omnis doloris defini-"vit his verbis: ὅρος τοῦ μεγέθους "τῶν ἡδονῶν, ἡ πανὸς τοῦ ἀλγοῦντος "ὑπεξαίρεσις. Eadem ratione idem "Virgilius *inamabilem* dixit Stygiam "paludem. Nam ſicut *illaudatum*

and Hippodame, and Pelops famous for his ivory ſhoulder, Hippodameque, humeroque Pelops inſignis eburno,

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" κατὰ amoris ἀτέρπειν deteſtatus " eſt." In the ſecond place he ſays that *laudare* ſignified anciently to name; therefore *illaudatus* or *illaudabilis* ſignifies one who ought not to be named, as it was formerly decreed by the Aſiatic ſtates, that none ſhould ever name the man who had ſet fire to the temple of Diana at Epheſus. " Altero modo *illaudatus* " ita defenditur. *Laudare* ſignificat " priſca lingua nominare appellare- " que. Sic in actionibus civilibus " auctor laudari dicitur, quod eſt " nominari. *Illaudatus* enim eſt quaſi " *illaudabilis*, qui neque mentione aut " memoria ulla dignus, neque un- " quam nominandus eſt. Sicuti " quondam a communi conſilio Aſiae " decretum eſt, uti nomen ejus, qui " templum Dianae Epheſiae incen- " derat, ne quis ullo in tempore no- " minaret." Some are of opinion that Virgil here reflects on Iſocrates, who compoſed an Oration in praiſe of Buſiris. But the Oration of Iſocrates does not ſeem ſo much to be deſigned in praiſe of Buſiris, as to expoſe one Polycrates, who had undertaken to praiſe him, and yet had not ſaid any one thing of him, which deſerved commendation. Quintillian thinks Polycrates compoſed this Oration, rather to ſhew his wit, than for any other purpoſe: " Equidem " illos qui contra diſputarunt, non " tam id ſenſiſſe quod dicerent, quam " exercere ingenia materiae difficul- " tate credo voluiſſe; ſicut Polycra- " tem cum Buſirim laudaret, et " Clytemneſtram: quanquam is, " quod his diſſimile non eſſet, com- " poſuiſſe orationem, quae eſt habita " contra Socratem, dicitur." Therefore if Virgil deſigned to reflect on any Orator, it muſt rather have been on Polycrates than on Iſocrates. After all, I believe Virgil intended to expreſs a great abhorrence of the cruelties aſcribed to Buſiris, by this negative of praiſe, as he has called the Stygian lake *inamabilis* in two different places. The firſt is in the fourth Georgick:

" — — Tardaque palus *inamabilis*
" unda."

The other is in the ſixth Aeneid:

" — — Triſtique palus *inamabilis*
" unda."

And in the twelfth Aeneid he uſes in like manner *illaetabile*, to expreſs the the horrid murmur of a diſtracted city:

" Attulit hunc illi coecis terroribus
" aura
" Commixtum clamorem, arrectaſ-
" que impulit aures
" Confuſae ſonus urbis, et *illaetabile*
" murmur."

Nor are examples of this way of ſpeaking wanting among other authors. Cicero ſeems to be ſpeaking in praiſe of Quintus Pompeius, when he calls him a not contemptible Orator:

Aeer equis? Tentanda via eſt, qua me quoque poſſim *and excellent in driving? I alſo muſt try to raiſe myſelf from the*

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Orator: "Q. enim Pompeius, *non* "*contempus* orator, temporibus illis "fuit, qui ſummos honores, homo "per ſe cognitus, ſine ulla commen- "datione majorum eſt adeptus." Livy commends Polybius by calling him an author not to be deſpiſed: "Hunc regem in triumpho ductum "Polybius, haudquaquam ſpernendus "auctor tradit." Longinus alſo, when he extols the ſublimity of the ſtyle of Moſes calls him no vulgar author: Ταύτῃ καὶ ὁ τῶν Ἰουδαίων θεσμοθέτης, οὐχ' ὁ τυχὼν ἀνὴρ, ἐπειδὴ τὴν τοῦ θείου δύναμιν κατὰ τὴν ἀξίαν ἐγνώρισε, καὶ ἐξέφερεν, εὐθὺς ἐν τῇ εἰσβολῇ γράψας τῶν νόμων, Εἶπεν ὁ Θεὸς, φησί. τί; γενέσθω φῶς, καὶ ἐγένετο· γενέσθω γῆ, καὶ ἐγένετο. Dr Trapp, in his note on this paſſage, juſtly obſerves that it "is a figure of which "we have frequent inſtances; eſpe- "cially in the holy ſcriptures. Thus "*Gen.* xxxiv. 7. *Which thing ought* "*not to be done*; ſpeaking of a "*great wickedneſs*. And *Rom.* ii. 28. "The moſt *flagrant vices* are called "*things which are not convenient.*"

6. *Hylas puer.*] Hylas was beloved by Hercules, and accompanied him in the Argonautic expedition. But going to draw water he fell in, which gave occaſion to the fable of his being carryed away by the nymphs. He is mentioned in the ſixth Eclogue:

"His adjungit, Hylan nautae quo "fonte relictum
"Clamaſſent: ut littus Hyla, Hyla, "omne ſonaret."

He nam'd the nymph (for who but gods cou'd tell?)
Into whoſe arms the lovely Hylas fell;
Alcides wept in vain for Hylas loſt,
Hylas in vain reſounds through all the coaſt.

Lord ROSCOMMON.

The loſs of Hylas is the ſubject of the thirteenth Idyllium of Theocritus.

Latonia Delos.] Delos is one of the iſlands in the Aegean ſea, called Cyclades. It is fabled that this iſland floated till Latona brought forth Apollo and Diana there, after which time it became fixed.

7. *Hippodameque humeroque Pelops inſignis eburno, acer equis.*] Hippodame or Hippodamia was the daughter of Oenomaus, king of Elis and Piſa. She was a princeſs of exceeding great beauty, and had many lovers. But it being foretold by an Oracle, that Oenomaus ſhould be ſlain by his ſon-in-law, he offered his daughter to him who ſhould overcome the king in a chariot-race, his own horſes being begotten by the winds, and prodigiouſly ſwift. But on the other ſide, if the unfortunate lover loſt the race he was to be put to death. In this manner thirty loſt their lives. But this did not diſcourage Pelops the ſon of Tantalus, who was greatly in love with her. He accepted the dangerous conditions, and contended with the father. In this race the king's chariot broke, by which accident he loſt his life, and Pelops gained the victory and his beauteous prize.

ground, and having gained the victory to be celebrated in the mouths of men. I first of all, if my life does but last, returning into my own country, will bring with me the Muſes from the top of the Aonian mountain: I firſt will bring to thee, o Mantua, the Idumean palms:

Tollere humo, victorque virum volitare per ora.
Primus ego in patriam mecum, modo vita ſuperſit,
Aonio rediens deducam vertice Muſas:
Primus Idumaeas referam tibi, Mantua, palmas:

NOTES.

Tantalus, the father of Pelops had invited the gods to a banquet, at which, having a mind to try their divinity, he dreſſed his ſon, and ſet his fleſh before them. All the gods abſtained from this horrid food, except Ceres, who eat the ſhoulder. Jupiter afterwards reſtored Pelops to life, and gave him an ivory ſhoulder, inſtead of that which had been eaten.

9. *Victorque virum volitare per ora.*] Thus Ennius:

"—— Volito docta per ora virum."

10. *Primus ego in patriam*, &c.] The Poet, having in the preceding paragraph expreſſed his contempt of the fabulous ſubjects of the Greek Poets, and ſhewn a deſire of ſurpaſſing them, now proceeds to propoſe to himſelf a ſubject worthy of his genius, not founded on fables, but on true hiſtory. The hiſtorical facts which he deſigns to celebrate are the victories of the Romans, under the influence of Auguſtus Caeſar. He poetically deſcribes this victory of his over the Greek Poets, by a deſign of building a temple to Auguſtus, on the banks of the Mincius, and officiating himſelf as prieſt. In the mean time he ſays he will proceed in the preſent work, and ſpeak of cattle.

This boaſt of Virgil, that he will be the firſt, who brings the Muſes from Helicon into his own country, muſt be underſtood of Mantua, not of Italy in general: for this glory belongs to Ennius, who firſt wrote an epic Poem, after the manner of Homer. Thus Lucretius:

"Ennius ut noſter cecinit, qui primus amoeno
"Detulit ex Helicone perenni fronde coronam
"Per gentes Italas hominum quae clara clueret."

Tho' perhaps our Poet might not think Ennius to have ſucceeded ſo well, as to be thought to have gained the favour of the Muſes; and therefore flattered himſelf that he might be the firſt Roman, who obtained that glory. It muſt not be omitted in this place, that Virgil deſigned a journey into Greece, a little before his death. This part therefore probably was written after the Georgicks were finiſhed.

11. *Aonio vertice.*] Aonia was the name of the mountainous part of Boeotia, whence all Boeotia came to be called Aonia. In this country was the famous mountain Helicon, ſacred to the Muſes.

12. *Idumaeas palmas.*] Idumaea, or the land of Edom, was famous for palms. He therefore uſes Idumaean palms for palms in general, as is common in poetry. Palms were uſed for

Et viridi in campo templum de marmore ponam
Propter aquam, tardis ingens ubi flexibus errat
Mincius, et tenera praetexit arundine ripas
In medio mihi Caesar erit, templumque tenebit.
Illi victor ego, et Tyrio conspectus in ostro
Centum quadrijugos agitabo ad flumina currus.

and will erect a marble temple on the green plain, near the water, where Mincius wanders with slow windings, and covers the banks with tender reeds. In the midst shall Caesar stand, and be the god of the temple. In honour of him, will I, being conqueror, and adorned with Tyrian purple, drive a hundred four-horsed chariots along the river.

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for crowns in all the games, as we find in the fourth question of the eighth book of Plutarch's Symposiacks: where he inquires why the sacred games had each their peculiar crown, but the palm was common to all.

In the King's manuscript it is *Primus* et *Idumeas*.

16. *In medio mihi Caesar erit, templumque tenebit.*] It was the custom to place the statue of that god, to whom the temple was dedicated, in the middle of it. The other statues, which he mentions, are to adorn the temple.

17. *Illi.*] "i. e. *in illius honorem.* "So in the next verse but one, *mihi* "for in *meum honorem.*" Dr TRAPP.

In the Cambridge, and in one of the Arundelian manuscripts it is *illic* instead of *illi*. Pierius found the same reading in the Roman, Medicean, and other very ancient manuscripts. He says that in the Lombard manuscript the *c* has been erased, which he greatly condemns. He interprets *illic* to mean Mantua: "*illic*, hoc est "Mantuae, in patria mea, quo pri-"mus ego Musas ab Aonia deduxe-"ro." He thinks however that *illi* may be put for *illic*, as in the second Aeneid: *Illi mea tristia facta:* which the ancient Grammarians have observed to be put for *illic*. But notwithstanding the opinion of these ancient Grammarians, I cannot but think that even in that passage of the Aeneid *illi* signifies not *there*, but *to him*. Priamus had just reproached Pyrrhus, as being of a less generous temper than his father Achilles; to which Pyrrhus replies: "Then you "shall go on this errand to my fa-"ther Achilles; and be sure you tell "*him* of my sad actions, and how "Pyrrhus degenerates from him:

"—— Referes ergo haec, et nuncius
"ibis
"Pelidae genitori: *illi* mea tristia
"facta,
"Degeneremque Neoptolemum nar-
"rare memento."

Surely *illi* relates to Achilles, *tell* him *of my sad actions*, not *tell* there *my sad actions*, for no place has been mentioned.

Tyrio conspectus in ostro.] Those who offered sacrifice, amongst the Romans, on account of any victory, were clothed in the Tyrian colour. It is not certain what colour this was. Some call it purple and others scarlet. Perhaps it was a deep crimson; for human blood is commonly called purple by the Poets.

18. *Centum quadrijugos agitabo ad flumina currus.*] Varro, as he is

For me all Greece ſhall leave Alpheus and the groves of Molorchus, and contend in running, and with the hard caeſtus.

Cuncta mihi, Alpheum linquens, lucoſque Molorchi,
Curſibus, et crudo decernet Graecia caeſtu.

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quoted by Servius, tells us that in the Circenſian games, it was anciently the cuſtom to ſend out twenty-five *miſſus* or matches of chariots in a day, and that each match conſiſted of four chariots: that the twenty-fifth match was ſet out at the charge of the people, by a collection made amongſt them, and was therefore called *aerarius:* and that when this cuſtom was laid aſide, the laſt match ſtill retained the name of *aerarius*. It is likewiſe to the ancient cuſtom of celebrating theſe games on the banks of rivers, that the Poet alludes by the words *ad flumina*.

19. *Cuncta mihi Alpheum linquens, lucoſque Molorchi.*] The Poet here propheſies that the games which he ſhall inſtitute, in honour of Auguſtus, will be ſo famous, that the Greeks will come to them, and forſake their own Olympic and Nemeacan games.

Alpheus is the name of a river of Peloponneſus, ariſing in Arcadia, paſſing through the country of Elis, and falling into the ſea below the city Olympia, which was famous for the Olympic games, inſtituted by Hercules in honour of Jupiter. The victors at theſe games were crowned with wild olive.

Molorchus was a ſhepherd of Cleone, a town in Peloponneſus, between Corinth and Argos, near Mantinea. Hercules having been hoſpitably received by this ſhepherd, in gratitude ſlew the Nemeaean or Cleonean lion, which infeſted that country; and the Nemeaean games were therefore inſtituted in honour of Hercules. The victors were crowned with parſley, or perhaps ſmallage, σέλινον.

20. *Curſibus.*] Running was one of the five Olympic games, called the *Pentathlum*. The others were wreſtling, leaping, throwing the quoit, and fighting with the *caeſtus*.

Decernet.] Pierius ſays it is *decertet* in the Lombard, and in ſome other manuſcripts. I find *decertet* in the King's, one of the Arundelian, in both Dr Mead's manuſcripts; and in ſome old printed copies.

Caeſtu.] The *Caeſtus* was compoſed of leathern thongs faſtened to the hands, and filled with lead and iron, to add force and weight to the blow. Thus Theocritus:

Γυμνέομες λήδας τε καὶ αἰγιόχω Διὸς υἱὼ,
Κάστορά τε φοβερὸν Πολυδεύκεά πυξ ἐρεθίζεν
Χεῖρας ἐπιζευξάντα μέσοις βοέοισιν ἱμᾶσιν
. . . . . .
Οἱ δ', ἐπεὶ οὖν σπείρῃσιν ἐκαρτύναντο βοείαις
Χεῖρας, καὶ περὶ γῦα μακρῷ εἱλίξαν ἱμάντας
Ἐς μέσσον σύναγον, φόνον ἀλλήλοισι πνέοντες.

And

Ipſe caput tonſae foliis ornatus olivae
Dona feram. Jam nunc ſolemnes ducere pompas
Ad delubra juvat, caeſoſque videre juvencos:
Vel ſcena ut verſis diſcedat frontibus; utque
Purpurea intexti tollant aulaea Britanni.
In foribus pugnam ex auro ſolidoque elephanto

I myſelf, having my head adorned with leaves of the ſhorn olive, will bring preſents. Even now I rejoice to lead the ſolemn pomps to the temple, and to ſee the oxen ſlain: or how the ſcene ſhifts with a changing face, and how the interwoven Britons lift up the purple tapiſtry. On the doors will I deſcribe the battle of the

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And Virgil, in his fifth Aeneid:

"—— Tantorum ingentia ſeptem
"Terga boum plumbo inſuto, ferroque rigebant.
". . . . . .
"Tum ſatus Anchiſa caeſtus pater extulit aequos,
"Et paribus palmas amborum innexuit armis."

Thoſe who deſire to know the manner of fighting with this weapon, may find it deſcribed at large, in the twenty-ſecond Idyllium of Theocritus, and in the fifth Aeneid.

21. *Olivae.*] *Olivae* ſeems to be put here for the wild olive, with which the victors at the Olympic games uſed to be crowned.

22. *Solemnes ducere pompas.*] The pomps were images of the gods, carried in proceſſion to the *circus*. Thus Ovid:

"Sed jam pompa venit: linguis animiſque favete.
"Tempus adeſt plauſus: aurea pompa venit.
"Prima loco fertur paſſis Victoria pennis:
"Huc ades; et meus hic fac, Dea, vincat amor.
"Plaudite Neptuno, nimium qui creditis undis:
"Nil mihi cum pelago: me mea terra capit.
"Plaude tuo, miles, Marti: nos odimus arma.
"Pax juvat, et media pace repertus amor.
"Auguribus Phoebus: Phoebe venantibus adſit:
"Artifices in te verte, Minerva, manus.
"Ruricolae Cereri, teneroque adſurgite Baccho:
"Pollucem pugiles: Caſtora placet eques.
"Nos tibi, blanda Venus, puerique potentibus arcu
"Plaudimus: inceptis annue, Diva, meis."

25. *Purpurea intexti tollant aulaea Britanni.*] This is underſtood by ſome to mean, that real Britons held up the tapiſtry in which the figures of their countrymen were interwoven. Thus May:

"— — Or how the Britaines raiſe
"That purple curtaine which themſelves diſplaies."

Dryden underſtands it only of Britiſh figures, which ſeem to hold it up:

"Which interwoven Britons ſeem to raiſe,
"And ſhew the triumph which their ſhame diſplays."

And Dr Trapp:

"And

Gangarides, and the arms of conquering Romulus, in gold and ſolid ivory: and here will I repreſent the Nile waving with war, and greatly flowing, and columns riſing with naval braſs. I will add the conquered cities of Aſia, and ſubdued Niphates,

Gangaridum faciam, victoriſque arma Quirini:
Atque hic undantem bello, magnumque fluentem
Nilum, ac navali ſurgentes aere columnas.
Addam urbes Aſiae domitas, pulſumque Niphaten,

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"And how th' inwoven Britons
"there ſupport
"The purple figur'd tapeſtry they
"grace."

27. *Gangaridum.*] The Gangarides were Indians living near the Ganges. Theſe people were not ſubdued at the time, when Virgil wrote his Georgicks. Catrou juſtly obſerves that Virgil muſt have added this and the preceding verſe, long after he had firſt publiſhed the Georgicks. This whole allegory of the temple ſeems to have been added by the Poet in the year of Rome 734, when hiſtory informs us, that Auguſtus ſubdued the Indians, and the Parthians, and recovered the eagles, which had been loſt by Craſſus. This was the year before the death of Virgil: whence we may obſerve, that he continued to correct and improve this noble Poem, till the time of his death.

Victoriſque arma Quirini.] Ruaeus allows that it was debated in the Senate, whether Auguſtus or Romulus ſhould be the name of him, who before was called Octavianus. But he obſerves that this happened in the year of Rome 727, three years after the publication of the Georgicks. Hence he concludes that it was a private flattery of Virgil, and had no relation to what was debated in the Senate. But if we agree with Catrou, that this verſe was inſerted, in the year 734, we can have no doubt, but that Virgil alluded to the debate already mentioned.

28. *Undantem bello magnumque fluentem Nilum.*] This relates to the victory obtained over the Egyptians and their allies, commanded by Anthony and Cleopatra, in the year of Rome 724.

29. *Navali ſurgentes aere columnas.*] Servius tells us, that Auguſtus, having conquered all Egypt, took abundance of beaks of ſhips, and made four columns of them, which were afterwards placed by Domitian in the Capitol, and were to be ſeen in his time.

30. *Pulſumque Niphaten.*] Niphates is the name of a mountain and river of Armenia. The people of this country were ſubdued after the decree of the Senate, by which the name Auguſtus was given to Octavianus: for Horace mentions this, as a new victory, and at the ſame time gives him the name of Auguſtus:

"——— Potius nova
"Cantemus Auguſti trophaea
"Caeſaris, et rigidum Niphaten,
"Medumque flumen gentibus ad-
"ditum
"Victis, minores volvere vortices."

31. *Fiden-*

Fidentemque fuga Parthum, verſiſque ſagittis,
Et duo rapta manu diverſo ex hoſte trophaea;

31 *and the Parthian truſting in flight, and in arrows ſhot backward: and the two trophies ſnatched with his own hand from two different enemies;*

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31. *Fidentemque fuga Parthum verſiſque ſagittis:*] The Parthians uſed to fly from their enemies, and at the ſame time to ſhoot their arrows behind them. Thus Ovid:

"Tergaque Parthorum, Romanaque
"pectora dicam;
"Telaque, ab averſo quae jacit
"hoſtis equo.
"Quid fugis ut vincas; quid victo,
"Parthe relinques?"

The manner of the Parthians fighting is excellently deſcribed by Milton:

"——— Now the *Parthian* king
"In Cteſiphon hath gather'd all his
"hoſt
"Againſt the Scythian, whoſe in-
"curſions wild
"Have waſted Sogdiana; to her aid
"He marches now in haſte; ſee,
"though from far,
"His thouſands, in what martial
"equipage
"They iſſue forth, ſteel bows, and
"ſhafts their arms:
"Of equal dread in *flight*, or in
"purſuit;
"All horſemen, in which fight they
"moſt excel.
". . . . . .
"He ſaw them in their forms of
"battle rang'd,
"How quick they wheel'd, and fly-
"ing *behind them* ſhot
"Sharp ſleet of arrowy ſhow'r againſt
"the face
"Of their purſuers, and overcame
"by flight."

32. *Duo rapta manu diverſo ex hoſte trophaea.*] Servius will have this to mean the Gangarides in the eaſt, and the Britons in the weſt: but it does not appear from Hiſtory that Auguſtus ever triumphed over the Britons, or even made war upon them. La Cerda propoſes another interpretation. He obſerves, that *rapta manu* expreſſes Auguſtus Caeſar's having obtained theſe victories in perſon. Now it appears from Suetonius, that he managed only two foreign wars in perſon, the Dalmatian and the Cantabrian: "Externa bella duo omnino per ſe "geſſit, Dalmaticum adoleſcens ad-"huc, et, Antonio devicto, Can-"tabricum. Reliqua per legatos "adminiſtravit." Ruaeus underſtands the Poet to ſpeak of the two victories obtained over Anthony, the firſt at Actium, a promontory of Epirus, on the European ſhoar; the other at Alexandria, on the African ſhoar; and that this is meant by *utroque ab littore*, in the next verſe. Catrou thinks this ſolution of Ruaeus a very judicious one: but yet he thinks he can give a more ſolid explication of this paſſage, from Dion Caſſius. This author relates that Auguſtus made war twice on the Cantabrians, and on the Aſturians, and twice in Aſia. He went in perſon againſt the Spaniards the firſt time they revolted, and they were ſubdued the

ſecond

and the nations twice triumphed over from both ſhoars. There ſhall ſtand alſo ſtatues breathing in Parian marble, the offspring of Aſſaracus, and the names of the race deſcended from Jupiter,

Biſque triumphatas utroque ab littore gentes.
Stabunt et Parii lapides, ſpirantia ſigna,
Aſſaraci proles, demiſſaeque ab Jove gentis 35

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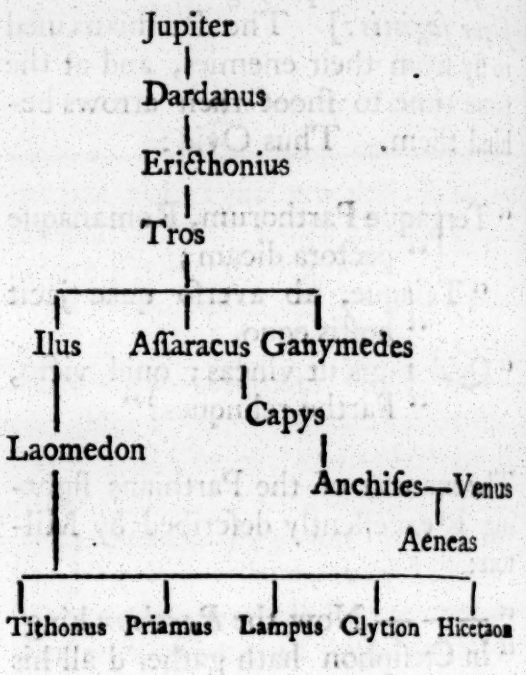
ſecond time by his lieutenant Cariſius. He twice ſubdued the Parthians, and both times commanded his armies in perſon. Here, ſays Catrou, are the two trophies obtained by the hand of Auguſtus, making war in perſon on two different nations, the Spaniards and the Parthians.

33. *Biſque triumphatas utroque ab littore gentes.*] In ſeveral of the old printed editions it is *a* inſtead of *ab*.

Servius, Ruaeus, and Catrou, underſtand this to relate to the victories mentioned in the preceding verſe. La Cerda thinks the Poet here introduces another picture; and propoſes to paint the triumphs of Caeſar, after he had made an univerſal peace. The two ſhoars therefore mean the whole extent of the Roman dominions, from eaſt to weſt.

34. *Parii lapides.*] Paros is an iſland in the Aegean ſea, famous for the fineſt marble. Hence, in the third Aeneid, he calls this iſland *the ſnow-white Paros*, "niveamque Paron."

35. *Aſſaraci proles, demiſſaeque ab Jove gentis nomina.*] Here he compliments Auguſtus, with adorning his temple with the ſtatues of the Trojan anceſtors, from whom he was fond of being thought to have deſcended. The genealogy of this family, according to Homer, from Jupiter to Aeneas is thus:



Δάρδανον ἂυ πρῶτον τέκετο νεφεληγερέτα Ζεὺς.
Κτίσσε δὲ Δαρδανίην, ἐπεὶ οὔπω
Ἴλιος ἱρὴ
Ἔν πεδίῳ πεπόλιστο πόλις μερόπων ἀνθρώπων.
Ἀλλ' ἔθ' ὑπωρείας ὤκεον πολυπιδάκου Ἴδης.
Δάρδανος ἂυ τέκεθ' ὅιον Ἐειχθόνιον Βασιλῆα.
. . . . . .
Τρῶα δ' Ἐειχθόνιος τέκετο Τρώεσσιν ἄναχτα.
Τρωὸς δ' ἂυ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο,
Ἶλος τ', Ἀσσάραχός τ', ϗ ἀντίθεος Γανυμήδης,
Ὃς δὴ κάλλιστος γένετο θνητῶν ἀνθρώπων.

Τὸν

Nomina, Troſque parens, et Trojae Cynthius auctor.
Invidia infelix Furias, amnemque ſeverum
Cocyti metuet, tortoſque Ixionis angues,
Immanemque rotam; et non exuperabile ſaxum.

and parent Troi, and Cynthius, the founder of Troy. Deteſted envy, ſhall fear the furies, and the diſmal river of Cocytus, and the twiſted ſnakes of Ixion, and the racking wheel, and the ever rolling ſtone.

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Τὸν καὶ ἀνηρείψαντο θηοὶ Διὶ οἰνοχοεύειν,
Κάλλεος εἵνεκα οἷο, ἵν' ἀθανάτοισι μετείη.
Ἶλος δ' αὖ τέκεθ' υἱὸν ἀμύμονα Λαομέδοντα.
Λαομέδων δ' ἄρα Τιθωνὸν τέκετο, Πρίαμόν τε,
Λάμπόν τε, Κλυτίον θ', Ἱκετάονά τ' ὄζον Ἄρηος.
Ἀσσάρακος δὲ Κάπυν, ὁ δ' ἄρ' Ἀγχίσην τέκε παῖδα.
Αὐτὰρ ἐμὶ Ἀγχίσης, Πρίαμος δ' ἔτεκ' Ἕκτορα δῖον.

The ſon of Aeneas was called Aſcanius, or Iulus, from whence the Julian family derived their name.

36. *Trojae Cynthius auctor.*] Apollo was born in Delos, where is the mountain Cynthus. He is ſaid to have built Troy, in the reign of Laomedon. In the ſixth Aeneid he calls Dardanus the founder of Troy:

"Iluſque, Aſſaracuſque, et *Trojae*
"*Dardanus auctor.*"

And in the eighth:

"*Dardanus*, *Iliacae* primus pater
"*urbis* et *auctor.*"

37. *Invidia infelix*, &c.] Servius ſeems to underſtand the Poet's meaning to be, that he will write ſuch great things as to deſerve envy; but at the ſame time that the envious ſhall forbear detracting, for fear of puniſhment in the other world. I rather believe, with La Cerda and others, that he ſpeaks of thoſe who envy the glories of Auguſtus Caeſar, of whom there muſt have been many at that time in Rome.

This and the two following verſes are wanting in one of Dr Mead's manuſcripts.

38. *Cocyti.*] Cocytus is the name of one of the five rivers of hell.

Tortoſque Ixionis angues, immanemque rotam.] Ixion attempted to violate Juno, for which crime he was caſt into hell, and bound, with twiſted ſnakes, to a wheel which is continually turning.

Pierius ſays it is *orbes* in the Roman manuſcript, inſtead of *angues*: but this reading would be a tautology, for the wheel is mentioned in the very next verſe.

39. *Non exuperabile ſaxum.*] Siſyphus infeſted Attica with robberies, for which he was ſlain by Theſeus; and condemned in hell, to roll a ſtone to the top of a hill, which always turns back again, before it reaches the top. This puniſhment of Siſyhus is beautifully deſcribed by Homer:

Καὶ μὲν Σίσυφον εἰσεῖδον κεχτέᾳ ἄλγε' ἔχοντα.
Λᾶαν βαστάζοντα πελώριον ἀμφοτέρῃσιν.

Ἦτοι

n the mean while, let us purſue be untouched woods and lawns, the hard taſk, which you, Maecenas, have commanded me to undertake. Without thee my mind begins nothing that is lofty: begin then, break ſlow delays; Cythaeron calls with loud clamours, and the dogs of Taygetus, and Epidaurus the tamer of horſes, and the voice doubled by the aſſenting wood re-ecchoes.]

Interea Dryadum ſylvas, ſaltuſque ſequamur
Intactos, tua, Maecenas, haud mollia juſſa.
Te ſine nil altum mens inchoat: en age ſegnes
Rumpe moras: vocat ingenti clamore Cythaeron,
Taygetique canes, domitrixque Epidaurus equorum;
Et vox aſſenſu nemorum ingeminata remugit.

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Ἦτοι ὁ μὲν, σκηριπτόμενος χερσὶν τε ποσὶν τε,
Λᾶαν ἄνω ὤθεσκε ποτὶ λόφον· ἀλλ' ὅτε μέλλοι
Ἄκρον ὑπερβαλέειν, τύτ' ἀποσπρέφασκε κραταιὶς
Αὖτις, ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδής.
Αὖτὰρ ὅγ' ἄψ ὤσασκε τιταινόμενος κατὰ δ' ἱδρὼς
Ῥέεν ἐκ μελέων, κονίη δ' ἐκ κρατὸς ὀρώρει.

" I turn'd my eye, and, as I turn'd, I ſurvey'd
" A mournful viſion! the Siſyphyan ſhade;
" With many a weary ſtep, and many a groan,
" Up the high hill he heaves a huge round ſtone;
" The huge round ſtone, reſulting with a bound,
" Thunders impetuous down, and ſmoaks along the ground.
" Again the reſtleſs orb his toil renews,
" Duſt mounts in clouds, and ſweat deſcends in dews."

Mr POPE.

43. *Vocat ingenti clamore Cythaeron.*] Virgil poetically expreſſes his earneſtneſs to engage in the ſubject of the preſent book, by ſaying he is loudly called upon by the places famous for the cattle of which he intends to treat.

Cythaeron is a mountain of Boeotia, a country famous for cattle. Servius ſays it is a part of Parnaſſus, from which however it is thirty miles diſtant.

44. *Taygetique canes.*] See book II. ver. 488. This mountain was famous for hunting.

Domitrixque Epidaurus equorum.] Servius places Epidaurus in Epirus; for which he has been cenſured by ſeveral authors, who place it in Peloponneſus. But La Cerda vindicates Servius, and obſerves that there was an Epidaurus alſo in Epirus; which he takes to be the place deſigned by the Poet, becauſe he has celebrated Epirus, in other paſſages, as breeding fine horſes:

" Et patriam Epirum referat:"

And

" —— Eliadum palmas Epirus equa-
" rum."

Ruaeus contends that the Peloponneſian Epidaurus is here meant, and affirms that all Argia, of which Epidaurus was a city, was famous for horſes. He confirms this by a line

Mox tamen ardentes accingar dicere pugnas
Caeſaris, et nomen fama tot ferre per annos,
Tithoni prima quot abeſt ab origine Caeſar.

But afterwards I will attempt to ſing the ardent fights of Caeſar, and to tranſmit the glory of his name thro' as many years, as Caeſar is diſtant from the firſt origin of Tithonus.

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in this very Georgick, of which La Cerda has quoted but the half part, where Mycenae, a city alſo of Argia, is celebrated equally with Epirus:

"Et patriam Epirum referat, for-
"teſque Mycenas."

I am perſuaded that Ruaeus is in the right, by a paſſage in Strabo, where he ſays Epidaurus is famous for horſes: Ἀρκαδία δ' ἐστὶν ἐν μέσῳ τῆς Πελοποννήσου. . . . . Βοσκήμασι δ' εἰσὶ νομαὶ δαψιλεῖς, καὶ μάλιστα ἵπποις, καὶ ἵπποις τοῖς ἱπποβάταις. Ἔστι δὲ καὶ τὸ γένος τῶν ἵππων ἄριστον τὸ Ἀρκαδικόν, καθάπερ καὶ τὸ Ἀργολικὸν, καὶ τὸ Ἐπιδαύριον. Strabo cannot well be underſtood to ſpeak in this place of any other, than the Peloponneſian Epidaurus.

46. *Mox tamen ardentes accingar*, &c.] In the King's manuſcript it is *etiam* inſtead of *tamen*.

Here he is generally underſtood to mean, that he intends, as ſoon as he has finiſhed the Georgicks, to deſcribe the wars of Auguſtus, under the character of Aeneas. Mr B—— is quite of another opinion: "This "paſſage," ſays he, "the Com-"mentators underſtand of the "Aeneid; but it is plainly meant of "the fourth Georgick. There he "deſcribes the *ardentes pugnas*, the "civil wars betwixt the ſame people "for the ſake of rival kings. In this "ſenſe the paſſage is very ſublime, "to promiſe to introduce ſuch a "matter in talking of bees; but in "one Poem to promiſe another is "low, and unworthy of Virgil, and "what never entered into his imagi-"nation." But ſurely Mr B—— muſt be miſtaken in this piece of Criticiſm, for the whole introduction to this Georgick is a prelude to the Aeneid: and I do not ſee how the fights of the bees can be underſtood to be a deſcription of the wars of Caeſar; which the Poet expreſsly ſays he deſigns to ſing.

48. *Tithoni prima quot abeſt ab origine Caeſar.*] Servius interprets this paſſage, that the fame of Auguſtus ſhall laſt as many years, as were from the beginning of the world to his time. He thinks Tithonus is put for the ſun, that is, for Tithan. Others underſtand the Poet to mean that the fame of Auguſtus ſhall laſt as many years, as were from Tithonus, the ſon of Laomedon, to Auguſtus. But to this is objected, that this is too ſmall a duration for the Poet to promiſe, being no more than a thouſand years. And indeed the fame of Virgil's Poem, and of Auguſtus has laſted much longer already. Servius ſeems to have no authority for making Tithonus ſignify the ſun: nor can we imagine Virgil means the ſun, unleſs we ſuppoſe *Tithoni* to be an erroneous reading for *Titani*, or *Titanis*. But I do not know that ſo much as one manuſcript countenances this alteration. It muſt therefore be Tithonus, the

If any one ſtudious of the Olympian palm breeds horſes, or if any one breeds ſtrong bullocks for the plough, let him chiefly conſider the bodies of the mothers. The beſt form for a cow is to have a rough look, a great head, a long brawny neck,

Seu quis Olympiacae miratus praemia palmae,
Paſcit equos; ſeu quis fortes ad aratra juvencos; 50
Corpora praecipue matrum legat. Optima torvae
Forma bovis, cui turpe caput, cui plurima cervix,

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the ſon of Laomedon, and elder brother of Priamus, that is meant. I muſt own it ſeems ſomething ſtrange, that he ſhould choſe to mention Tithonus, from whom Auguſtus was not deſcended, when Anchiſes or Aſſaracus would have ſtood as well in the verſe. I believe the true reaſon of this choice was, that Tithonus was the moſt famous of all the Dardan family. It is ſaid that Aurora fell in love with this Tithonus, and carried him in her chariot into Aethiopia, where ſhe had Memnon by him. As for the ſhort ſpace of time between the ages of Tithonus and Auguſtus, it may be obſerved that the Poet does not ſay *as many years as Caeſar is diſtant from Tithonus*, but *as many years as Caeſar is diſtant from the* firſt origin *of Tithonus*, that is, from Jupiter, the author of the Dardan race, which is going as far back as the Poet well could.

49. *Seu quis*, &c.] Here the Poet enters upon the ſubject of this book; and in the firſt place deſcribes the marks of a good cow.

Olympiacae palmae.] The Olympic games were thought the moſt honourable: and the victors carried palms in their hands, which was eſteemed the nobleſt trophy of their victory. Thus Horace:

"Sunt quos curriculo pulverem O-
"lympicum
"Collegiſſe juvat, metaque fervidis
"Evitata rotis, palmaque nobilis."

50. *Paſcit equos.*] The ancients were exceedingly curious in breeding horſes for the Olympic games; and it was thought a great commendation to excel in that ſkill.

51. *Optima torvae forma bovis.*] Pliny ſays they are not to be deſpiſed for having an unſightly look. "Non "degeneres exiſtimandi etiam minus "laudato aſpectu:" and Columella ſays the ſtrongeſt cattle for labour are unſightly: "Apenninus duriſſimos, "omnemque difficultatem tolerantes, "nec ab aſpectu decoros:"

52. *Turpe caput.*] Fulvius Urſinus obſerves that Homer has uſed ἀναιδέα for *great*. Servius ſays *turpe* ſignifies *great*. Grimoaldus alſo interprets it *magnum et grande caput*. May tranſlates *turpe caput* alſo *great head*. Ruaeus interprets it *deforme propter magnitudinem*. Dryden has *four headed*; and Dr Trapp

"——— Her head unſhap'd and
"large."

The proſe writers recommend the largeneſs of a cow's forehead. Thus Varro: *latis frontibus*: and Columella: *frontibus latiſſimis*: and Palladius: *alta fronte, oculis nigris et grandibus.*

Plurima cervix.] *Plurima* ſignifies much or plentiful, that is, in this place, long and large. See the note on *plurima*, ver. 187. of the firſt Georgick. Varro ſays *cervicibus craſſis ac longis.*

53. *Crurum*

Et crurum tenus a mento palearia pendent.
Tum longo nullus lateri modus: omnia magna:
Pes etiam, et camuris hirtae ſub cornibus aures.

and dewlaps hanging down from her chin to her very knees. Her ſide ſhould be exceeding long; all her parts large: her feet alſo, and her ears ſhould be hairy, under her crooked horns.

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53. *Crurum tenus a mento palearia pendent.*] The low hanging of the dewlaps is mentioned alſo by the proſe writers. Thus Varro: *a collo palearibus demiſſis:* and Columella: *palearibus et caudis ampliſſimis:* and Palladius: *palearibus et caudis maximis.* Dryden, inſtead of *knees*, has *thighs*, which I believe are underſtood to belong only to the hinder legs:

"Her double dew-lap from her chin
"deſcends:
"And at her *thighs* the pond'rous
"burden ends."

54. *Longo nullus lateri modus: omnia magna.*] This length of the body and largeneſs of all the limbs is commended alſo by Varro: "Ut ſint "bene compoſitae, ut integris mem-"bris oblongae, amplae .... cor-"pore amplo, bene coſtatos, latis "humeris, bonis clunibus:" and by Columella: "Vaccae quoque pro-"bantur altiſſimae formae longae-"que, maximis uteris."

55. *Pes etiam, et camuris hirtae ſub cornibus aures.*] It has been generally underſtood that the Poet means the foot ſhould be large; and the verſes are pointed thus:

"——— Omnia magna:
"Pes etiam: et camuris hirtae ſub
"cornibus aures."

Thus May tranſlates:

"All muſt be great: yea even her
"feet; her eare
"Under her crooked hornes muſt
"rough appeare:"

And Dryden:

"Rough are her ears, and broad her
"horny feet."

And Dr Trapp:

"——— All parts huge;
"Her feet too; and beneath her
"crankled horns
"Her ears uncouth and rough."

But La Cerda juſtly obſerves that Virgil, who follows Varro in all the other parts of this deſcription, is not to be ſuppoſed, abſolutely to contradict him in this one particular. Beſides no one writer ſpeaks of broad feet as any excellence in a cow: and indeed the ſmallneſs of this creature's foot, in proportion to the bulk of her whole body, is a great advantage in treading in a deep ſoil. Varro ſays expreſsly the foot muſt not be broad: "Pedibus non latis, neque "ingredientibus qui diſplodantur, "nec cujus ungulae divaricent, et "cujus ungues ſint leves et pares." And Columella ſays, "Ungulis "modicis, et modicis cruribus."

The hairineſs of the ears is mentioned by the other authors. Varro and Columella ſay *piloſis auribus.* Palladius ſays the ears ſhould be briſtly: *aure ſetoſa.*

Nor am I diſpleaſed if ſhe is ſpotted with white, if ſhe refuſes the yoke, and is ſometimes unlucky with her horn, and reſembles a bull; and if ſhe is tall, and ſweeps the ground with her tail, as ſhe goes along. The proper age for love, and juſt connubials begins after four years, and ends before ten. The reſt of their time is neither fit for breeding, nor ſtrong enough for the plough.

Nec mihi diſpliceat maculis inſignis et albo,
Aut juga detrectans interdumque aſpera cornu,
Et faciem tauro propior; quaeque ardua tota,
Et gradiens ima verrit veſtigia cauda.
Aetas Lucinam, juſtoſque pati Hymenaeos
Deſinit ante decem, poſt quatuor incipit annos:
Caetera nec foeturae habilis, nec fortis aratris.

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56. *Maculis inſignis et albo.*] Some take this to ſignify a white cow ſpotted with other colours; but the beſt Commentators underſtand theſe words to mean a cow ſpotted with white. May has tranſlated this paſſage:

"I like the colour ſpotted, partly
"white."

Dryden has

"Her colour ſhining black, but
"fleck'd with white."

Dr Trapp tranſlates it

"——— Nor ſhall her form
"Be diſapprov'd, whoſe ſkin with
"ſpots of white
"Is vary'd."

Varro gives the firſt place to a black cow, the ſecond to a red one, the third to a dun, the fourth to a white: "Colore potiſſimum nigro, dein "rubeo, tertio heluo, quarto albo; "molliſſimus enim hic, ut duriſſi-"mus primus." He ſays alſo the red is better than the dun, but either of them is better than black and white; that is, as I take it, a mixture of black and white: "De me-"diis duobus prior quam poſterior "melior, utrique pluris quam nigri "et albi." Columella ſays the beſt colour is red or brown: "Colore "rubeo vel fuſco." Virgil's meaning ſeems to be, that tho' white is not eſteemed the beſt colour, yet he does not diſapprove a cow that has ſome white ſpots in her.

57. *Detrectans.*] Pierius ſays it is *detractans* in the Roman, the Medicean, and in moſt of the ancient manuſcripts. I find *detractans* in the King's, and in both Dr Mead's manuſcripts.

58. *Quaeque ardua tota.*] Thus Columella: "Vaccae quoque pro-"bantur altiſſimae formae:" and Palladius: "Sed eligemus forma al-"tiſſima."

59. *Et gradiens ima verrit veſtigia cauda.*] The length of the tail is mentioned by Varro: "Caudam "profuſam uſque ad calces:" and by Columella: "Caudis ampliſſi-"mis:" and by Palladius: "Caudis "maximis."

61. *Deſinit ante decem, poſt quatuor incipit annos.*] Varro ſays it is better for the cow not to admit the bull till ſhe is four years old; and that they are fruitful till ten, and ſometimes longer: "Non minores oportet inire "bimas, ut trimae pariant, eo me-"lius ſi quadrimae. Pleraeque pa-"riunt, in decem annos, quaedam "etiam in plures." Columella ſays they

Interea, ſuperat gregibus dum laeta juventas,
Solve mares: mitte in Venerem pecuaria primus,
Atque aliam ex alia generando ſuffice prolem.
Optima quaeque dies miſeris mortalibus aevi
Prima fugit: ſubeunt morbi, triſtiſque ſenectus:
Et labor et durae rapit inclementia mortis.
Semper erunt, quarum mutari corpora malis.

In the mean time, whilſt your herds are in the flower of youth, let looſe the males: be early to give your cattle the enjoyment of love, and ſecure a ſucceſſion of them by generation. The beſt time of life flies firſt away from miſerable mortals: diſeaſes ſucceed, and ſad old age: and labour, and the inclemency of ſevere death carries them away. There will always be ſome, whoſe bodies you will chuſe to have changed.

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they are not fit for breeding after ten, nor before two: "Cum exceſſerint "annos decem, foetibus inutiles ſunt. "Rurſus minores bimis iniri non "oportet. Si ante tamen concepe- "rint, partum earum removeri pla- "cet, ac per triduum, ne laborent, "ubera exprimi, poſtea mulctra "prohiberi." Palladius ſays they breed from three to ten: "Aetatis "maxime trimae, quia uſque ad de- "cennium foetura ex his procedet "utilior. Nec ante aetatem trimam "tauros his oportet admitti."

63. *Superat gregibus dum laeta juventas, ſolve mares.*] Pierius ſays it it *juventas* in the Medicean, and in moſt of the ancient manuſcripts. The common reading is *juventus*.

Servius takes this paſſage to relate to the females; but the Poet ſpeaks here of putting them early to breed, whereas he had before ſaid that a cow ſhould not breed before ſhe was four years old, which is rather a later age than is generally preſcribed. I take the *laeta juventas*, and the *mitte in Venerem pecuaria primus* to relate to the males, which he would have early admitted to the females. Palladius ſays the bulls ſhould be very young, and gives the marks of ſuch as are good: "Nunc tauros quoque, "quibus cordi eſt armenta conſtruere, "comparabit, aut his ſignis a tenera "aetate ſummittet. Ut ſint alti, "atque ingentibus membris, aetatis "mediae, et magis quae juventute "minor eſt, quam quae declinet in "ſenium. Torva facie, parvis cor- "nibus, toroſa, vaſtaque cervice, "ventre ſubſtricto." Columella ſays a bull ought not to be leſs than four, or more than twelve years old: "Ex "his qui quadrimis minores ſunt, "majoreſque quam duodecim anno- "rum, prohibentur admiſſura: illi "quoniam quaſi puerili aetate ſemi- "nandis armentis parum habentur "idonei: hi, quia ſenio ſunt effoeti."

65. *Suffice.*] In one of the Arundelian manuſcripts it is *confice*.

69. *Semper erunt, quarum mutari corpora malis.*] In one of Dr Mead's manuſcripts it is *enim* inſtead of *erunt*. In the ſame manuſcript, as alſo in the King's, and in the Cambridge manuſcripts, and in ſome of the old printed editions, it is *mavis* inſtead of *malis*. Pierius reads *mavis*; but he ſays it is *malis* in the ancient copies, and thinks this reading more elegant.

Columella ſays the beſt breeders are to be pickt out every year, and the old and barren cows are to be removed, and applied to the labour of the plough: "Sed et curandum eſt "omnibus annis in hoc aeque, atque

Therefore continually repair them: and, that you may not be at a loss when it is too late, be before-hand; and provide a new offspring for the herd every year. Nor does it require less care to chuse a good breed of horses. But bestow your principal diligence, from the very beginning, on those, which you are to depend upon for the increase of their species. The colt of a generous breed from the very first walks high in the fields, and treads well on his tender pasterns.

Semper enim refice: ac, ne post amissa requiras,
Anteveni, et sobolem armento sortire quotannis.
Nec non et pecori est idem delectus equino.
Tu modo, quos in spem statues summittere gentis,
Praecipuum jam inde a teneris impende laborem.
Continuo pecoris generosi pullus in arvis
Altius ingreditur, et mollia crura reponit.

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" in reliquis gregibus pecoris, ut de-
" lectus habeatur: nam et enixae, et
" vetustae, quae gignere desierunt,
" summovendae sunt, et utique tau-
" rae, quae locum foecundarum oc-
" cupant, ablegandae, vel aratro
" domandae, quoniam labores, et
" operis non minus, quam juvenci,
" propter uteri sterilitatem patientes
" sunt."

70. *Semper enim.*] " For *semper*
" *itaque*." SERVIUS.

71. *Anteveni, et sobolem.*] " In
" the Medicean, and in the Lom-
" bard manuscripts it is *ante veni so-*
" *bolem*, without *et*. In some copies
" it is *anteveni*, in one word."
PIERIUS.

72. *Nec non*, &c.] The Poet now proceeds to speak of horses, and begins with describing the characters of a colt, which is to be chosen to make a good stallion.

73. *Statues.*] So it is in the Roman, and some other manuscripts, according to Pierius. Grimoaldus, La Cerda, and others read *statuis*.

75. *Continuo.*] It signifies *from the very beginning*. Thus in the first Georgick:

" *Continuo* has leges, aeternaque
" foedera certis
" Imposuit natura locis, quo tem-
" pore primum
" Deucalion vacuum lapides jactavit
" in orbem."

That is, *immediately from the very time that Deucalion threw the stones*: and

" *Continuo* in sylvis magna vi flexa
" domatur
" In burim, et curvi formam ac-
" cipit ulmus aratri."

That is, *at the very first, whilst it is young, the elm is bent*: and

" Continuo ventis surgentibus aut
" freta ponti
" Incipiunt agitata tumescere."

That is, *immediately, as soon as the winds are beginning to rise*. In like manner it signifies in this place that a good horse is to be known *from the very first*, as soon almost as he is foaled. Virgil follows Varro in this: " Qualis futurus sit equus, e pullo
" conjectari potest."

Generosi.] La Cerda reads *generosus*, in which he seems to be singular.

76. *Altius ingreditur.*] Servius interprets this " cum exultatione qua-
" dam incedit." Thus also Grimoaldus paraphrases it: " Primum
" omnium pulli animus ferox, e
" excelsu

Primus et ire viam, et fluvios tentare minaces
Audet, et ignoto ſeſe committere ponti:

He is the firſt that dares to lead the way, and venture through threatning ſtreams, and truſt himſelf on an unknown bridge:

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"excelſus exiſtimabitur ab inceſſu "ſublimi, videlicet, ſi cum exulta- "tione quadam excurſitet." In this they are followed by May, who tranſlates it *walke proudly:* and by Dr Trapp, who renders it *with lofty port prances.* Dryden has paraphraſed it in a ſtrange manner:

"Of able body, ſound of limb and "wind,
"Upright he walks, on paſterns firm "and ſtraight;
"His motions eaſy, prancing in his "gate.

I rather believe the Poet means only that the colt ought to have long, ſtraight legs, whence he muſt neceſſarily look tall as he walks. Thus Columella: "aequalibus, atque al- "tis, rectiſque cruribus."

Mollia crura reponit.] In the Cambridge manuſcript it is *reflectit* inſtead of *reponit.*

I believe the Poet means by *reponit* the alternate motion of the legs. The epithet *mollia* may ſignify either the tenderneſs of the young colt's joints, as May has tranſlated it:

"—Their ſoft joynts ſcarce knit:"

or that thoſe which are naturally moſt flexible are beſt; which Dryden ſeems to expreſs by *his motions eaſy*; and Dr Trapp by *his pliant limbs.* Ennius has uſed the ſame words to expreſs the walking of cranes:

"Perque fabam repunt, et mollia "crura reponunt."

Grimoaldus has paraphraſed it thus: "Deinde, ſi non dure, non inepte, "non crebra crurum jactatione pro- "currat: ſed qui alterno, et recte "diſpoſito crurum explicatu faciles, "apteque flexibiles tibias reponat."

77. *Primus et ire viam*, &c.] Servius underſtands this of the colt's walking before his dam: but it ſeems a better interpretation, that he is the firſt, amongſt other colts, to lead the way. Thus Grimoaldus paraphraſes it: "Tum etiam, ſi praeire "caeteros, viaeque paluſtris dux, et "anteambulo fieri geſtiat." Moſt of the Commentators underſtand this paſſage in the ſame ſenſe.

Varro ſays it is a ſign that a colt will prove a good horſe, if he contends with his companions, and is the firſt amongſt them to paſs a river: "Equi boni futuri ſigna ſunt, "ſi cum gregalibus in pabulo con- "tendit, in currendo, aliave qua re, "quo potior ſit: ſi cum flumen "tranſvehundum eſt, gregi in primis "praegreditur, ac non reſpectat "alios." Columella ſpeaks much to the ſame purpoſe: "Si ante gregem "procurrit, ſi laſcivia et alacritate "interdum et curſu certans aequales "exuperat, ſi foſſam ſine cunctatione "tranſilit, pontem, flumenque tranſ- "cendit."

78. *Ponti.*] "*Ponto.* In the Ro- "man, the Lombard, and in ſome "other manuſcripts it is *ponti:* for "what have horſes to do with the "ſea? but with rivers and bridges "they are often concerned. Tho' in "Calabria and Apulia they try the

nor is he afraid of vain noiſes. Nec vanos horret ſtrepitus. Illi ardua cervix, *His neck is lofty,*

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" mettle of their horſes, by driving " them down to the ſea, and obſerv- " ing whether they look intrepid at " the coming in of the tide, and " therefore accuſtom the colts to " ſwim. It is *ponto* however in the " Medicean copy." PIERIUS.

I find *ponto* in the King's, the Cambridge, one of the Arundelian, and in one of Dr Mead's manuſcripts; in the old Nurenberg edition, and in an old edition printed at Paris in 1494. But *ponti* is generally received. Columella, who follows our Poet, mentions a *bridge*, not the *ſea*, in the quotation at the end of the note on the preceding verſe. May reads *ponto*:

" And dare themſelves on unknowne " *ſeas* to venture."

Dryden reads *ponti*:

" To paſs the *bridge* unknown:"

And Dr Trapp:

" — — — Unknown bridges paſs."

79. *Nec vanos horret ſtrepitus.*] In the King's, and in one of Dr Mead's manuſcripts it is *varios* inſtead of *vanos*. I find the ſame reading alſo in ſome of the old printed editions.

Columella ſays a good colt is intrepid, and is not affrighted at any unuſual ſight or noiſe: Cum vero " natus eſt pullus, confeſtim licet in- " dolem aeſtimare, ſi hilaris, ſi in- " trepidus, ſi neque conſpectu, no- " vaeque rei auditu terretur."

Illi ardua cervix.] Quintilian cenſures Virgil for interrupting the ſenſe with a long parentheſis: " Etiam in- " terjectione, qua et Oratores et " Hiſtorici frequenter utuntur, ut " medio ſermone aliquem inſerant " ſenſum, impediri ſolet intellectus, " niſi quod interponitur, breve eſt. " Nam Virgilius illo loco quo pullum " equinum deſcribit, cum dixiſſet, " *Nec vanos horret ſtrepitus* complu- " ribus inſertis, alia figura quinto de- " mum verſu redit,

" — — *Tum ſiqua ſonum procul ar-* " *ma dedere,*
" *Stare loco neſcit.*"

But I do not ſee that the ſenſe is here interrupted. By *nec vanos horret ſtrepitus*, the Poet means that a good colt is not apt to ſtart at the ruſtling of every leaf, at every little noiſe, that portends no danger. But by *tum ſi qua ſonum*, &c. he means that the colt ſhews his mettle by exulting at a military noiſe, at which he erects his ears, bounds, paws, and is ſcarce able to contain himſelf. It not only is unneceſſary, but would even be dull poetry, to give a regular, orderly deſcription of a horſe from head to tail. Palladius is very methodical in what he ſays on this ſubject: " In " admiſſaria quatuor ſpectanda ſunt, " forma, color, meritum, pulchri- " tudo." This is very well in proſe, but had Virgil proceeded in the ſame manner, we might perhaps have commended his exactneſs, but ſhould never have admired his poetry. Dr Trapp ſays, " Theſe words *illi ardua*

Argutumque caput, brevis alvus, obeſaque terga:
Luxuriatque toris animoſum pectus: honeſti
Spadices, glaucique; color deterrimus albis,

and his head is ſmall, his belly ſhort, and his back broad: and his ſpritely breaſt ſwells luxuri-antly with rolls of brawn: the beſt colour is a bright bay, and beautiful grey: the worſt is white

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"*cervix* to *glaucique* ſhould be in a "parentheſis;" but, as his tranſlation is printed, the parentheſis includes only what is ſaid of the colour.

By *ardua* is meant that the colt carries his head well, not letting it hang down. Horace has the ſame epithet, when he deſcribes a good horſe:

"Regibus hic mos eſt; ubi equos
"mercantur, apertos
"Inſpiciunt: ne ſi facies, ut ſaepe,
"decora
"Molli fulta pede eſt, emptorem in-
"ducat hiantem,
"Quod pulchrae clunes, breve quod
"caput, ardua cervix."

80. *Argutumque caput.*] May tranſlates this *ſhort headed*, Dryden *ſharp headed*, Dr Trapp *his head acute*. I have rendered it *his head is ſmall*, which agrees with what Varro has ſaid: "caput habet non mag-"num:" and Columella: "Cor-"poris vero forma conſtabit exiguo "capite:" and Palladius: "Pul-"chritudinis partes hae ſunt, ut ſit "exiguum caput et ſiccum." Horace commends a ſhort head: "breve "quod caput."

81. *Luxuriatque toris animoſum pectus.*] The *tori* are brawny ſwellings of the muſcles. Varro ſays the breaſt ſhould be broad and full: "pectus latum et plenum." Columella ſays it ſhould be full of brawny ſwellings of the muſcles: "muſcu-"lorum toris numeroſo pectore." Palladius ſays it ſhould be broad: "pectus late patens." Virgil's deſcription of the breaſt is more expreſſive than any other, and he adds the epithet *animoſum* to ſhew that this luxuriance of brawn in the muſcles denotes the ſpirit and fire of the horſe. But the tranſlators have unhappily agreed to leave out this noble epithet. May has only *broad and full breaſted:* Dryden only *brawny his cheſt, and deep:* and Dr Trapp *his cheſt with ſwelling knots luxuriant.*

82. *Spadices.*] It is very difficult to come to an exact knowledge of the ſignification of thoſe words, by which the ancients expreſſed their colours. *Spadix* ſignified a branch of a palm, as we find it uſed by Plutarch in the fourth queſtion of the eighth book of his Sympoſiacks: Καί τοι δοκῶ μοι μνημονεύειν ἐν τοῖς Ατ]ικοῖς ἀνεγνωκὼς ἔναγχος, ὅτε πρῶτος ἐν Δήλῳ Θησεὺς ἀγῶνα ποιῶν, ἀπέσπασε Κλάδον τοῦ ἱεροῦ φοίνικος, ἣ χὴ Σπάδιξ ὠνομάσθη. We learn from Aulus Gellius, that the Dorians called a branch of a palm pluckt off with the fruit, *Spadix*; and that the fruits of the palm being of a ſhining red, that colour came to be called *phoeniceus* and *ſpadix:* "Phoeni-"ceus, quem tu Graece φοινικοῦν "dixiſti, noſter eſt, et rutilus, et "ſpadix phoenicei συνώνυμος, qui "factus Graece noſter eſt, exuberan-"tiam ſplendoremque ſignificat ru-

and dun. And then if the noiſe of arms is heard from far, Et gilvo. Tum ſi qua ſonum procul arma dedere,

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" boris, quales ſunt fructus palmae " arboris non admodum ſole incocti, " unde ſpadicis et phoenicei nomen " eſt: ſpadica enim Dorici vocant " avulſum e palma termitem cum " fructu." Plutarch alſo, in the place juſt now cited gives us to underſtand that the colour in queſtion was like the beautiful redneſs of a human face: Ὁ γοῦν βασιλεὺς, ὡς φάσιν, ἀγαπήσας διαφερόντως τὸν Περιπατητικὸν φιλόσοφον Νικόλαον γλυκὺν ὄντα τῷ ἤθει, ῥαδινὸν δὲ τῷ μήκει τοῦ σώματος, διαπλεων δὲ τὸ πρόσωπον ἐπιφοινίσσοντος ἐρυθήματος, τὰς μεγίστας καὶ καλλίστας τῶν φοινικοβαλάνων Νικολάους ἀνόμασε. Hence it appears plainly that the colour which the ancients called *phoeniceus*, or *ſpadix*, was a bright red, but we do not know that any horſes are exactly of ſuch a colour: tho' the ancients might as well apply red to horſes, as we to deer. The colours which come neareſt to it ſeem to be the *bay*, the *cheſnut*, and the *ſorrel*. Perhaps all theſe might be contained under the ſame name, for the ancients do not ſeem to have been ſo accurate in diſtinguiſhing ſuch a variety of colours, as the moderns. I have tranſlated the word *ſpadix*, *bay*, in this place, becauſe it ſeems to approach to the colour of the *ſpadix*, as the ancients have deſcribed it, and becauſe the word *bay* ſeems to be derived from βαΐς, or βαΐον, which is ſometimes alſo uſed for a branch of a palm, as we find in the twelfth chapter of St John's goſpel: Ἔλαβον τὰ βαΐα τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον, Ὡσαννά. Βαΐς and βαΐον are interpreted by Heſychius ῥάβδος φοίνικος.

Glauci.] The Commentators are not agreed about the interpretation of this word. I do not well underſtand what Servius means by " Glauci autem ſunt felineis oculis, " id eſt quodam ſplendore perfuſis." Surely he cannot think the Poet is ſpeaking of the colour of a horſe's eye. Grimoaldus puts *rutili* for *glauci*. But *rutilus* is reckoned among the red colours by Aulus Gellius: " Fulvus enim, et flavus, et " rubidus, et phoeniceus, et *rutilus*, " et luteus, et ſpadix appellationes " ſunt *rufi* coloris, aut acuentes eum " quaſi incendentes, aut cum colore " viridi miſcentes, aut nigro inſuſ- " cantes aut virenti ſenſim albo il- " luminantes." And indeed our Poet himſelf has added it as an epithet to fire in the firſt Georgick:

" Sin maculae incipient *rutilo* im-
" miſcerier *igni*."

And in the eighth Aeneid:

" His informatum manibus jam
" parte polita
" Fulmen erat, toto genitor quae
" plurima caelo
" Dejicit in terras, pars imperfecta
" manebat.
" Tres imbris torti radios, tres nubis
" aquoſae

" Addi-

Stare loco neſcit: micat auribus, et tremit artus; *he knows not how to ſtand ſtill, he erects his ears, and all his joints quiver;*

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"Addiderant, *rutili* tres ignis et
"alitis Auſtri."

Thus *rutilus* ſeems to be much the ſame colour with *ſpadix*: but I believe it cannot be proved that *glaucus* was ever uſed to expreſs any ſort of red colour. La Cerda ſays that as *ſpadix* ſignifies a *bright bay*, ſo *glaucus* ſignifies a *darker bay*, ſuch as the leaves of willows have. But if he means by *baius* the ſame colour, that we call *bay*, I cannot imagine by what ſtrength of fancy that learned Commentator can imagine the leaves of willows to be of any ſort of bay. Ruaeus concludes from what Aulus Gellius has ſaid concerning *glaucus*, that it means what the French call *pommelé ardoiſe*, that is, a *dappled grey*. May tranſlates this paſſage:

"— — — Let his colour be
"Bright bay or grey:"

And Dryden:

"— — — His colour gray,
"For beauty dappled, or the bright-
"eſt bay:"

And Dr Trapp:

"— — Beſt for colour is the bay,
"And dappled."

But I am afraid *dappled* determines no colour; but may be applied to bay, as well as to grey. Let us now examine what is to be found in the ancient writers concerning this colour. Homer's common epithet for Minerva is *blue-eyed*: γλαυκῶπις Ἀθήνη. In this caſe *glaucus* ſeems to be uſed for a *blueiſh grey*. Virgil himſelf uſes it to expreſs the colour of willow-leaves, in the ſecond Georgick:

"— — *Glauca* canentia fronde *ſa-*
"*licta*."

And in the fourth Georgick:

"Et *glaucas ſalices*:"

And of Reeds, in the tenth Aeneid:

"Quos patre Benaco, velatus *arun-*
"*dine glauca*
"Mincius infeſta ducebat in aequora
"pinu."

The colour of willows and reeds is a *blueiſh green*, approaching to *grey*. Much of the ſame colour are the leaves of the greater Celandine, which Dioſcorides calls ὑπόγλαυκα: Χελιδόνιον μέγα καυλὸν ἀνίησι πηχυαῖον, ἢ καὶ μεῖζονα. ἰσχνὸν ἔχοντα παρεμφυάδας φύλλων μεστάς· φύλλα ὅμοια βατραχίῳ, τρυφερώτερα μὲν τοι τὰ τοῦ χελιδονίου καὶ ὑπόγλαυκα τὴν χρόαν. Plutarch ſpeaking of the different colours of the moon in an eclipſe, according to the different times of the night, ſays that about day-break it is of a blueiſh colour; which occaſioned the Poets and Empedocles to call the moon γλαυκῶπις: Ἀλλ' οὐκ ἔστιν, ὦ φίλε Φαρνάκη, πολλὰς τὰς ἐκλειπούσας χρόας ἀμείβειν. Καὶ διαιροῦσιν αὐτὰς

τὰς

and ſnuffing he rolls the collected fire under his noſtrils. Collectumque premens volvit ſub naribus ignem: 85

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τὰς ὄντως οἱ μαθηματικοὶ καλὰ χρόνου καὶ ὥρας ἀφορίζοντες. ἂν ἀρ' ἑσπέρας ἐκλείπῃ, φαίνεται μέλανα δεινῶς ἄγει τρίτης ὥρας καὶ ἡμισείας· ἂν δὲ μέσης, τοῦτο δὴ τὸ ἐπιφοινίσσον ἵπποι, καὶ πῦρ καὶ πυρωπόν· ἀπὸ δὲ ἕβδόμης ὥρας καὶ ἡμισείας, ἀνίσταται τὸ ἐρύθημα. καὶ τέλος ἤδη πρὸς ἕω λαμβάνει χρόαν κυανοειδῆ καὶ χαροπὴν, ἀφ' ἧς δὴ καὶ μάλιστα, γλαυκῶπιν αὐτὴν οἱ ποιηταὶ καὶ Ἐμπεδοκλῆς ἀναπαλοῦνται. The colour which Plutarch means in this paſſage ſeems to be a blueiſh grey. Aulus Gellius ſeems to confound green and blue together, for he ſays that when Virgil mentioned the *green* colour of a horſe, he might as well have expreſſed it by the Latin word *caeruleus*, as by the Greek word *glaucus*. "Sed ne viridis quidem color pluribus ab illis, quam a nobis, vocabulis dicitur. Neque non potuit "Virgilius, colorem equi ſignificare "viridem volens, caeruleum magis "dicere equum quam glaucum: ſed "maluit verbo uti notiore Graeco, "quam inuſitato Latino. Noſtris "autem Latinis veteribus caeſia dicta "eſt quae a Graecis γλαυκῶπις, "ut Nigidius ait de colore caeli "quaſi caelia." From all theſe quotations I think it appears, that the ancients meant by *glaucus* a colour which had a faint green or blue caſt. Now as no horſe can be properly ſaid to be either blue or green, we may conclude that the colour meant by Virgil is a fine grey, which has a blueiſh caſt. But I do not ſee how Ruaeus could gather from Aulus Gellius, whoſe words I have related at length, that this grey was dappled. It muſt however be allowed that the dappled grey is the moſt beautiful.

Albis.] S. Iſidore informs us that *albus* and *candidus* are very different: *candidus* ſignifying a bright whiteneſs, like ſnow; and *albus* a pale or dirty white: "Candidus autem et albus invicem "ſibi differunt. Nam albus cum "quodam pallore eſt, candidus vero, "niveus et pura luce perfuſus." I am not perfectly ſatisfied with this diſtinction: for Virgil himſelf frequently uſes *albus* exactly in the ſame ſenſe as he uſes *candidus*. In the ſecond Georgick he uſes it for the whiteneſs of the fineſt wool:

"Alba neque Aſſyrio fuſcatur lana "veneno."

And again in the ſame Georgick:

"Hinc albi, Clitumne, greges."

And in the third Georgick:

"Continuoque greges villis lege mol-"libus albos."

And in the third Aeneid:

"Nigram hyemi pecudem, Zephyris "felicibus albam."

In the ſeventh Aeneid it is uſed for the whiteneſs of the teeth of a lion:

"Ille pedes tegmen torquens im-"mane leonis,

"Terribili

Denſa juba, et dextro jactata recumbit in armo. *His main is thick, and dances on his right ſhoulder.*

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" Terribili impexum ſeta, cum den-
" tibus albis
" Indutus capiti."

And of a wolf in the eleventh:

" — — Caput ingens oris hiatus
" Et malae texere lupi cum dentibus
" albis."

In the fifth Aeneid it is uſed for the whiteneſs of bones blanched on a rock:

" Jamque adeo ſcopulos advecta ſu-
" bibat,
" Difficiles quondam, multorumque
" oſſibus albos."

In the ſeventh Aeneid, for the whiteneſs of the hairs in old age:

" — — In vultus ſeſe transformat
" aniles,
" Et frontem obſcoenam rugis arat:
" induit albos
" Cum vitta crines."

And again in the ninth:

" Omnia longaevo ſimilis, vocem-
" que, coloremque
" Et crines albos."

In the ſecond Eclogue we have both *candidus* and *albus* in the ſame ſignification:

" Quamvis ille niger, quamvis tu
" *candidus* eſſes:
" O formoſe puer, nimium ne cre-
de colori.
" *Alba* liguſtra cadunt, vaccinia ni-
" gra leguntur."

In the fourth Georgick lilies are called *alba*; and ſurely no one will ſay that flower is of a dirty white, or not ſufficiently bright, to deſerve the epithet of *candidus*.

" — — — *Albaque* circum
" Lilia:" . . . . . "

And in the twelfth Aeneid the bluſhes of the beautiful Lavinia are compared to ivory ſtained with crimſon, or lilies mixt with roſes. And here the lilies are called *alba*, which being compared to the fair complexion of this lady, I hope will not be ſuppoſed to be of a dirty white:

" Accepit vocem lacrymis Lavinia
" matris,
" Flagrantes perfuſa genas: cui pluri-
" mus ignem
" Subjecit rubor, et calefacta per ora
" cucurrit.
" Indum ſanguineo veluti violaverit
" oſtro
" Si quis ebur, vel mixta rubent
" ubi *lilia* multa
" *Alba* roſa: tales virgo dabat ore
" colores."

But what I think will put it paſt all diſpute, that Virgil made no difference of colour between *albus* and *candidus*, is that, in the eighth Aeneid, the very ſame white ſow, which in ver. 45. he called *alba*, is called *candida* in ver. 82. and is ſaid

alſo

A double ſpine runs along his loins; and his hoof turns up the

At duplex agitur per lumbos ſpina, cavatque

NOTES.

alſo in this laſt verſe to be of the ſame colour with her pigs, to which the epithet *albo* is applied:

"Littoreis ingens inventa ſub ilicibus *ſus*,
"Triginta capitum foetus enixa, jacebit;
"*Alba*, ſolo recubans, albi circum ubera nati,
" . . . . . .
"Ecce autem ſubitum, atque oculis mirabile monſtrum:
"*Candida* per ſylvam *cum foetu concolor albo*
"Procubuit, viridique in littore conſpicitur *ſus*."

I have dwelt ſo long on this ſubject, becauſe almoſt all the Commentators have agreed to approve of this diſtinction, which I believe I have ſufficiently ſhewn to be made without any good foundation. What led them into this error ſeems to be, that it would otherwiſe appear an abſurdity in Virgil, to diſpraiſe a white horſe in his Georgicks, and in his twelfth Aeneid, to mention it as a beauty in the horſes, which drew the chariot of Turnus, that they were whiter than ſnow:

"Poſcit equos, gaudetque tuens ante ora frementes,
"Pilumno quos ipſa decus dedit Orithyia;
"Qui *candore nives anterient*, curſibus auras."

But they did not obſerve one particular, which might have ſaved them the trouble of making this diſtinction. Theſe very horſes, which are ſaid to be whiter than ſnow, have the epithet *albis* beſtowed on them, a few lines after:

"— — Bigis it Turnus in albis."

Virgil however does not contradict himſelf; for tho' he admires the beauty of theſe ſnowy horſes, yet there was no neceſſity, that he ſhould approve the ſame colour in a ſtallion. White was eſteemed by the ancients, as a ſign of leſs natural ſtrength, than was diſcovered by other colours.

83. *Gilvo.*] S. Iſidore explains *gilvus*, to be the colour of honey, but whitiſh: "Gilvus autem meli-"nus color eſt ſubalbidus." I take this to be what we call *dun*. May tranſlates it *fleſh-colour*: Dryden *dun*: and Dr Trapp *ſorrel*.

Tum ſi qua ſonum procul arma dedere, ſtare loco neſcit.] We find ſome expreſſions like this of Virgil, in that noble deſcription of a horſe, in the book of Job: "He paweth in "the valley, and rejoiceth in his "ſtrength: . . . . he ſwalloweth the "ground with fierceneſs and rage: "neither believeth he that it is the "ſound of the trumpet. He ſaith "among the trumpets ha ha; and "and he ſmelleth the battle afar off, "the thunder of the captains, and "the ſhouting."

84. *Micat auribus.*] Pliny ſays the ears diſcover the ſpirit of a horſe, as the

Tellurem, et ſolido graviter ſonat ungula cornu.
Talis Amyclaei domitus Pollucis habenis
Cyllarus, et, quorum Graii meminere poëtae,

ground, and ſounds deep with ſolid horn. Such was Cyllarus, who was tamed by the reins of Amyclean Pollux; and thoſe which the Greek Poets mention,

NOTES.

the tail does that of a lion: "Leonum animi index cauda, ſicut et "equorum aures: namque et has "notas generoſiſſimo cuique natura "tribuit."

85. *Collectumque premens volvit ſub naribus ignem.*] It is *fremens* inſtead of *premens* in the Cambridge manuſcript. Pierius ſays it has been altered to *fremens* in the Medicean copy, but it was *premens* before, as he finds it alſo in other copies which he looks upon to be the moſt correct.

Wide noſtrils and frequent ſnortings are great ſigns of mettle in a horſe. Thus it is expreſſed in the book of Job: "The glory of his "noſtrils is terrible." Varro ſays the noſtrils ſhould not be narrow: "Naribus non anguſtus." Columella ſays they ſhould be open: "naribus "apertis:" with which Palladius alſo agrees, who ſays, "naribus pa-"tulis."

86. *Denſa juba, et dextro jactata recumbit in armo.*] Thus Varro: "Non anguſta juba, crebra, fuſca, "ſubcripſa, ſubtenuibus ſetis implicata in dexteriorem partem cer-"vicis:" and Columella: "Denſa "juba, et per dextram partem pro-"fuſa."

87. *Duplex ſpina.*] In a horſe, that is in good caſe, the back is broad, and the ſpine does not ſtick up like a ridge, but forms a kind of furrow on the back. This ſeems to be what is meant by *duplex ſpina*, which is alſo mentioned by Varro: "Spina maxime duplici, ſin minus "non extanti:" and by Columella: "Spina duplici."

88. *Sonat.*] It is *quatit* in the Roman manuſcript, according to Pierius.

89. *Talis Amyclaei domitus Pollucis habenis Cyllarus.*] Amyclae was a city of Laconia, where Caſtor and Pollux were educated.

Servius thinks that Pollux is put here for Caſtor, by a poetical licence. Pollux being famous for fighting with the *ceſtus*, not for the management of horſes, which was Caſtor's province. Moſt of the Commentators give up this paſſage as a ſlip of the Poet's memory, Pollux being allowed to be the horſeman by the general conſent of antiquity. Thus Homer in the eleventh Odyſſey:

Καὶ Λήδην εἶδον τὴν Τυνδαρέου παράκοιτιν.
Ἣ ῥ' ὑπὸ Τυνδάρεῳ κρατερόφρονι ἐγείνατο παῖδε,
Κάστορά θ' ἱππόδαμον καὶ πὺξ ἀγαθὸν Πολυδεύκεα.

"With graceful port advancing now
"I ſpy'd
"Leda the fair, the god-like Tyn-
"dar's bride:
"Hence Pollux ſprung who wields
"with furious ſway
"The deathful gauntlet, matchleſs
"in the fray;

the brace of Mars, and the chariot of great Achilles.

Martis equi bijuges, et magni currus Achillis.

NOTES.

" And Caſtor glorious on th' em-
" battled plain
" Curbs the proud ſteed, reluctant
" to the rein,"

Mr POPE.

To the ſame purpoſe Theocritus is quoted in his Διόσκουροι.

Ὑμνέομες Λήδας τε καὶ αἰγιόχω Διὸς υἱώ,
Κάστορα καὶ φοβερὸν Πολυδεύκεα πὺξ ἐρεθίζειν.
. . . . . .
——— Σὲ δέ, Κάστορ, ἀείσω
Τυνδαρίδα, ταχύπωλε, δορυσσόε, χαλκεοθώρηξ.

Here Theocritus does not ſeem however to make any diſtinction between the two brothers as fighting, the one on horſeback, the other on foot. The difference he ſeems to make is taken from their weapons, Pollux uſing the ceſtus, and Caſtor the ſpear. Indeed he calls Caſtor ταχύπωλε, but he immediately introduces him fighting on foot, as well as his brother. Creech, in his tranſlation of the two firſt verſes, repreſents them both as horſemen, and uſing the ceſtus:

" Fair Leda's ſons, and mighty
" Jove's I ſing,
" Caſtor and Pollux, glories of the
" ring.
" None toſs their whirlebats with
" ſo brave a force,
" None guide ſo well the fury of
" their horſe."

Horace alſo is quoted in oppoſition to Virgil, for he plainly ſays, that Caſtor delighted in horſes, but Pollux in the ceſtus:

" Caſtor gaudet equis: ovo progna-
" tus eodem
" Pugnis."

But here Horace ſeems to have forgotten the ſtory, for, according to the old fable, Caſtor and Pollux did not come out of the ſame egg, but Caſtor and Clytemneſtra out of one, and Pollux and Helen out of the other. Seneca alſo, in his Hippolytus expreſsly declares Cyllarus to be the horſe of Caſtor:

" Si dorſo libeat cornipedis vehi,
" Fraenis Caſtorea nobilior manu
" Spartanum poteris flectere Cylla-
" rum:"

As does Valerius Flaccus, in his firſt book of Argonauticks:

" —— Caſtor dum quaereret Hel-
" len,
" Paſſus Amyclaea pingueſcere Cyl-
" laron herba:"

And Claudian, in his fourth Conſulſhip of Honorius:

" Si dominus legeretur equis, tua
" poſceret ultro
" Verbera Nereidum ſtabulis nutri-
" tus Arion.
" Serviretque tuis contempto Caſtore
fraenis
" Cyllarus:"

And

Talis et ipſe jubam cervice effudit equina — *Such alſo was Saturn himſelf, when he ſpread a horſe's*

NOTES.

And Martial, in the twenty-firſt Epigram of the eighth book:

" Ledaeo poteras abducere Cyllaron
" aſtro:
" Ipſe ſuo cedet nunc tibi Caſtor
" equo."

Theſe are all the paſſages, which I remember to have ſeen produced againſt Virgil, to prove that Cyllarus was the horſe, not of Pollux, but of Caſtor. But there are not wanting ſome teſtimonies to prove that both the brothers were horſemen. Pindar, in his third Olympic ode, calls them ἱππων Τυνδαριδῶν. It is related by ſeveral Hiſtorians, that in the war between the Romans and the Latines, who endeavoured to reſtore Tarquin the proud, Caſtor and Pollux both aſſiſted the Romans on horſeback. Florus ſays the battle was ſo fierce, that the gods are reported to have come down to ſee it, but that it was looked upon as a certain truth, that Caſtor and Pollux were there, on white horſes, and that the General vowed a temple to them for their ſervice: " Ea demum atro-
" citas fuit praelii, ut interfuiſſe
" ſpectaculo deos fama tradiderit,
" duos in candidis equis Caſtorem
" atque Pollucem nemo dubitarit.
" Itaque et Imperator veneratus eſt,
" nactuſque victoriam templa pro-
" miſit: et reddidit plane quaſi com-
" militonibus deis ſtipendium." Thus we ſee it was an article of faith, among the ancient Romans, that they both fought on horſeback. In like manner Ovid alſo repreſents them both mounted on white horſes, and both uſing ſpears at the hunting of the Calydonian boar:

" At gemini, nondum caeleſtia ſi-
" dera, fratres,
" Ambo conſpicui nive candidioribus
" alba
" Vectabantur equis: ambo vibrata
" per auras
" Haſtarum tremulo quatiebant ſpi-
" cula motu:"

Tho' he had a little before, according to the received opinion, ſaid one was famous for the ceſtus, and the other for horſes:

" Tyndaridae gemini, ſpectatus cae-
" ſtibus alter,
" Alter equo."

Statius, in his poem on Domitian's horſe, mentions Cyllarus, as ſerving the two brothers alternately:

" Hunc et Adraſtaeus viſum exti-
" muiſſet Arion.
" Et pavet aſpiciens Ledaeus ab
" aede propinqua
" Cyllarus: hic domini nunquam
" mutabit habenas;
" Perpetuis fraenis, atque uni ſerviet
" aſtro."

Steſichorus alſo, according to Suidas, ſays that Mercury gave Phlogeus and Harpagus, and Cyllarus to Caſtor and Pollux: Στησίχορος φησὶ τὸν Ἑρμῆν δεδωκέναι τοῖς Διοσκούροις Φλόγεον,

main over his neck, and fled ſwiftly at the approach of his wife, and

Conjugis adventu pernix Saturnus, et altum

NOTES.

Φλόγεον, καὶ Ἄρπαγον ὠκεάς, τέκνον Ποσ-
σάργας καὶ Κύλλαρον. Pliny mentions the charioteers of both the brothers: "Sunt qui conditam eam ab "Amphito et Telchio, Caſtoris ac "Pollucis aurigis putent." From theſe quotations I think it appears, that thoſe are in the wrong, who ſuppoſe Cyllarus to belong only to Caſtor. It ſeems to me, that both the brothers had an equal property in the horſes, and therefore, that they might as well be aſcribed to Pollux as to Caſtor. Propertius ſpeaks of the horſe of Pollux, without any mention of Caſtor:

"Potaque Pollucis nympha ſalubris "equo."

91. *Martis equi bijuges.*] Servius and others ſay the horſes of Mars are *Fear* and *Terror*. Others contend that theſe are the companions, and not the horſes of that deity. Thoſe who think they are the horſes of Mars, ſeem to have fallen into that error, by miſunderſtanding the following paſſage in the fifteenth Iliad:

Ὣς φάτο· καὶ ῥ' ἵππους κέλετο Δεῖ-
μόν τε Φόβον τε
Ζευγνύμεν'.

I believe they took Δεῖμον and Φόβον to be joined with ἵππους, whereas they are certainly the names of the perſons whom Mars commanded to harneſs the horſes, as Mr Pope has juſtly tranſlated it:

"With that, he gives command to "*Fear* and *Flight*,
"To join his rapid courſers for the "fight."

Beſides, in the thirteenth Iliad, Homer mentions φόβος, or *terror*, not only as the companion, but as the ſon of Mars:

Ὅιος δὲ βεβλοιγὸς Ἄρης πολεμοῦδε μέλεσσι,
Τῷ δὲ Φόβος φίλος υἱὸς ἅμα κεφαλερὸς καὶ ἀταρβὴς
Ἔσσετο, ὅστ' ἐφόβησε ταλάφρονά περ πολεμιστήν.

"So Mars armipotent invades the "plain,
"(The wide deſtroyer of the race "of man)
"*Terror*, his beſt-lov'd *ſon*, attends "his courſe
"Arm'd with ſtern boldneſs, and "enormous force;
"The pride of haughty warriors to "confound,
"And lay the ſtrength of tyrants on "the ground."

Mr POPE.

Heſiod, in his Θεογονία, mentions both *fear* and *terror*, as the ſons of Mars and Venus:

- - - - - - - Αὐτὰρ Ἄρηϊ
Ῥινοτόρῳ Κυθέρεια Φόβον καὶ Δεῖμον ἔτικτεν,
Δεινούς, ὅτε ἀνδρῶν πυκινὰς κλονέουσι φάλαγγας,

Ἔν

Pelion hinnitu fugiens implevit acuto. 94 *filled lofty Pelion with loud neighings.*

NOTES.

Ἐν πολέμῳ χρυσείῃσι, σὺν Ἄρηϊ πλο-
λιπόρθῳ,
Ἁρμονίην θ', ἣν Κάδμος ὑπερθύμος θέτ' ἄκοιτιν.

In the Ἀσπὶς Ἡρακλέους, of which Heſiod is ſuppoſed to be the author, we find the *golden, ſwift-footed* horſes of Mars mentioned, and *fear* and *terror* beſides, ſtanding by his chariot:

Ἐν δ' Ἄρεος βλοσυροῖο ποδώκεες ἕστασαν ἵπποι
Χρύσειοι· ἐν δὲ σφὶ αὐτὸς ἐναρφόρος οὔλιος Ἄρης,
Ἀίχμὴν ἐν χείρεσσιν ἔχων, πρυλέεσσι κελεύων,
Αἱμάσσι φοινικόεις, ὥσεὶ ζωοὺς ἐναρίζων,
Δίφρῳ ἐμβεβαώς· παρὰ δὲ Δεῖμός τε Φόβος τε
Ἕστασαν, ἱέμενοι πόλεμον καταδύμεναι ἀνδρῶν.

And at the latter end of the ſame book, they are repreſented lifting Mars into his chariot, after Hercules had wounded him, and whipping the horſes:

Τῷ δὲ Φόβος καὶ Δεῖμος ἐΰτρεχον ἅρμα καὶ ἵππους
Ἧλασαν αἶψ' ἐγγύς, ἀπὸ χθονὸς εὐρυοδείης
Ἐς δίφρον θῆκαν πολυδαίδαλον· αἶψα δ' ἔπειτα
Ἵππους μαστίσθην, ἴλοντο δὲ μακρὸν Ὄλυμπον.

Magni currus Achillis.] It is *Achilli* in one of Dr Mead's manuſcripts, which reading is received alſo by Heinſius and Maſvicius. Homer celebrates Xanthus and Balius, the horſes of Achilles, as immortal, and makes them born of the Harpy Podarge, by the Weſt wind:

Τῷ δὲ καὶ Αὐτομέδων ὑπαγε ζυγὸν ὠκέας ἵππους,
Ξάνθον καὶ Βαλίον, τὼ ἅμα πνοιῇσι πετέσθην.
Τοὺς ἔτεκε Ζεφύρῳ ἀνέμῳ ἅρπυια Ποδάργη,
Βοσκομένη λειμῶνι παρὰ ῥόον ὠκεανοῖο.

" Then brave Automedon (an ho-
" nour'd name)
" The ſecond to his Lord in love
" and fame,
" In peace his friend, and partner
" of the war,
" The winged courſers harneſs'd to
" the car.
" *Xanthus* and *Balius*, of immortal
" breed,
" Sprung from the wind, and like
" the wind in ſpeed.
" Whom the wing'd Harpye, ſwift
" Podarge bore,
" By Zephyr pregnant on the breezy
" ſhore."

Mr POPE.

92. *Talis et ipſe jubam, &c.*] Philyra was the miſtreſs of Saturn, who, to avoid being diſcovered by his wife Ops, coming upon them unexpectedly, turned himſelf into a fine horſe. The conſequence of this amour was, that Philyra was delivered of Chiron, half a man and half a horſe.

But if ſuch a horſe ſhould be oppreſſed with ſickneſs, or grow ſluggiſh with years, bide him at home, and ſpare his not inglorious old age.

Hunc quoque, ubi aut morbo gravis, aut jam ſegnior annis
Deficit, abde domo; nec turpi ignoſce ſenectae.

NOTES.

92. *Effudit.*] It is *effundit* in the King's and in both the Arundelian manuſcripts. Heinſius alſo and Maſvicius read *effundit*. Pierius ſays it is *effundit* in the Roman, and ſome other manuſcripts. In others it is *fudit*. But he juſtly prefers *effudit* in the preterperfect tenſe, becauſe the order of the narration ſeems to require that tenſe, for the next verb is *implevit*.

94. *Pelion.*] It is the name of a mountain of Theſſaly, where Chiron dwelt.

95. *Hunc quoque, &c.*] Having given this beautiful account of the characters of a good ſtallion, the Poet now obſerves, that if the horſe happens to be ſick, or if he grows old, he is to be confined at home, and reſtrained from the company of the mares. The age therefore and ſpirit of the horſe is to be diligently conſidered. Hence the Poet ſlides into a fine deſcription of a chariot race, and an account of the inventors of chariots, and riding on horſeback.

Jam ſegnior annis.] *Jam* is wanting in the King's manuſcript. Pierius ſays it is *ſegnior aetas* in the Roman manuſcript, but he juſtly prefers *annis*. In the old Nurenberg edition it is *annus*.

96. *Abde domo.*] "For *in domo*; "for, if he had intended to ſpeak "adverbially, he would have ſaid "*domi*. Thus he ſays, in the fourth "Aeneid, *Non Libyae non ante Tyro.*" SERVIUS.

Nec turpi ignoſce ſenectae.] "Cicero, in his *Cato major*, both "praiſes and diſpraiſes old age. "Wherefore this paſſage may be underſtood in two ſenſes: either *do "not ſpare his baſe old age*, or *ſpare "his not baſe old age*, that is, *bide "him and ſpare his old age, which "is not baſe, becauſe it comes naturally.*" SERVIUS.

The latter of theſe interpretations is generally received, becauſe it is more agreeable to the practice of the ancients, and the good temper of Virgil to uſe an old horſe well, in regard to the ſervices he has done in his youth. Ennius, as he is quoted by Cicero, in his *Cato major*, compares himſelf to a good horſe, who has often won the prize at the Olympic games, but being worn down with age, enjoys his reſt:

"Sicut fortis equus, ſpatio qui ſaepe "ſupremo
"Vicit Olympia, nunc ſenio con- "fectu 'quieſcit."

Plutarch condemns Cato for ſelling his old worn-out ſervants, and urges againſt him the contrary practice of treating horſes. Horace, when he prays to Apollo, that he may enjoy a not inglorious old age, uſes the very words of Virgil, in this paſſage:

"Fru

Frigidus in Venerem ſenior, fruſtraque laborem 97
Ingratum trahit: et, ſi quando ad proelia ventum eſt,
Ut quondam in ſtipulis magnus ſine viribus ignis,

The old horſe is cold in love, and vainly tuggs at the ungrateful labour, and if he ever attempts to engage, he rages impotently, as a great fire ſometimes rages without force,

NOTES.

"Frui paratis, et valido mihi
"Latoë, dones: et precor, integra
"Cum mente, *nec turpem ſenectam*
"Degere, nec cithara carentem."

Ovid, lamenting the misfortunes which attended his old age, ſays it fares otherwiſe with an old victorious horſe, who is ſuffered to graze quietly in the meadows:

"Ne cadat, et multas palmas in-
"honeſtet adeptas,
"Languidus in pratis gramina
carpit equus."

May's tranſlation is according to the firſt interpretation:

"Yet when diſeaſe or age have
"brought to nought
"This horſe's ſpirit, let him at
"home be wrought,
"Nor ſpare his baſe old age."

Dryden follows the latter interpretation, and adds a large paraphraſe:

"But worn with years, when dire
"diſeaſes come,
"Then hide his not ignoble age at
"home:
"In peace t'enjoy his former palms
"and pains,
"And gratefully be kind to his re-
"mains."

Dr Trapp alſo follows the latter interpretation:

"When weaken'd by diſeaſe, or
"years, he fails,
"Indulge him, hous'd; and mind-
"ful of the paſt,
"Excuſe his not diſhonourable age."

97. *Frigidus in Venerem ſenior.*] In the King's manuſcript it is *frigidus in Venerem* eſt *ſenior*.

98. *Proelia.*] La Cerda thinks the Poet ſpeaks of the horſe's unfitneſs for war: but ſurely he means the battles of Venus, not thoſe of Mars. In the ſame ſenſe he uſes *bella* in the eleventh Aeneid.

"At non in Venerem ſegnes, nocturna
"naque bella.'

99. *Quondam.*] It is not always uſed to ſignify any determinate time. Here I take it to mean only *ſometimes*, as it is uſed alſo in the fourth Georgick:

"Frigidus ut quondam ſylvis im-
"murmurat Auſter;"

And in the ſecond Aeneid:

"—— Nec ſoli poenas dant ſan-
"guine Teucri:
"*Quondam* etiam victis redit in prae-
"cordia virtus,
"Victoreſque cadunt Danai."

And again:

"Adverſi rupto ſeu quondam tur-
"bine venti
"Confligunt."

amongſt the ſtubble. Therefore chiefly obſerve their ſpirit and

Incaſſum furit. Ergo animos aevumque notabis 100

NOTES.

And in the fifth Aeneid:

" Entellus vires in ventum effudit,
" et ultro
" Ipſe gravis graviterque ad terram
" pondere vaſto
" Concidit: ut *quondam* cava conci-
" dit, aut Erymantho,
" Aut Ida in magna, radicibus eruta
" pinus."

And in the ſeventh:

" Ceu *quondam* torto volitans ſub
" verbere turbo."

And again:

" Ceu *quondam* nivei liquida inter
" nubila cygni
" Cum ſeſe à paſtu referunt:"

And in the ninth:

" Qualis in Euboico Baiarum littore
" *quondam*
" Saxea pila cadit:"

And in the twelfth:

" Poſtquam acies videt Iliacas, atque
" agmina Turni,
" Alitis in parvae ſubito collecta fi-
" guram:
" Quae *quondam* in buſtis aut cul-
" minibus deſertis
" Nocte ſedens, ſerum canit impor-
" tuna per umbras."

99. *Stipulis.*] Pierius ſays it is *ſtipula* in the Roman manuſcript.

100. *Aevum.*] Ariſtotle ſays the beſt age of a horſe is from three years old to twenty: tho' both horſe and mare will begin to couple at two, and the horſe will continue to thirty-three and the mare to above forty: Ἵππος δὲ ὀχεύειν ἄρχεται διετὴς, καὶ ὀχεύεται, ὥστε καὶ γεννᾶν. τὰ μέντοι ἔκγονα καλὰ τούτους τοὺς χρόνους, ἐλάττω καὶ ἀσθενικώτερα, ὡς δ' ἐπὶ τὸ πλεῖστον, τετρὴς ὀχεύει καὶ ὀχεύεται. καὶ ἀναδίδωσι δὲ αἰεὶ ἐπὶ τὸ βελτιώταλον τὰ ἔκγονα γεννᾶν μέχρις ἐτῶν εἴκοσιν. Ὀχεύει δὲ ὁ ἵππος ὁ ἄρρην μέχεις ἐτῶν τειάκονλα καὶ τεττάρων. ἡ δὲ θήλεια ὀχευεται ἄχεις ἐτῶν τεσσαράκονλα, ὥστε συμβαίνει σχεδὸν διὰ βίου γίνεσθαι τὴν ὀχείαν. Ζῇ γὰρ ὡς ἐπὶ τὸ πολὺ ὁ μὲν ἄρρην περὶ τειάκοντα πέντε ἔτη, ἡ δὲ θήλεια πλείω τῶν τεσσαράκονλα. ἤδη δέ τις ἐβίωσεν ἵππος καὶ ἑβδομήκονλα πέντε ἔτη. Varro ſays they ſhould not be younger than three, nor older than ten. " Horum equorum, et
" equarum greges qui habere volue-
" runt, ut habent aliqui in Peloponneſo, et in Appulia, primum
" ſpectare oportet aetatem, quam
" praecipiunt. Videndum ne ſint
" minores trimae, majores decem
" annorum." Columella ſays the beſt age of a horſe is from three to twenty; of a mare from two till ten:
" Marem putant minorem trimo non
" eſſe idoneum admiſſurae: poſſe
" vero uſque ad vigeſimum annum
" progenerare, foeminam biman
" recte concipere, ut poſt tertium
" annum enixa foetum educet, eam-
" que poſt decimum non eſſe utilem
" quo

Praecipue: hinc alias artes, prolemque parentum,
Et quis cuique dolor victo, quae gloria palmae.
Nonne vides, cum praecipiti certamine campum
Corripuere, ruuntque effusi carcere currus,
Cum spes arrectae juvenum, exultantiaque haurit
Corda pavor pulsans: illi instant verbere torto,
Et proni dant lora: volat vi fervidus axis.

age: and then their other qualities, and their offspring, and how they lament being overcome, and how they rejoice at victory. Do not you see in the rapid race, when the chariots have seized the plain, and pouring from the barriers rush along, when the hopes of the young men are elevated, and thrilling fear rends their beating hearts: they ply the twisted lash, and hang over their horses with slackened reins: the fervid axle flies swift along.

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"quod ex annosa matre tarda sit, "atque iners proles."

101. *Prolemque parentum.*] I have ventured to differ from the general interpretation of these words. They are understood to mean, that you are to consider the sire of the colt, that you may know whether he is of a good breed. Thus Grimoaldus paraphrases them: "Post, parentes "cujusmodi sint, considerabis, ut-"pote quos plerumque sequitur sua "soboles." La Cerda explains them "quibus parentibus geniti:" and Ruaeus, "quorum parentum sint "soboles." Dryden translates them "note his father's virtues:" and Dr Trapp "their lineage." I believe the Poet means by *prolem parentum*, that we are to observe what colts the horse produces. May seems to have understood the passage in this sense, for he translates it "his "brood."

102. *Dolor.*] In one of the Arundelian manuscripts it is *color*.

103. *Nonne vides, &c.*] It is easy to see that Virgil had Homer's chariot race in his view. He has not indeed adorned his description with a variety of incidents, which are so justly admired in the Greek poet. They would have been useless ornaments in this place, where only the force and swiftness of the horses at that game require to be described. It is not any particular race, but a general description of that exercise which the Poet here intends: and the noble and poetical manner in which he relates it, can never be too much admired.

Praecipiti certamine.] Pierius found *conamine*, instead of *certamine*, in some ancient manuscripts: but he thinks it had been written at first as a paraphrase, and had afterwards slipt into the text.

We find the same words repeated in the fifth Aeneid:

"Non tam praecipites bijugo certa-"mine campum
"Corripuere, ruuntque effusi carcere "currus."

105. *Exultantiaque haurit corda pavor pulsans.*] These words are also repeated in the fifth Aeneid, ver. 137, 138. They are much more expressive than those which Homer has used on the same occasion:

----Πάτασσε δὲ θυμὸς ἑκάστου
Νίκης ἱεμένων.

107. *Proni dant lora.*] Thus in the fifth Aeneid:

Now low, now aloft, they ſeem to be carried on high thro' the plains of air, and to mount up to the ſkies. No ſtop, no ſtay, but a cloud of yellow ſand ariſes: and they are wet with the foam and breath of thoſe which follow.

Jamque humiles, jamque elati ſublime videntur
Aëra per vacuum ferri, atque adſurgere in auras.
Nec mora, nec requies: at fulvae nimbus arenae
Tollitur; humeſcunt ſpumis, flatuque ſequentum,

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"Nec ſic immiſſis aurigae undantia
"lora
"Concuſſere jugis, pronique in ver-
"bera pendent."

107. *Fervidus axis.*] Thus Horace:

"——— Metaque *fervidis*
"Evitata *rotis*."

108. *Jamque humiles, &c.*] Thus Homer:

Ἅρμαλα δ' ἄλλοτε μὲν χθονὶ πίλνατο πουλυβοτείρῃ,
Ἄλλοτε δ' αὖξασκε μετώπῳ.

110. *Fulvae nimbus arenae tollitur.*] Thus Homer:

——— Ἀπὸ δὲ στέρνοισι κονίη
Ἴσατ' ἀειρομένη ὥστε νέφος ἠὲ θύελλα:

And again:

——— Οἱ δ' ἐπέτοντο κονίοντες πεδίοιο.

111. *Humeſcunt ſpumis, flatuque ſequentum.*] Thus alſo Homer:

Πνοιῇ δ' Εὐμήλοιο μεταφρένου εὐρέε τ' ἄμω
Θερμέ'.

Mr Pope, in his tranſlation of the paſſage in Homer, which Virgil here imitates, has greatly improved his author's original, by borrowing beauties from the copy.

"At once the courſers from the bar-
"riers bound,
"The lifted ſcourges all at once
"reſound;
"Their heart, their eyes, their voice
"they ſend before;
"And up the champain thunder from
"the ſhore.
"Thick, where they drive, the duſty
"clouds ariſe,
"And the loſt courſer in the whirl-
"wind flies;
"Looſe on their ſhoulders the long
"manes reclin'd,
"Float in their ſpeed, and dance
"upon the wind:
"The ſmoaking chariots, rapid as
"they bound,
"Now ſeem to touch the ſky, and
"now the ground.
"While hot for fame, and conqueſt
"all their care,
"(Each o'er his flying courſer hung
"in air)
"Erect with ardour, pois'd upon the
"rein,
"They pant, they ſtretch, they ſhout
"along the plain."

The ſmoaking chariots, rapid as they bound, is taken from *volat vi fervidus axis*; for Homer ſays no more than ſimply *the chariots*. *Each o'er his flying courſer hung in air* and *pois'd upon the rein* are not in the Greek, but are taken from *proni dant lora*. *Erect with ardour* is taken from *ſpes arrectae juvenum*, for Homer only ſays,

Tantus amor laudum, tantae eſt victoria curae.
Primus Ericthonius currus et quatuor auſus

So great is the love of praiſe, ſo great is the deſire of victory. Ericthonius was the firſt who dared to join four horſes to a chariot,

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ſays, *the charioteers ſtood upon their ſeats.* Had Mr Pope favoured us with a tranſlation of this paſſage of Virgil, I believe every impartial reader would have given the preference to the Latin Poet. But as we cannot ſhew Virgil in the Engliſh language with equal advantage; I ſhall repreſent the paſſage in Homer, under the ſame diſadvantages of a literal tranſlation: "They all at "once lifted their whips over the "horſes, and laſhed them with their "reins, and earneſtly encouraged "them with words. They run "ſwiftly over the plain, and are "ſoon diſtant from the ſhips. The "ſcattered duſt ariſes under their "breaſts, like a cloud or ſtorm, and "their manes float waving in the "wind. The chariots now ap-"proach the foodful earth, and now "leap up on high, and the drivers "ſtand upon their ſeats, and every "one's heart beats with deſire of "victory, each encourages his horſes, "and they fly along the plain, raiſing "up the duſt." The reader will now eaſily obſerve how much more animated Virgil's deſcription is, than that of Homer. The chariots do not barely *run over the plain*, but they *ſeize* it, they *pour from the barriers and ruſh along*, and the *fervid axle flies.* They do not only *leap up on high*, but *ſeem to be carried on high thro' the plains of air, and to mount up to the ſkies.* The drivers do not only *ſtand upon their ſeats*, but *their hopes are elevated*, and *they hang over their horſes with ſlackened reins.* Nor do their *hearts* merely *beat with deſire of victory*, but *thrilling fear rends their beating hearts.*

113. *Ericthonius.*] The firſt inventors of things are very doubtfully delivered down to us by the Ancients. Cicero, in his third book *de Natura Deorum*, aſcribes the invention of the *quadrigae* to the fourth Minerva: "Minerva prima quam Apollinis "matrem ſupra diximus: ſecunda "orta Nilo, quam Aegyptii Saitae "colunt: tertia illa quam Jove ge-"neratam ſupra diximus: quarta "Jove nata et Coryphe, Oceani filia, "quam Arcades Coriam nominant, "et quadrigarum inventricem ferunt." Ericthonius however is generally allowed to have been the inventor of chariots, to hide the deformity of his feet. The commentators tell a ridiculous ſtory of his being produced by a vain endeavour of Vulcan to enjoy Minerva, who reſiſted his attempts: and derive his name from ἔρις *ſtrife*, and χθὼν *the earth.* They make him the fourth king of the Athenians. But Sir Iſaac Newton ſuſpects this Ericthonius to be no other than Erectheus, and to be falſly added as a different king of Athens, to lengthen their chronology. I rather believe the Ericthonius here meant is the ſon of Dardanus and father of Tros: becauſe Pliny mentions him with the Phrygians, to whom he aſcribes the invention of putting two horſes

and to ſit victorious over the rapid wheels. The Peletbronian Lapithae mounting the horſes backs invented bridles and managing,

Jungere equos, rapidiſque rotis inſiſtere victor.
Fraena Pelethronii Lapithae, gyroſque dedere 115

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to a chariot, as Erichthonius invented the putting four. "Bigas "primum junxit Phrygum natio, "quadrigas Erichthonius."

114. *Rapidis.*] Pierius ſays it is *rapidus* in the Roman manuſcript. I find the ſame reading in one of the Arundelian manuſcripts. Servius alſo and Heinſius read *rapidus.*

115. *Fraena Pelethronii Lapithae gyroſque dedere.*] Servius ſays Peletronium is the name of a town of Theſſaly where the breaking of horſes was firſt invented. This interpretation is generally received, and therefore I have adhered to it in my tranſlation. But Pliny makes Pelethronius the name of a man, and ſays, Bellerophon invented the backing of horſes, Pelethronius bridles and the furniture of horſes, and the centaurs of Theſſaly the fighting on horſe back: "Equo vehi Bellerophontem, "fraenos et ſtrata equorum Pelethro-"nium, pugnare ex quo Theſſalos, "qui Centauri appellati ſunt, habi-"tantes ſecundum Pelium montem." Ovid however plainly uſes Pelethronium in the ſenſe which Servius has given it:

"Vecte Pelethronium Macareus in "pectus adacto
"Stravit Erigdupum."

Gyrus ſignifies properly a *wheeling about.* Thus it is uſed, in the ſeventh Aeneid, for the wheeling round of a top:

"Ceu quondam torto volitans ſub "verbere turbo,
"Quem pueri *magno in gyro* vacua "atria circum
"Intenti ludo exercent."

In the tenth Aenied, when Mezentius throws ſeveral darts at Aeneas, and then takes a great round, as it is expreſſed by *volat ingenti gyro.*

"——Dixit, telumque intorſit in "hoſtem
"Inde aliud ſuper atque aliud figitque "*volatque*
"*Ingenti gyro.*"

It is uſed in the ſame manner, in the eleventh Aeneid, to expreſs Camilla's flying from Orſilochus, and wheeling round, till ſhe comes behind him:

"Orſilochum fugiens, *magnumque* "*agitata per orbem*
"Eludit *gyro* interior, ſequiturque ſe-"quentem."

In this place therefore it ſignifies the managing a horſe, and teaching all the proper rounds and turns. May has tranſlated this paſſage,

"The Peletronian Lapithes firſt "found
"The uſe of backing horſes, taught "them bound,

"And

Impoſiti dorſo, atque equitem docuere ſub armis
Inſultare ſolo, et greſſus glomerare ſuperbos.
Aequus uterque labor; aeque juvenemque magiſtri
Exquirunt, calidumque animis, et curſibus acrem.
Quamvis ſaepe fuga verſos ille egeret hoſtes,
Et patriam Epirum referat, forteſque Mycenas;

and taught the horſeman under arms to paw the ground, and curvet and prance proudly. Alike are theſe labours, alike do the maſters require a young horſe, one that is full of mettle, and eager in running. Tho' he may often have turned his enemies to flight; and may boaſt of Epirus or ſtrong Mycenae for his country;

NOTES.

"And run the ring; taught riders
"t' exerciſe
"In martial ranks."

Dryden's tranſlation is

"The Lapithae to chariots, add the
"ſtate
"Of bits and bridles; taught the
"ſteed to bound.
"To run the ring, and trace the
"mazy round.
"To ſtop, to fly, the rules of war to
"know:
"T' obey the rider; and to dare the
"foe."

Dr Trapp's is

"The Lapithae firſt, mounting on
"their backs,
"Added the reins; and taught them
"under arms,
"Graceful to form their ſteps, to
"wheel, and turn,
"Inſult the ground, and proudly pace
"the plain."

116. *Equitem.*] Aulus Gellius contends that *eques* ſignifies the ſame with *equus*, and quotes a verſe of Ennius where *eques* was evidently uſed for a horſe:

"Denique vi magna *quadrupes eques*
"atque elephanti
"Projiciunt ſeſe."

Without doubt, it is the horſe, that paws, curvets, and prances, but the Poet might very well apply theſe actions to the man who rides the horſe, and makes him perform them.

118. *Aequus uterque labor.*] That is, the labours of driving chariots, and managing the ſingle horſe are equal.

119. *Calidum.*] In one of the Arundelian manuſcripts it is *calidis.*

120. *Quamvis ſaepe fuga, &c.*] That is, let the horſe's qualifications have been ever ſo good, let him have come from the beſt countries in the world, let him be deſcended from the nobleſt race, yet he muſt ſtill be in the flower of his age; or elſe good judges, will never make choice of him, either for riding, or racing. In like manner muſt we be careful, not to chuſe an old horſe for a ſtallion.

121. *Epirum.*] In one of Dr Mead's manuſcripts it is *Cyprum.* Epirus was famous for horſes. See the Note on Book I. ver. 59.

Forteſque Mycenas.] Mycenae was a city of Argia, a region of Peloponneſus, in which Agamemnon reigned. This country was famous for good horſes. Thus Horace:

"——Plurimus in Junonis honorem
"Aptum dicit equis Argos, diteſque
"*Mycenas.*"

122 *Neptu-*

and may derive his family from the very original of Neptune. Theſe things being well obſerved, they are very diligent about the time of generation, and

Neptunique ipſa deducat origine gentem. 122
His animadverſis, inſtant ſub tempus, et omnes

NOTES.

122. *Neptunique ipſa deducat origine gentem.*] In both the Arundelian manuſcripts it is *ipſam* inſtead of *ipſa*. Pierius ſays it is *nomen* inſtead of *gentem* in the Roman manuſcript. I have found *mentem*, in an old edition, printed at Venice, in 1475.

Neptune is ſaid to have ſmitten the earth with his trident, and thereby to have produced a fine horſe, to which the Poet alludes, in the firſt Book:

" —— Tuque o, cui prima fremen-
" tem
" Fudit equum tellus, magno per-
" cuſſa tridenti,
" Neptune."

There is another fable, that Ceres, to avoid the addreſſes of Neptune, took upon her the form of a mare: but Neptune diſcovering her, turned himſelf into a horſe, and enjoyed her, after which ſhe was delivered of a fine horſe, which ſome ſay was the famous Arion. Dryden, in his tranſlation, ſeems to make Virgil allude to both fables:

" But once again the batter'd horſe
" beware,
" The weak old ſtallion will deceive
" thy care:
" Tho' famous in his youth for
" force and ſpeed,
" Or was of Argos or Epirian
" breed,
" Or did from Neptune's race or
" *from himſelf* proceed."

I ſuppoſe by *himſelf* he muſt mean *Neptune himſelf*, who was the natural father of the horſe, according to the latter fable. May adheres to the former:

" Though nere ſo nobly born, tho'
" oft in game
" They won the prize, and for their
" country claime
" Epire, or fam'd Mycenae, or elſe
" tooke
" Their birth at firſt from *Neptune's*
" *trident's ſtroke:*"

And Dr Trapp:

" If youth and ſtrength he want,
" th' attempt is vain;
" Tho' oft victorious he has turn'd
" the foes
" To flight, and boaſts Epirus, fam'd
" for ſteeds,
" Or brave Mycenae, as his native
" ſoil,
" And ev'n from *Neptune's breed* his
" race derives."

123. *His adnimadverſis, &c.*] The Poet having already deſcribed the excellency of thoſe two noble creatures, the Bull and the Horſe, now acquaints us with the method of preparing them, for the propagation of their ſpecies; the male is to be well fed, to make him plump and luſty, but the female is to be kept lean, by a ſpare diet, and much exerciſe:

This paſſage is commonly underſtood to relate only to *horſes* and *mares*. Thus Grimoaldus paraphraſes

Impendunt curas denſo diſtendere pingui, *beſtow all their care in plumping the leader*

NOTES.

phraſes it: "Poſtquam mores *equo-*
"*rum*, et annos deprehenderint a-
"gricolae. . . . Inſuper armentarii
"diligentes dedita opera et de in-
"duſtria *equas* emacerabunt." Thus alſo May tranſlates it:

"Theſe things obſerv'd, at cover-
"ing time, they care
"To make their *ſtallion* ſtrongly fat
"and faire."

And Dryden:

"Theſe things premis'd, when now
"the nuptial time
"Approaches for the ſtately *ſteed*
"to climb;
". . . . . .
"Inſtructed thus, produce him to
"the fair;
"And join in wedlock to the long-
"ing *mare*."

But La Cerda contends, that this whole paſſage relates to *bulls* and *cows*, which opinion he confirms by the Poet's mentioning the *aſilus* and the calves ſoon after. To me it appears that this precept relates to both ſpecies, for, at ver. 49. where Virgil begins his ſubject, he profeſſes to treat of *horſes* and *bullocks* together:

"Seu quis, Olympiacae miratus
"praemia palmae,
"Paſcit *equos*, ſeu quis fortes ad ara-
"tra *juvencos*
"Corpora praecipue matrum legat."

He then proceeds to deſcribe the good qualities of a cow:

"——— Optima torvae
"Forma bovis:"

And immediately afterwards ſubjoins thoſe of a horſe:

"Nec non et pecori eſt idem delectus
"equino.
"Tu modo quos in ſpem ſtatues
"ſubmittere gentis,
"Praecipuum jam inde a teneris
"impende laborem."

After his long deſcription of the good qualities of a horſe, he now comes to conſider the generation of theſe animals, and ſeems to me to blend both ſpecies together. In the paſſage now under conſideration, the fatiguing the females with running before copulation, and in the next paſſage, the reſtraining them from leaping, ſeems moſt applicable to mares; and the mention of the calves, and the *aſilus* ſoon after, and the time aſſigned for their copulation evidently belong to cows.

123. *Inſtant ſub tempus*, &c.] Varro ſays he uſed to feed his bulls well, for two months before the time: "Tauros duobus menſibus ante ad-
"miſſuram herba, et palea, ac foeno
"facio pleniores, et a foeminis ſe-
"cerno." Columella alſo ſays the bull ſhould be well fed: "Pabulum
". . . tauris adjicitur, quo fortius
"ineant." He ſays the ſame of horſes: "Eoque tempore, quae vocatur a
"foeminis, roborandus eſt largo cibo,
"et appropinquante vere ordeo, er-
"voque ſaginandus, ut veneri ſuperſit,
"quantoque fortior inierit, firmiora
"ſemina

and huſband of the herd with firm fat: and cut tender graſs for him, and give him plenty of water, and corn; leſt he ſhould be deficient in his pleaſing labour, and leſt the puny race ſhould betray the weakneſs of their fathers. But as for the females, they purpoſely make them lean: and when now the new known deſire ſollicits their firſt enjoyment,

Quem legere ducem, et pecori dixere maritum:
Pubenteſque ſecant herbas, fluvioſque miniſtrant,
Farraque, ne blando nequeat ſupereſſe labori,
Invalidique patrum referant jejunia nati.
Ipſa autem macie tenuant armenta volentes:
Atque ubi concubitus primos jam nota voluptas

NOTES.

"ſemina praebeat futurae ſtirpi:" and Palladius alſo: "Hoc menſe "[Martio] ſaginati, ac paſti ante "admiſſarii generoſis equabus ad- "mittendi ſunt."

125. *Dixere.*] It is *duxere* in the Cambridge manuſcript, and in an old edition, printed at Venice, in 1482.

126. *Pubentes.*] The King's, the Cambridge, the Bodleian, one of the Arundelian, and both Dr Mead's manuſcripts have *florentes*. Moſt of the old editions have the ſame reading. Pierius ſays it is *pubentes* in ſome ancient manuſcripts; which reading is admitted alſo by Heinſius, Maſvicius, Ruaeus, and ſeveral other good editors. La Cerda has *florentes*, but he thinks *pubentes* better: "Me- "lius legas *pubentes*. "Nam prata "magis conveniunt, quae delicatis "et mollibus herbis abundant, quam "proceris." This agrees with what "Columella ſays of the feeding of horſes, who recommends tender graſs, rather than that which is ripe: "Gregibus autem ſpatioſa et paluſtria, "nec non montana paſcua eligenda "ſunt, rigua, nec unquam ſiccanea, "vacuave magis, quam ſtirpibus "impedita, frequentur *mollibus* po- "tius quam proceris herbis abun- "dantia."

127. *Nequeat.*] Pierius ſays it is *nequeat* in the Roman and other moſt ancient manuſcripts. The King's, one of the Arundelian, and one of Dr Mead's manuſcripts have *nequeant*. The ſame reading is admitted by Paul Stephens, Schrevelius, and ſeveral of the old editors, but *nequeat* is generally received.

129. *Macie tenuant armenta.*] This precept of making the females lean, is delivered alſo by the proſe writers. Varro ſays he fed his cows ſparingly for a month: "Propter "foeturam haec ſervare ſoleo, ante "admiſſuram menſem unum, ne "cibo, et potione ſe impleant, quod "exiſtimantur facilius macrae con- "cipere." Columella ſays the cows are fed ſparingly, leſt too great fatneſs ſhould make them barren: "Sed et pabulum circa tempus ad- "miſſurae ſubtrahitur foeminis, ne "eas ſteriles reddat nimia corporis "obeſitas."

130. *Ubi concubitus primos jam nota voluptas ſollicitat.*] The Critics are not agreed about the ſenſe of this paſſage. Servius ſays that the word *nota* is put to ſignify that the mares had been covered before, becauſe the firſt time a young mare is covered ſhe ought not to be lean: "Dicendo *nota* per tranſitum tetigit "rem ab aliis diligenter expreſſam. "Nam equae pullae cum primum "coëunt,

Sollicitat, frondeſque negant, et fontibus arcent. 131 *they both deny them fodder, and drive them from the ſprings.*

NOTES.

"coëunt, ſi macrae ſunt, et debili-
"tantur, et debiles creant: poſt
"primum autem partum tenues eſſe
"debent." But I do not find this diſtinction made by the writers on Huſbandry. Ruaeus ſays *primos* and *jam nota* are inconſiſtent, unleſs *primos* relates, not to the firſt covering, but to the beginning of the year: "Pugnant haec verba, *primos* et *jam*
"*nota*. Niſi juxta alios intelligamus
"*primos*, non omnino de primo con-
"cubitu; ſed tantum de primo et
"novo anni cujuſque redeuntis." Accordingly his interpretation is, "Et cum voluptas *prius cognita*
"ſuadet novum coïtum." Dr Trapp tranſlates Ruaeus's note, and adds "and that is very untoward." Grimoaldus interprets it, "ubi pri-
"mum coire cupient:" and La Cerda, "ubi jam ſollicitantur vo-
"luptate ad coitum," taking no notice either of *primos* or *jam nota*. Thus alſo May tranſlates it:

"—— And when they have an ap-
"petite
"To venery."

Dryden follows Ruaeus:

"When conſcious of their paſt de-
"light, and keen
"To take the leap, and prove the
"ſport agen."

Dr Trapp tranſlates *jam nota*, but takes no notice of *concubitus primos*:

"— When now the known delight
"Sollicits their deſires."

Mr B——, in his preface to the Georgicks, prefixed to the ſecond book, gives a quite new interpretation of this paſſage. "Mr Dryden,
"*ſays he*, very unlearnedly applies
"*nota voluptas* to the mare, not
"conſidering that Virgil ſpeaks here
"in the perſon of a Groom or
"Farmer, very well acquainted with
"the paſſion thoſe creatures are moſt
"ſubject to; and therefore *nota vo-*
"*luptas* relates to the farmer's know-
"ledge, beyond all manner of doubt;
"and it is worth obſervation, through
"all the Georgicks, that tho' the
"piece is what the Grammarians
"call *Didactic*, yet the ſtile is ge-
"nerally Epic." He then gives his own tranſlation of the paſſage now before us, in the following words:

"As for the herd, they ſtrive to
"keep them bare,
"And pinch, and draw them down,
"with ſcanty fare;
"And when the *well-known paſſion*
"of their race
"Sollicits inſtantly the firſt embrace,
"Then they forbid them wandring
"in the woods,
"Cropping the brouze, and haunt-
"ing lonely floods:
"Oft in the ſcorching ſun they
"waſte their force,
"And urge them panting in the
"furious courſe:
"Then groans the floor, to pounded
"ſheaves reſign'd,
"And empty ſtraws are ſpurn'd a-
"gainſt the wind."

The whole difficulty, about interpreting

They often ſhake them alſo with running, and fatigue them in the ſun, when the floor groans heavily with threſhing, and when

Saepe etiam curſu quatiunt, et ſole fatigant,
Cum graviter tunſis gemit area frugibus, et cum

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preting this paſſage, ſeems to have riſen from not conſidering, that *voluptas* ſignifies not only what we call *pleaſure*, but alſo a *deſire of njoying*. In this ſenſe it is plainly uſed in the ſecond eclogue:

" Torva leaena lupum ſequitur, lupus ipſe capellam:
" Florentem cytiſum ſequitur laſciva capella:
" Te Coridon, o Alexi: trahit ſua quemque *voluptas*:"

And in the tenth Aeneid:

" Tantane me tenuit vivendi, nate, voluptas?"

where Ruaeus interprets *vivendi voluptas*, *cupido vitae*; and Dryden tranſlates it;

" What joys, alas! could this frail being give,
" That I have been ſo *covetous* to live?

Voluptas therefore, in the paſſage now under conſideration, ſignifies the *deſire* which now firſt begins to be known by the young mare, and requires the care of the farmer, to keep her from growing fat. This would ſtill be more evidently the ſenſe of the paſſage, if we were to read *nata* inſtead of *nota*, as it is in the Cambridge manuſcript.

131. *Frondeſque negant, et fontibus arcent.*] This is put in oppoſition to

" *Pubenteſque ſecant herbas, fluvioſque miniſtrant.*"

Pierius ſays that in ſome ancient manuſcripts it is *frondibus*, inſtead of *fontibus*; which he juſtly condemns.

133. *Cum graviter tunſis*, &c.] Pierius found *tonſis* in ſome manuſcripts: I find the ſame reading in the Cambridge manuſcript, and in ſome of the oldeſt printed editions.

The time here mentioned agrees better with cows than with mares. The beginning of the Roman harveſt was about the latter end of their June; and therefore we cannot ſuppoſe their threſhing time to have been earlier than July. Now this was the very time, when they allowed the bull to be admitted to the cows. Varro ſays the time for this was from the riſing of the Dolphin to about forty days afterwards: " Maxime idoneum tempus ad concipiendum a Delphini exortu, uſque ad dies quadraginta, aut paulo plus. Quae enim ita conceperunt, temperatiſſimo anni pariunt. Vaccae enim menſibus decem ſunt praegnantes." This riſing of the Dolphin mentioned by Varro, cannot be the morning riſing, which began on the twenty-ſeventh of December, according to Columella: " Sexto Calendas Januarias Delphinus incipit oriri mane:" or on the fourth of January according to Pliny: " Pridie Nonas Delphinus matutino exoritur." It muſt be the evening riſing, which was on the

Surgentem ad zephyrum paleae jactantur inanes.
Hoc faciunt, nimio ne luxu obtusior usus
Sit genitali arvo, et sulcos oblimet inertes:

the empty chaff is tossed to the rising zephyrs. This they do, that the use of the genial field may not be blunted with too much indulgence, and overspread the sluggish furrows;

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the tenth of June, according to both Columella and Pliny: "Quarto Idus Delphinus vespere exoritur." Therefore the time allotted by Varro is from the tenth of June to about the twentieth of July. The barley harvest was reckoned to begin about the latter end of June, or the beginning of July. Thus the cows might be employed in treading out the barley, before the bull was admitted to them. Columella expresly mentions July as the proper time: "Mense Julio foeminae maribus "plerumque permittendae, ut eo "tempore conceptos proximo vere "adultis jam pabulis edant. Nam "decem mensibus ventrem perfe-"runt," Palladius also assigns the month of July as the proper season: "Hoc tempore maxime tauris sub-"mittendae sunt vaccae, quia decem "mensium partus sic poterit maturo "vere concludi." But the time for covering mares is much earlier, and by no means agrees with the time of harvest. According to Varro, it is from the vernal equinox to the solstice, that is, from the twenty-fourth or twenty-fifth of their March to the twenty-fourth or twenty-fifth of June: "Horum foeturae initium "admissionis facere oportet, ab aequi-"noctio verno ad solstitium, ut par-"tus idoneo tempore fiat. Duode-"cimo enim mense, die decimo "aiunt nasci." According to Columella, the time is about the vernal equinox: "Generosis circa ver-"num aequinoctium mares jungen-"tur, ut eodem tempore, quo con-"ceperint, jam laetis et herbidis "campis post anni messem parvo "cum labore foetum educent. Nam "mense duodecimo partum edunt." Palladius sets down March as the season: "Hoc mense saginati, ac "pasti ante admissarii generosis equa-"bus admittendi sunt."

135. *Hoc faciunt*, &c.] In these lines the modesty of the Poet is very remarkable. His expressions are glowing and poetical; and at the same time not offensive to the chastest ear. Some of his Commentators however have been careful to explain in the clearest manner what their author took care to veil decently with figures. Dryden's translation is abominably obscene, for which he has been justly corrected by Mr B——. Dr Trapp, thro' fear of offending in the same manner, has comprised these three verses in two very dull lines:

"Lest too much luxury and ease
"should close
"The pores, and dull the hyme-
"neal soil."

136. *Sit.*] In one of Dr Mead's manuscripts it is *sint*, which cannot be right.

Arvo.] In an old edition, printed at Venice, in 1475, it is *auro.*

Et sulcos.] In the Basil edition of 1586. It is *sulcosque.*

but that it may greedily devour the joy, and receive it into the inmoſt receſſes. Again the care of the ſires begins to ceaſe, and that of the dams to begin. When they rove about, in a ſtate of pregnancy, and are near their time, let no one ſuffer them to draw the yokes of the heavy waggons, or leap acroſs the way, and run ſwiftly over the meadows, and ſwim the rapid ſtreams. Let them feed in open lawns, and near full rivers; where the banks are moſſy, and green with graſs:

Sed rapiat ſitiens Venerem, interiuſque recondat.
Rurſus cura patrum cadere, et ſuccedere matrum
Incipit. Exactis gravidae cum menſibus errant,
Non illas gravibus quiſquam juga ducere plauſtris,
Non ſaltu ſuperare viam ſit paſſus, et acri
Carpere prata fuga, fluvioſque innare rapaces.
Saltibus in vacuis paſcant, et plena ſecundum
Flumina, muſcus ubi, et viridiſſima gramine ripa:
Speluncaeque tegant, et ſaxea procubet umbra
Eſt lucos Silari circa, ilicibuſque virentem
Plurimus Alburnum volitans, cui nomen aſilo

and let there be caves to ſhelter, and rocks to ſhade them. About the groves of Silarus, and Alburnus, green with holm-oaks, there is great plenty of a ſort of flying inſects, which the

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137. *Rapiat venerem.*] Thus Horace:

" —— *Venerem* incertam *rapientis.*"

138. *Rurſus cura patrum*, &c.] The Poet having given us full inſtructions about the care of the male, now tells us, that after conception, the whole care is to be transferred to the female. He then takes occaſion to mention the Aſilus, which is a terrible plague to the cows in Italy.

140. *Non illas gravibus quiſquam juga ducere plauſtris . . . ſit paſſus.*] Thus Varro: " Cum conceperunt " equae, videndum ne aut laborent " pluſculum, &c."

In one of Dr Mead's manuſcripts it is *gravidis* inſtead of *gravibus*.

143. *Saltibus.*] See the note on verſe 471. of the ſecond Georgick.

Paſcant.] In one of the Arundelian manuſcripts it is *paſcunt*.

Plena ſecundum flumina.] The Poet recommends full rivers, that the pregnant cattle may not ſtrain themſelves with ſtooping to drink.

144. *Viridiſſima gramine ripa.*] Thus Varro, ſpeaking of cows, " Eas " paſci oportet in locis viridibus, et " aquoſis."

In one of Dr Mead's manuſcripts it is *germine* inſtead of *gramine*.

146. *Eſt lucos.*] Seneca reads *Et lucum*.

Silari.] *Silarus* was the name of a river, which divided the country of the *Picentini*, from that of the *Lucani*. Is now called *Selo*.

Circa.] Seneca reads *juxta*.

Ilicibuſque virentem.] The epithet *virentem* is very proper; for the *holm-oak*, or *ilex*, is an ever-green.

147. *Plurimus.*] " This *plurimus*, " ſays Dr *Trapp*, may ſeem odd: for " *Aſilus* is plainly underſtood as a- " greeing with it. And then *Aſilus*, " *cui nomen Aſilo* looks ſtrange. But " we muſt recur to the ſenſe; which " is the ſame, as if it had been *Plu- " rima muſca cui nomen Aſilo.*" *Aſilus cui nomen Aſilo* is La Cerda's interpretation, which, I muſt acknowledge, ſeems a little ſtrange. But ſurely *plurimus* agrees with *volitans*, which

Romanum eſt, Oeſtron Graii vertere vocantes; 148 *Romans call Aſilus, but the Greeks have formed the name Oeſtros for it:*

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which is uſed here as a noun ſubſtantive. Thus Servius interprets this paſſage: "Ordo talis eſt, *circa lucos Silari fluminis Lucaniae, et Alburnum ejus montem eſt plurimus volitans:* ac ſi diceret, *eſt multa muſca.* "*Volitans* autem modo nomen eſt, "non participium."

147. *Alburnum.*] *Alburnus* was the name of a mountain near the river *Silarus.*

Cui nomen Aſilo.] *Aſilo* is here put in the dative caſe, after the manner of the Greeks. Thus we find in the fourth Georgick:

"Eſt etiam flos in pratis, *cui nomen*
"*Amello*
"Fecere Agricolae:"

And in the firſt Aeneid:

"At puer Aſcanius, *cui* nunc *cognomen Iülo*
"Additur:"

And in the ninth:

"—— Fortemque manu fudiſſe Numanum
"*Cui Remulo cognomen erat.*"

148. *Romanum eſt.*] *Eſt* is left out in the King's, in one of the Arundelian, and in one of Dr Mead's manuſcripts.

Oeſtron Graii vertere vocantes.] Servius underſtands theſe words to mean, that the Greeks called this inſect οἶστρος, from it's whizzing noiſe: for he thinks it cannot be the Poet's meaning, that the Greeks tranſlated it from the Latin, becauſe the Greek is the more ancient language: "Vertere ex ſoni ſimilitu-
"dine, onomatopoieam fecere. Non
"enim poſſumus accipere, ex Latina
"lingua mutavere, cum conſtet
"Graecam primam fuiſſe." It is probable however, that this inſect might have been firſt taken notice of by the ancient inhabitants of Italy. For that country was anciently celebrated for the fineſt kine: and Timaeus, as he is quoted by Varro, informs us, that the ancient Greeks called bulls ἰταλούς, and thence called the country Italy, becauſe it abounded with the fineſt bulls and calves: "Vide quid agas,
"inquam, Vacci. Nam bos in pe-
"cuaria, maxima debet eſſe aucto-
"ritate: praeſertim in Italia, quae
"a bubus nomen habere ſit exiſti-
"mata. Graecia enim antiqua, ut
"ſcribit Timaeus, tauros vocabant
"ἰταλούς, a quorum multitudine, et
"pulchritudine, et foetu vitulorum
"Italiam dixerunt." To this we may add, that Seneca underſtood the Poet to mean, that *Aſilus* was the ancient name, but that the Greek name *oeſtrus* or *oeſtrum* was then received inſtead of it: "Hunc quem
"Graeci oeſtrum vocant, pecora pe-
"ragentem, et totis ſaltibus diſſipan-
"tem, aſilum noſtri vocabant. Hoc
"Virgilio licet credas:

it ſtings, and makes a whizzing noiſe: with which whole herds being terrified fly out of the woods;

Aſper, acerba ſonans; quo tota exterrita ſylvis 149

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" *Et lucum Silari juxta, ilicibuſque*
" *virentem*
" *Plurimus Alburnum volitans, cui*
" *nomen aſilo*
" *Romanum eſt, oeſtrum Graeci ver-*
" *tere vocantes,*
" *Aſper, acerba ſonans, quo tota exter-*
" *rita ſylvis*
" *Diffugiunt armenta.*
" Puto intelligi iſtud verbum in-
" teriſſe."

Varro calls this inſect *Tabanus:* " Itaque quod eas aeſtate *tabani* con-
" citare ſolent, et beſtiolae quaedam
" minutae ſub cauda, ne concitentur,
" aliqui ſolent includere ſeptis." And Pliny informs us, that it is called both *Tabanus* and *Aſilus:* " Reli-
" quorum quibuſdam aculeus in ore,
" ut *aſilo*, ſive *tabanum* dici placet."

The hiſtory of this inſect has been delivered in ſo confuſed a manner by authors, that I could meet with no ſatisfaction about it, till I was favoured by Sir Hans Sloane, Bart. with the peruſal of a book intitled *Eſperienze, ed Oſſervazioni intorno all' Origine, Sviluppi, e Coſtumi di varj Inſetti, con altre ſpettanti alla Naturale, e Medica Storia, fatte da* Antonio Vallisnieri, *Publico Profeſſore primario di Medicina Teorica nell' Univerſità di Padoa:* printed at Padua, in 1723, in 4to. This curious author informs us, from his own obſervation, that the *Aſſillo*, as he calls it, is a flying inſect, in ſhape ſomewhat reſembling a wild bee or waſp, without any ſting, or proboſcis in the mouth. It has two membranaceous wings, with which it makes a moſt horrible whizzing. The belly is terminated by three long rings, one leſs than another, from the laſt of which proceeds a formidable ſting. This ſting is compoſed of a tube, thro' which the egg is emitted, and of two augres, which make way for the tube to penetrate into the ſkin of the cattle. Theſe augres are armed with little knives, which prick with their points, and cut with their edges, cauſing intolerable pain to the animal, that is wounded by them. But this pain is not all; for at the end of the ſting, as at the end of a viper's tooth, and of the ſting of waſps, bees, and hornets, iſſues forth a venomous liquor, which irritates, and inflames the fibres of the wounded nerves, and cauſes the wound to become fiſtulous. This fiſtula ſeems to be kept open by the egg, after the manner of an iſſue.

The egg is hatched within the fiſtula, and the worm continues there, till it is ready to turn to a chryſalis, receiving it's nouriſhment from the juice, which flows from the wounded fibres. Theſe worms remain nine or ten months under the ſkin, and then being arrived almoſt to perfection, they come out of their own accord, and creep into ſome hole, or under ſome ſtone, and there enter into the ſtate of a chryſalis, in which condition they lie quiet for ſome time, and at laſt come forth in the form of the parent fly.

149. *Aſper.*] I take this word to be deſigned to expreſs the ſharpneſs of the ſting.

Diffugiunt armenta; furit mugitibus aether
Concuſſus, ſilvaeque, et ſicci ripa Tanagri.

their bellowings furiouſly ſhake the ſky, and the woods, and the banks of dry Tanagrus.

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149. *Acerba ſonans.*] This relates to the horrible whizzing of this animal.

Quo tota exterrita ſylvis, &c.] Homer repreſents the ſuitors, who had long fought with Ulyſſes, on Minerva's raiſing up her ſhield, flying like oxen from the *oeſtrus*.

Δὴ τότ' Ἀθηναίη φθισίμβροτος Αἰγὶς ἀνέσχεν
Ὑψόθεν ἐξ ὀροφῆς· τῶν δὲ φρένες ἐπτοίηθεν.
Οἱ δ' ἐφέροντο μετὰ μέγαρον βόες ὡς ἀγελαῖα,
Τὰς μέν τ' αἰόλος οἶστρος ἐφορμηθεὶς ἐδόρπησεν
Ὥρῃ ἐν εἰαρινῇ, ὅτε τ' ἤματα μακρὰ πέλονται.

Now Pallas ſhines confeſs'd; aloft ſhe ſpreads
The arm of vengeance o'er their guilty heads;
The dreadful Aegis blazes in their eye;
Amaz'd they ſee, they tremble, and they fly:
Confus'd, diſtracted, thro' the rooms they fling,
Like oxen madded by the breeze's ſting,
When ſultry days, and long, ſucceed the gentle ſpring.

Mr POPE.

Vallisnieri relates, that as four oxen were drawing a very heavy carriage, one of them being ſtricken in the back by an Aſſillo, all four ran ſo furiouſly, that being come to a river's ſide, they threw themſelves in headlong. The ſame author tells us, that in a fair of cattle, on the mountains of Reggio, the oxen hearing the noiſe of ſome of theſe animals, tho' they were tied, and had their keepers by them, began firſt to roar, then to toſs, and wreathe themſelves about in a ſtrange manner: at laſt they broke looſe, did a vaſt deal of miſchief, drove all the people out of the fair, and fled away themſelves with horrid bellowings.

He obſerves that theſe inſects ſometimes infeſt horſes, that live in mountainous places, and feed at large, in the groves and fields: but not thoſe which are kept in ſtables and curried. This confirms what Varro relates, that ſome keep their oxen in the ſtalls, to preſerve them from theſe inſects. Rubbing the cattle well preſerves them from this plague: for, as Vallisnieri tells us, they are never found in the legs, or other parts, where the cattle can reach with their tongue or their tail; but on the the back and flanks, and ſometimes about the ſhoulders, and on the neck.

151. *Sicci ripa Tanagri.*] The *Tanagrus* or *Tanager*, now called *Negro*, is a river of Lucania, riſing from the mountain *Alburnus*.

Dryden's tranſlation makes theſe words an extravagant rant:

"Tanagrus haſtens thence; and
"leaves his channel dry."

With this monſter did Juno formerly exerciſe ſevere wrath, when ſhe ſtudied a plague for the Inachian heifer. Do you alſo take care to drive it from the pregnant cattle, and feed your herds, when the ſun is newly riſen, or when the ſtars lead on the night; for it is moſt ſevere in the noon-day heat. After the cow has brought forth, all the care is transferred to the calves: and firſt they mark them with burning irons, to diſtinguiſh their ſorts: which they chooſe to keep for breeding, which they keep conſecrated to the Altars, and which to cleave the ground,

Hoc quondam monſtro horribiles exercuit iras
Inachiae Juno peſtem meditata juvencae.
Hunc quoque, nam mediis fervoribus acrior inſtat,
Arcebis gravido pecori, armentaque paſces
Sole recens orto, aut noctem ducentibus aſtris.
Poſt partum, cura in Vitulos traducitur omnis:
Continuoque notas, et nomina gentis inurunt:
Et quos aut pecori malint ſubmittere habendo,
Aut aris ſervare ſacros, aut ſcindere terram,

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152. *Hoc quondam monſtro*, &c.] Io the daughter of Inachus was beloved by Jupiter, who, to conceal her from Juno, turned her into a cow. But Juno diſcovering the deceit ſent an *oeſtros* to torment Io, with which being ſtung ſhe fled into Egypt, where being reſtored to her former ſhape, ſhe was married to king Oſiris, and after her death was worſhipped as a goddeſs, under the name of Iſis.

155. *Pecori.*] In both Dr Mead's manuſcripts it is *pecorique:* but the *que* is injudiciouſly added, to avoid a Synaloepha. See the note on book I. ver. 4.

156. *Aſtris.*] In the Cambridge manuſcript, and in ſome of the old printed editions it is *auſtris.*

157. *Poſt partum*, &c.] The Poet having firſt deſcribed the care that is to be taken of the ſire before copulation, then of the dam, during her pregnancy, now tells us, that all our care is to be beſtowed on the young ones, as ſoon as they are brought into the world, and begins with the Calves.

Pierius reads

Poſt partum in vitulos cura traducitur omnis:

but he ſays it is

Poſt partum cura in vitulos traducitur omnis

in the Roman, the Medicean, the Lombard, and ſome other manuſcripts. He ſays alſo, that in the oblong manuſcript, which Pomponius Laetus called his *deliciae*, it is *deducitur*, inſtead of *traducitur*; but he thinks the common reading is beſt.

158. *Continuo.*] See the note on ver. 75.

Notas et nomina gentis inurunt.] The burning marks upon cattle is a very ancient cuſtom, to which we find frequent alluſions.

159. *Malint.*] In one Dr Mead's manuſcripts it is *malit*; in the other it is *malunt.*

160. *Sacros.*] The King's, the Bodleian, one of the Arundelian manu-

Et campum horrentem fractis invertere glebis.
Caetera paſcuntur virides armenta per herbas : 162

and turn up the rugged ſoil with broken clods. The reſt of the herd graze in the green meadows :

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manuſcripts, moſt of the old editions, and Paul Stephens have *ſacris*. Pierius reads *ſacris* ; but he ſays it is *ſacros* in the Roman and Medicean manuſcripts, which he thinks a good reading. He adds, that it was *ſacros* in the Lombard manuſcript, but had been altered to *ſacris*. *Sacros* is generally received, and is more poetical.

162. *Caetera paſcuntur virides armenta per herbas.*] This is generally underſtood to mean : that the cattle which are not deſigned either for breeding, ſacrifices, or labour, have no mark ſet upon them, and ſo are ſuffered to graze undiſtinguiſhed. Thus Grimoaldus paraphraſes it : "At "haec quidem animalia domi, et ad "manum ſervant, et cuſtodiunt, "caetera, quae neque ſunt admiſ"ſurae idonea, nec ſacrificiis apta, "nec agriculturae accommodata, in "agris, pratiſque, ſine ulla domandi "cura, libere vagari ſinunt." Thus alſo Dryden tranſlates it :

"The reſt, for whom no lot is yet
"decreed,
"May run in paſtures, and at plea"ſure feed :"

and Dr Trapp :

"The reſt promiſcuous, and unnoted
"feed
"On the green meadows."

"*Unnoted*, ſays he, for that is manifeſtly implied ; though not expreſſed. *Caetera paſcuntur*, &c. ſubaud. *indiſcriminatim*. Thoſe of which he was ſpeaking before were to have *marks* ſet upon them : and theſe by the word *caetera* are ſet in oppoſition to them." La Cerda obſerves, that this is the general interpretation, received by all the Commentators ; with which however he declares himſelf not to be ſatisfied. He is at a loſs, to underſtand, what fourth ſort is meant, that is not intended either for breeding, ſacrifice, or labour ; unleſs any one ſhould pretend it is deſigned for the ſhamble. But then, ſays he, theſe are bred at home, and not ſuffered to feed at large. He then propoſes a new interpretation, that by *armenta* the Poet means *cow calves*. This he confirms by a preceding paſſage in this Georgick, where we are told that the bull is to be well fed, but the cow to be kept lean :

"Ipſa autem macie tenuant *armenta*
"volentes.

Here, ſays he, the cows are called *armenta*, as diſtinct from the bulls. It is therefore this learned Commentator's opinion, that the Poet would have the bull-calves kept at home, and brought up with great care, but that he has no regard for the cow-calves, and allows them to ramble at large in the meadows. I take neither of theſe interpretations to be

but thoſe which you would form for the deſign and uſe of agriculture, you muſt teach whilſt they are yet but calves; and begin to tame them,

Tu quos ad ſtudium, atque uſum formabis agreſtem,
Jam vitulos hortare, viamque inſiſte domandi, 164

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the Poet's meaning. The firſt is ſufficiently refuted already by La Cerda: and the other ſeems to labour under ſome difficulties. The cow-calves are ſurely as much to be preſerved for breeding, as the bull-calves: and our Poet himſelf ſeems, in another place, to think the greateſt regard is to be had to the cows:

" —— Seu quis fortes ad aratra juvencos;
" Corpora præcipue matrum legat."

I have thought therefore of another interpretation, which ſeems to me to expreſs the Poet's true meaning. He has juſt told us, the calves are to be diſtinguiſhed into three claſſes, in ver. 159, 160, and 161. I take a new ſentence to begin with ver. 162. *Cætera paſcuntur*, &c. *The reſt of the herd*, that is, thoſe which are deſigned for breeding, or ſacrifice, *may feed at large in the meadows*, for they need no other care, than to furniſh them with ſufficient nouriſhment, till they arrive at their due age. But *thoſe, which are deſigned for agriculture*, require more care: they muſt be *tamed, whilſt they are but calves, and tractable in their tender years.* According to this interpretation, the Poet has mentioned how all the three ſorts are to be treated, and has not omitted two of them, as La Cerda imagines: " Dixit deſtinandos " alios ad ſobolem, alios ad ſacra, " alios ad agriculturam: nunc, *omiſſis* " *primis et mediis*, loquitur de extre- " mis, qui ſervantur ad agricultu- " ram."

163. *Tu quos ad ſtudium*, &c.] Dryden's tranſlation repreſents the Poet ſpeaking after a manner moſt ſtrangely figurative. He talks of ſending the calf to ſchool, keeping him from ſeeing the bad examples of the world, and inſtructing him with moral precepts. For all this he has not the leaſt countenance from his author, except it be in the words *ſtudium* and *juvenum*:

" Set him betimes to *ſchool*; and let " him be
" *Inſtructed* there in *rules* of huſ- " bandry:
" While yet his youth is flexible and " green;
" Nor *bad examples of the world* has " *ſeen.*
" Early begin the ſtubborn *child* to " break;
" . . . . . .
" Thy flattering method on the " youth purſue:
" Join'd with his *ſchool-fellows* by " two and two.
" . . . . . .
" E'er the licentious youth be thus " reſtrain'd,
" Or *moral precepts on their minds* " *have gain'd.*

164. *Jam vitulos hortare.*] Columella ſays they ought not to be younger than three, or older than five years:

Dum faciles animi juvenum, dum mobilis aetas.
Ac primum laxos tenui de vimine circlos
Cervici ſubnecte: dehinc, ubi libera colla
Servitio aſſuerint, ipſis e torquibus aptos
Junge pares, et coge gradum conferre juvencos.
Atque illis jam ſaepe rotae ducantur inanes

whilſt their young minds are tractable, whilſt their age is governable. And firſt hang looſe collars of ſlender twigs about their necks: and when their free necks have been accuſtomed to ſervitude, match bullocks of equal ſtrength together, and take care to faſten them by the collors, and make them ſtep together. And now let them often draw empty wheels

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years: "Verum neque ante ter-
"tium, neque poſt quintum annum
"juvencos domari placet, quoniam
"illa aetas adhuc tenera eſt, haec
"jam praedura." That author gives a particular account of the manner in which the ancients tamed their bullocks, too long to be here inſerted. The reader may conſult the ſecond chapter of the ſixth book.

166. *Laxos*] In the King's manuſcript, it is *lapſos*.

167. *Dehinc.*] In one of Dr Mead's manuſcripts it is *deinde*.

168. *Ipſis e torquibus.*] This particular inſtruction, of faſtening the bullocks by the collars, may ſeem ſuperfluous to thoſe, who are not informed, that it was a cuſtom among the ancients, to yoak the bullocks together by the horns. This is mentioned by Collumella, as being in uſe in his days, in ſome of the provinces; tho', he ſays, it was juſtly condemned by moſt writers of agriculture: "Nam illud, quod in quibuſdam
"provinciis uſurpatur, ut cornibus
"illigetur jugum, fere repudiatum
"eſt ab omnibus, qui praecepta ruſti-
"cis conſcripſerunt, neque immeri-
"to: plus enim queunt pecudes col-
"lo et pectore conari, quam corni-
"bus. Atque hoc modo tota mole
"corporis, totoque pondere nituntur:
"at illa, retractis et reſupinis capiti-
"bus excruciantur, aegreque terrae
"ſummam partem levi admodum
"vomere ſauciant."

"In the moſt ancient oblong ma-
"nuſcript, it is *de torquibus*, in the
"Lombard manuſcript, it is *ipſis et*
"*torquibus aptos.*" PIERIUS. In the King's manuſcript it is *ex torquibus*, and in one of Dr Mead's, it is *cum torquibus*.

Aptos.] The Criticks agree, that *aptos*, in this place, ſignifies the ſame as *aptatos* or *ligatos*; for it is derived from ἅπτω, *to bind*.

169. *Junge pares.*] Varro ſays you muſt yoak bullocks of equal ſtrength, leſt the ſtronger ſhould wear out the weaker: "Ut viribus magnis
"ſint, ac pares, ne in opere firmior
"imbecilliorem conficiat." Columella alſo delivers the ſame precept: "Item cuſtodiendum eſt, ne in cor-
"poratione, vel ſtatura, vel viribus
"impar cum valentiore jungatur:
"nam utraque res inferiori celeriter
"affert exitium."

170. *Rotae ducantur inanes.*] In one of Dr Mead's manuſcripts it is *ducuntur*.

By empty wheels is meant either empty carriages, or wheels without any carriage laid upon them. Varro mentions drawing empty carts:

along the ground, and mark the top of the duſt with their foot-ſteps. Afterwards let the beechen axle labouring groan under a heavy load, and let the brazen pole draw the joined wheels. In the mean time let the untamed bullocks not only be fed with groſs, or the tender leaves of willows, or marſhy ſedge,

Poſt terram, et ſummo veſtigia pulvere ſignent.
Poſt valido nitens ſub pondere faginus axis
Inſtrepat, et junctos temo trahat aereus orbes.
Interea pubi indomitae non gramina tantum,
Nec veſcas ſalicum frondes, ulvamque paluſtrem,

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"Quos ad vecturas item inſtituen-
"dum, ut inania primum ducant
"plauſtra." Columella adviſes, that they ſhould firſt draw only a branch of a tree, with ſometimes a weight added to it, then be put to a cart, and, when they are quite tame, to a plough: "Per haec blandi-
"menta triduo fere manſueſcunt,
"jugumque quarto die accipiunt, cui
"ramus illigatur, et temonis vice
"trahitur: interdum et pondus ali-
"quod injungitur, ut majore niſu
"laboris exploretur patientia, poſt
"ejuſmodi experimenta vacua plo-
"ſtro ſubjungendi, et paulatim
"longius cum oneribus producendi
"ſunt. Sic perdomiti mox ad ara-
"trum inſtituantur, ſed in ſubacto
"agro, ne ſtatim difficultatem operis
"reformident, neve adhuc tenera
"colla dura proſciſſione terrae con-
"tundant."

171. *Summo veſtigia pulvere ſignent.*] Theſe words are uſed to expreſs the lightneſs of the carriage, which the untamed bullocks are firſt put to draw. The weight is to be ſo inconſiderable, that it will not cauſe them to make deep impreſſions in the duſt.

172. *Valido nitens ſub pondere.*] After they have been tried with empty carriages, they are to be put to draw ſuch as are heavy, as we have ſeen juſt now, in the quotation from Columella.

173. *Junctos temo trahat aereus orbes.*] Pierius found *vinctos*, in the ancient manuſcripts, inſtead of *junctos*.

Brazen is frequently uſed to ſignify *ſtrong*. Dr Trapp tranſlates *aereus, bound with braſs:*

"Then let the beachen axis, bound
"with braſs,
"Move ſlow, and groan beneath the
"pond'rous load."

175. *Ulvamque paluſtrem.*] "It
"is *ſylvam* in the Roman manu-
"ſcript; but *ulvam* is generally re-
"ceived." PIERIUS.

It is not certain what plant is the *ulva* of the Ancients: I have interpreted it *ſedge*; which is a general name for large weeds, that grow in marſhes, and near the banks of rivers. Moſt writers ſuppoſe the *ulva* to be much like the *alga*, or *ſea-wrack*; and that they differ chiefly in this; that the *alga* grows in ſalt water, and the *ulva* in freſh. But this, I think, is certain; that there is no freſh-water plant, which reſembles the ſea-wrack, and at the ſame time agrees with what the Ancients have ſaid of their *ulva*. Caeſalpinus ſuppoſes, and not without reaſon, that the *ulva* is the ſame with the

Sed frumenta manu carpes ſata: nec tibi foetae, *but gather corn for them with your hand: and let not your fruitful cows,*

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the *typha*, which we call *cat's-tail*, or *reed-mace*. It is a very common weed with us, and in Italy alſo, in ſtagnant waters: it grows to a conſiderable height, and bears a head at the top of the ſtalk, which when ripe affords a great deal of down. In the paſſage now under conſideration, it is called a marſhy plant, "*ulvamque paluſtrem.*" In the eighth Eclogue it is deſcribed as growing near a rivulet:

"*Propter aquae rivum* viridi pro-
"cumbit in *ulva.*"

In the ſecond Aeneid Sinon mentions his lying hid amongſt the *ulva*, in a muddy lake:

"*Limoſoque lacu*, per noctem, ob-
"ſcurus in *ulva*,
"*Delitui.*"

The *cat's tail* grows only where there is mud, and is tall enough to conceal any perſon. In the ſixth Aeneid it is repreſented as growing by a muddy river's ſide, and the colour is ſaid to be glaucous, or blueiſh green, which agrees alſo with the cat's-tail:

"Tandem *trans fluvium* incolumes
"vatemque virumque
"*Informi limo*, *glaucaque* exponit in
"*ulva.*"

Ovid makes frequent mention of the *ulva*, as a marſhy plant. In the fourth book of the Metamorphoſis, a pool is deſcribed as being remarkably clear, by the negative quality of not having any *ulva* in it:

"—— Videt hic ſtagnum lucentis
"ad imum
"Uſque ſolum lymphae: non illic
"canna paluſtris,
"Nec ſteriles *ulvae*, nec acuta cuſ-
"pide junci."

In the ſixth book, it is called *delightful to the marſhes:*

"—— Agreſtes illic fruticoſa lege-
"bant
"Vimina cum juncis, *gratamque*
"*paludibus ulvam.*"

We find it mentioned alſo as a water plant, in the eighth book:

"——— Tenet ima lacunae
"Lenta ſalix, *ulvaeque* leves:"

And in the fourteenth:

"——— Laeva de parte canori
"Aeolidae tumulum, et loca foeta
"*paluſtribus ulvis*
"Littora Cumarum, vivaciſque an-
"tra Sibyllae
"Intrat."

In the eighth book, he ſpeaks of a bed being made of the *ulva:*

"—— In medio torus eſt de molli-
"bus ulvis
"Impoſitus lecto, ſponda, pedibuſ-
"que ſalignis."

This agrees with what Matthiolus tells us, that the poorer people in Italy

as in the days of our fathers, fill the pails with ſnowy milk; but let them ſpend all their udders on their beloved offspring. But if your ſtudy bends rather to war, and fierce troops, or to whirl along the Alphean ſtreams of Piſa,

More patrum, nivea implebunt mulctraria vaccae;
Sed tota in dulces conſument ubera natos.
Sin ad bella magis ſtudium, turmaſque feroces,
Aut Alphea rotis praelabi flumina Piſae,

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Italy make their beds of the down of the cat's-tail, inſtead of feathers: and the ſame author informs us, that there is hardly a ſtanding water in Italy, which does not abound with cat's-tail.

176. *Frumenta manu carpes ſata.*] Servius interprets this *farrago*, that is, a mixt provender of wheat bran, and barley meal. Grimoaldus alſo paraphraſes it *farra ſuppeditabis et ordea.* La Cerda is of the ſame opinion; which he ſtrengthens by a quotation from Varro, where he tells us, a calf of ſix months old is to be fed with wheat bran, barley meal, and tender graſs: "Semeſtribus vitulis objiciunt furfures triticeos, et "farinam ordeaceam, et teneram "herbam." Ruaeus differs from the other Commentators: he underſtands the Poet to mean young corn. This he confirms by the words *carpes ſata*, which plainly expreſs the gathering of the tender blade; and by ver. 205, where he forbids giving *farrago* to the cattle before they are tamed. Hence he concludes, either that Virgil contradicts Varro, or elſe that he means that the *farrago* ſhould be given ſparingly to the cattle, before they are tamed, and plentifully afterwards. Dryden follows Ruaeus:

"Their wanton appetites not only "feed
"With delicates of leaves, and "marſhy weed;
"But with thy ſickle reap the rank- "eſt land:
"And *miniſter the blade*, with boun- "teous hand."

Dr Trapp is of the ſame opinion:

"Mean-while with graſs alone, and "leaves, and ſedge
"Feed not thy untam'd bullocks; "but with *corn*
"*Cropt in the blade.*"

Nec tibi foetae, &c.] The people in the earlieſt ages lived much upon milk; and therefore defrauded their calves of great part of their natural nouriſhment. This practice Virgil condemns, and adviſes thoſe, who breed calves, to let them ſuck their fill.

177. *Mulctraria.*] So I read with Heinſius, and ſome of the oldeſt editors. I find the ſame reading in the King's, the Cambridge, and both Dr Mead's manuſcripts. Pierius found *mulctraria* alſo in the Roman, the oblong, and ſome other manuſcripts. In the Medicean and ſome others he found *multralia.* He found *mulgaria* alſo in ſome of the moſt ancient copies; and obſerves, that in the Lombard manuſcript *multraria* had been ſlightly eraſed, and *mulgaria* ſubſtituted for it.

179. *Sin ad bella, &c.*] The Poet now proceeds to give an account of the breeding of horſes.

180. *Alphea.*] See ver 19.

Piſae.]

Et Jovis in luco currus agitare volantes;
Primus equi labor eſt, animos atque arma videre
Bellantum, lituoſque pati, tractuque gementem
Ferre rotam, et ſtabulo fraenos audire ſonantes.
Tum magis atque magis blandis gaudere magiſtri
Laudibus, et plauſae ſonitum cervicis amare.
Atque haec jam primo depulſus ab ubere matris
Audiat, inque vicem det mollibus ora capiſtris
Invalidus, et jamque tremens, et jam inſcius aevi.

and to drive the flying chariots in the grove of Jupiter; the firſt labour of the horſe is to ſee the ſpirit and arms of warriors, and to endure the trumpets, and to bear the rattling wheel, and to bear the ſounding bridles in the ſtable: then to rejoice more and more at the kind applauſes of his maſter, and to love the ſound of clapping his neck. Let him bear theſe, when he is firſt of all weaned from his dam, and let him yield his mouth to ſoft bits, whilſt he is weak, and yet trembling, and yet of tender years.

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Piſae.] Strabo tells us, that it has been queſtioned, whether there ever was ſuch a city as Piſa, affirming it to have been the name only of a fountain: Τινὲς δὲ πόλιν μὲν οὐδεμίαν γεγονέναι Πίσαν φασὶν. εἶναι γὰρ ἂν μίαν τῶν ὀλιγῶ. κρήνην δὲ μόνην, ἣν νῦν καλεῖσθαι Βῖσαν, Κυκνίον πλησίον πόλεως μεγίστης τῶν ἐλιγῶ. It is confeſſed however, that it was anciently the name of a country, in that part of Elis, through which the river Alpheus flowed, and in which ſtood the famous temple of Jupiter Olympius.

181. *Et Jovis in luco.*] In one of Dr Mead's manuſcripts, it is *ſi* inſtead of *et*.

The Commentators ſeem to have paſſed over this grove of Jupiter in ſilence. We learn however from Strabo, that it belonged to the temple of Jupiter Olympius. He ſays the Olympian temple is in the Piſean region, not quite three hundred ſtadia from the city Elis; that it has a grove of wild olives before it, in which is a place for races: Λοιπὸν δ' ἐστὶν εἰπεῖν περὶ τῆς Ὀλυμπίας καὶ τῆς εἰς τοὺς Ἠλείους ἀπάντων μεταποιήσεως. Ἔστι δ' ἐν τῇ Πισάτιδι τὸ ἱερὸν σταδίους τῆς Ἤλιδος ἐλάττους ἢ τριακοσίους διέχον. προκεῖται δ' ἄλσος ἀγριελαίων ἐν ᾧ στάδιον. παραῤῥεῖ δ' ὁ Ἀλφειὸς ἐκ τῆς Ἀρκαδίας ῥέων εἰς τὴν Τριφυλιακὴν θάλασσαν μεταξὺ δύσεως, καὶ μεσημβρίας.

183. *Lituos.*] I have tranſlated *lituos trumpets* for want of a proper Engliſh word. The *tuba* is generally thought to have been the ſame inſtrument with our *trumpet*: but the *lituus* was different from it, being almoſt ſtraight, only turning a little in at the end: the *cornu* and the *buccinum* were bent almoſt round.

184. *Stabulo fraenos audire ſonantes.*] In one of Dr Mead's manuſcripts it is *ſtabulis*.

Varro alſo ſays the colts ſhould be accuſtomed to the ſight and ſound of bridles: "Eademque cauſa ibi "fraenos ſuſpendendum, ut equuli "conſueſcant et videre eorum fa"ciem, et è motu audire crepitus."

189. *Invalidus.*] In the King's manuſcript it is *invaliduſque*.

Et jam.] So I read with Heinſius. Pierius found the ſame reading in ſome ancient copies. The common reading is *etiam*.

190. *At*

But when three ſummers are paſt and the fourth is begun, At, tribus exactis, ubi quarta acceſſerit aeſtas,

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190. *At tribus exactis.*] In the King's manuſcript it is *ac* inſtead of *at*.

Varro ſays ſome would break a horſe at a year and half old; but he thinks it is better to ſtay till he is three years of age: "Cum jam ad "manus accedere conſuerint, inter- "dum imponere iis puerum bis, aut "ter pronum in ventrem, poſtea "jam ſedentem, haec facere cum "ſit *trimus:* tum enim maxime "creſcere, ac lacertoſum fieri. Sunt "qui dicant poſt annum et ſex "menſes equulum domari poſſe, ſed "melius poſt *trimum*, à quo tem- "pore farrago dari ſolet." Columella makes a diſtinction between thoſe which are bred for domeſtic labour, and thoſe which are bred for races; he ſays the former ſhould be tamed at two years, and the latter not till he is paſt three: "Equus "bimus ad uſum domeſticum recte "domatur, certaminibus autem *ex-* "*pleto triennio*, ſic tamen ut poſt "quartum demum annum labori "committatur."

Ubi quarta acceſſerit aeſtas.] "Al- "moſt all the ancient manuſcripts "have *aetas*, except only that moſt "ancient one, which we call the "Roman, in which we find *ubi* "*quarta acceperit aeſtas*. But Servius "acknowledges *aetas*, and explains "it *quartus annus*. . . . . But for my "part I neither diſlike *acceperit* nor "*aeſtas*, as we have the teſtimony "of ſo ancient a manuſcript, which "I think may be depended upon in "whole words, tho' it is often very "corrupt in letters." PIERIUS.

The King's, the Cambridge, the Bodleian manuſcripts, and the old Nurenberg edition have *aetas*. Both the Arundelian, both Dr Mead's manuſcripts, ſeveral of the old editions, Heinſius, Maſvicius, Ruaeus, and moſt of the later editors read *aeſtas*. La Cerda reads *aetas*; but he thinks *aeſtas* not amiſs, which he ſays is a phraſe uſed by Virgil, twice in the firſt Aeneid, and once in the fifth. The firſt of theſe paſſages is not to our purpoſe, for he does not uſe *aeſtas* for a year, but only for a ſummer:

"Tertia dum Latio regnantem vi- "derit aeſtas,
"Ternaque tranſierint Rutulis hy- "berna ſubactis."

Here three ſummers are joined to three winters, in order to expreſs three years. The ſecond and third paſſages appear to me to come up to the point: tho' ſome Criticks contend that they mean only the ſummer ſeaſon:

"—— Nam te jam ſeptima portat
"Omnibus errantem terris et fluctu- "bus aeſtas:"

And

"Septima poſt Trojae excidium jam "vertitur aeſtas."

Here *aeſtas* cannot, without great violence, be conſtrued to ſignify the ſummer ſeaſon. It was winter when Aeneas was at Carthage:

"In-

Carpere mox gyrum incipiat, gradibuſque ſonare
Compoſitis, ſinuetque alterna volumina crurum ;
Sitque laboranti ſimilis : tum curſibus auras
Provocet, ac per aperta volans, ceu liber habenis,
Aequora, vix ſumma veſtigia ponat arena.
Qualis Hyperboreis Aquilo cum denſus ab oris

let him immediately begin to run the round, and prance with regular ſteps, and let him bend the alternate foldings of his legs ; and let him ſeem to labour : then let him rival the winds in ſwiftneſs : and flying thro' the open plains, as if unbridled, let him ſcarce print his footſteps on the top of the ſand. As when the ſtrong North wind ruſhes from the Hyperborean coaſts, and diſſipates

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" Indulge hoſpicio, cauſaſque innecte
" morandi :
" Dum *pelago deſaevit hyems*, et a-
" quoſus Orion ;
" Quaſſataeque rates, et non tracta-
" bile caelum."

And

" Nunc hyemem inter ſe luxu, quam
" longa, fovere."

And

" Quin etiam *hyberno* moliris *ſidere*
" claſſem,
" Et *mediis* properas *aquilonibus* ire
" per altum."

The paſſage from Carthage to Sicily is very ſhort, and the games, in honour of Anchiſes, were celebrated on the tenth day after the arrival of Aeneas in Sicily. Iris therefore, in the form of Beroë, could not mean it was the ſummer ſeaſon, when theſe games were celebrated ; ſince it has been evidently proved that it was the winter ſeaſon, or, at moſt, early in the ſpring.

Aeſtas however, in the paſſage now under conſideration, may mean only the ſummer, which is the very ſame, as if he had ſaid *annus*. The time for covering mares, according to Varro, as I have quoted him, in the note on ver. 133, is from the vernal equinox to the ſummer ſolſtice : and the mares, according to the ſame author, bring forth in eleven months and ten days. The time therefore of a colt's coming into the world is from the beginning of March to the beginning of June. The ſummer was reckoned to begin a little before the middle of May. Thus the fourth ſummer of a colt's life will be when he is completely three years old.

191. *Gyrum.*] See the note on ver. 115.

193. *Curſibus.*] In the old Nurenberg edition it is *cruribus.*

194. *Provocet.*] In one of the Arundelian manuſcripts it is *advocet.*

196. *Hyperboreis.*] The Hyperboreans are a people of whom not only the ſeat, but even the exiſtence is called in queſtion. The mention of them is very ancient, for we find Herodotus denying that there were any ſuch people ; and not without reaſon, if by Hyperborean be meant, as he underſtands the word, a people who lived beyond the riſing of the north wind. But others, as Strabo tells us in his firſt book, call thoſe Hyperboreans, who live in the moſt northern parts of the world : Τοῦ γὰρ Ἡροδότου μηδένας Ὑπερβορέους εἶναι φήσαντος . . . . Εἰ δ' ἄρα, τοῦ Ἡροδό-

the Scythian ſtorms and dry Incubuit, Scythiaeque hyemes atque arida differt 197

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Ἡροδότου τοῦτ' ἐχρῆν αἰτιᾶσθαι ὅτι τοὺς Ὑπερβορέους τούτους ὑπέλαβε λέγεσθαι, παρ' οἷς ὁ Βορέας οὐ πνεῖ. καὶ γὰρ εἰ ὅι ποιηταὶ μυθικώτερον οὕτω φασὶν, ὅι τ' ἐξηγούμενοι τὸ ὑγιὲς ἂν ἀκούσαιεν, Ὑπερβορέους τοῦς Βορειοτάτους φασὶ λέγεσθαι. In his ſeventh book he treats them as fabulous: Διὰ δὲ τὴν ἄγνοιαν τῶν τόπων τούτων, οἱ τὰ Ριπαῖα ὄρη, καὶ τοὺς Ὑπερβορείους μυθοποιοῦντες. In his eleventh book he tells us that the ancient Grecians called all the northern nations Scythians and Celto-Scythians; but that the moſt ancient of all called thoſe which lie to the north of the Black Sea, the Danube, and the Gulph of Venice, Hyperboreans, Sauromatae and Arimaſpians: Ἅπαντας μὲν δὴ τοὺς προσβόρρους, κοινῶς οἱ παλαιοὶ τῶν Ἑλλήνων συγγραφεῖς, Σκύθας καὶ Κελτοσκύθας ἐκάλουν. Οἱ δ' ἔτι πρότερον διελόντες, τοὺς μὲν ὑπὲρ τοῦ Εὐξείνου, καὶ Ἴστρου, καὶ Ἀδρίου κατοικοῦντας, Ὑπερβορέους ἔλεγον, καὶ Σαυρομάτας, καὶ Ἀριμασπούς. Pliny mentions the Hyperboreans as fabulous, and places their ſuppoſed Habitation at the very pole: "At per oram ad "Tanaim uſque Maeotae, a quibus "lacus nomen accepit: ultimique a "tergo eorum Arimaſpi. Mox Ri-"phaei montes, et aſſiduo nivis caſu "pinnarum ſimilitudine, Pterophoros "appellata regio: pars mundi dam-"nata a natura rerum, et denſa "merſa caligine: neque in alio "quam rigoris opere gelidiſque A-"quilonis conceptaculis. Pone eos "montes, ultraque Aquilonem, gens "felix, ſi credimus, quos Hyperbo-"reos appellavere, annoſo degit aevo, "fabuloſis celebrata miraculis. Ibi "creduntur eſſe cardines mundi, ex-"tremique ſiderum ambitus, ſeme-"ſtri luce et una die ſolis averſi; "non, ut imperiti dixere, ab ae-"quinoctio verno in autumnum. "Semel in anno ſolſtitio oriuntur iis "ſoles; brumaque ſemel occidunt." We find here that the Arimaſpians lived to the northward of the river Tanais, and the lake Maeotis. They inhabited therefore the country which is now called Muſcovy. On the north part of this country were ſituated the Riphaean mountains, where the ſnow is continually falling, in the ſhape of feathers, by which perhaps were meant the mountains of Lapland, on the north ſide of which the Hyperboreans were ſuppoſed to inhabit. Virgil alſo mentions the Hyperboreans and the Tanais together, in the fourth Georgick:

"Solus *Hyperboreas glacies, Tanaïmque*
"*nivalem*
"Arvaque Riphaeis nunquam viduata pruinis
"Luſtrabat."

We find in the foregoing paſſage of Pliny, that the Riphaean mountains were imagined to be the ſource of the north wind, and that the Hyperboreans dwelt ſtill farther northward: which opinion, however abſurd, ſeems to have been the origin of

Nubila: tum ſegetes altae, campique natantes — *clouds: then the tall corn, and waving fields ſhake with*

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of their name. Theſe Hyperboreans were ſaid to live to a great age, in wonderful felicity, and to dwell in woods and groves, without diſeaſes or diſcord. This is true of the Laplanders, as all travellers teſtify. I ſhall content myſelf with quoting the authority of my learned friend Dr Linnaeus of Upſal, who travelled thither in 1732, and was pleaſed to ſend me an excellent account of the plants of that country, under the title of *Flora Laponica*, printed at Amſterdam, in 1737, in 8°. Speaking of a dwarf ſort of birch, which is greatly uſed in the Lapland oeconomy, he takes occaſion to extol the felicity of the Laplanders. He ſays they are free from cares, contentions, and quarrels, and are unacquainted with envy. They lead an innocent life, continued to a great age, free from myriads of diſeaſes, with which we are afflicted. They dwell in woods, like the birds, and neither reap nor ſow: "O felix Lappo, qui in ultimo angulo "mundi ſic bene lates contentus et "innocens. Tu nec times annonae charitatem, nec Martis praelia, quae ad tuas oras pervenire "nequeunt, ſed florentiſſimas Europae provincias et urbes, unico "momento, ſaepe dejiciunt, delent. Tu dormis hic ſub tua "pelle ab omnibus curis, contentionibus, rixis liber, ignorans quid "ſit invidua. Tu nulla noſti, niſi "tonantis Jovis fulmina. Tu ducis "innocentiſſimos tuos annos ultra "centenarium numerum cum facili "ſenectute et ſumma ſanitate. Te "latent myriades morborum nobis "Europaeis communes. Tu vivis "in ſylvis, avis iſtar, nec ſemen"tem facis, nec metis, tamen alit "te Deus optimus optime. Tua "ornamenta ſunt tremula arbo"rum folia, graminoſique luci; "Tuus potus aqua cryſtallinae pel"luciditatis, quae nec cerebrum in"ſania adficit, nec ſtrumas in Al"pibus tuis producit. Cibus tuus "eſt vel verno tempore piſcis re"cens, vel aeſtivo ſerum lactis, vel "autumnali tetrao, vel hyemali caro "recens rangiferina abſque ſale et "pane, ſingula vice unico conſtans "ferculo, edis dum ſecurus e lecto "ſurgis, dumque eum petis, nec "noſti venena noſtra, quae latent "ſub dulci melle. Te non obruit "ſcorbutus, nec febris intermittens, "nec obeſitas, nec podagra, fibrolo "gaudes corpore et alacri, animo"que libero. O ſancta innocentia, "eſtne hic tuus thronus inter Fau"nos in ſummo ſeptentrione, inque "viliſſima habita terra? numne ſic "praefers ſtragula haec betulina "mollibus ſerico tectis plumis? Sic "etiam credidere veteres, nec male." The learned reader will compare this with the latter part of the twelfth chapter of the fourth book of Pliny's Natural Hiſtory.

197. *Scythiae.*] See the note on book I. ver. 240.

Arida differt nubila.] Thus Lucretius:

"—Venti vis verberat incita pontum,

"Ingen-

gentle blaſts, and the tops of the woods ruſtle, and the long waves preſs towards the ſhoar: the wind flies ſwift along, ſweeping the fields and ſeas at the ſame time in his flight. Such a horſe will either ſweat at the goals and largeſt rings of the Elean plain, and will champ the bloody foam; or will better bear the Belgic chariots with his obedient neck.

Lenibus horreſcunt flabris, ſummaeque ſonorem
Dant ſylvae, longique urgent ad littora fluctus. 200
Ille volat, ſimul arva fuga, ſimul aequora verrens.
Hic vel ad Elei metas et maxima campi
Sudabit ſpatia, et ſpumas aget ore cruentas:
Belgica vel molli melius feret eſſeda collo.

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" Ingenteſque ruit naves, et *nubila*
" *differt.*"

In the moſt northern countries the miſts hang about the tops of the mountains, till they are diſpelled by the north wind. Thus M. de Maupertuis obſerved under the arctic circle: " Je ne ſçai ſi c'eſt parce " que la préſence continuelle du " ſoleil ſur l'horizon, fait élever des " vapeurs qu' aucune nuit ne fait " deſcendre; mais pendant les deux " mois que nous avons paſſé ſur les " montagnes, le ciel étoit toujours " chargé, juſqu' à ce que le vent de " Nord vint diſſiper les brouillards."

198. *Tum.*] In the King's manuſcript it is *cum:* in one of the Arundelian, and in one of Dr Mead's manuſcripts it is *dum.*

200. *Longi.*] Pierius ſays it is *longe* in the Medicean, and ſome other ancient manuſcripts.

201. *Ille.*] In one of the Arundelian manuſcripts it is *ipſe.*

Arva.] It is *arma* in the King's manuſcript; which muſt be an error of the tranſcriber.

202. *Hic vel ad.*] " In the Lom-" bard manuſcript, and in another " very ancient one, it is *hic vel ad,* " as we read in the common copies. " In the Roman manuſcript it is " *hinc et ad Elei.* In the oblong " manuſcript alſo it is *et,* not *vel.*" PIERIUS.

Elei campi.] Servius tells us, that Elis is a city of Arcadia, where the chariot-races were celebrated: but it is certain that the Olympic games were celebrated, not at Elis, but at Olympia. The Piſaeans, in whoſe country Olympia was ſituated, had many contentions with the Eleans, about the government of the Olympic games: but at laſt, the Eleans prevailing, the whole country between Achaia, Meſſenia, and Arcadia, came to be called Elis. The reader will find a long account of this in the eighth book of Strabo's Geography. The plains of Elis therefore are not the plains about the city of Elis, as Servius erroneouſly imagines, but the plains about Olympia, in the region of Elis.

202. *Spatia.*] See the note on book I. ver. 513.

204. *Belgica vel molli melius feret eſſeda collo.*] This is generally underſtood to mean, that the horſe will be better for drawing common carriages: thus Dryden tranſlates it:

" Or, bred to Belgian *waggons,* lead
" the way;
" Untir'd at night, and chearful all
" the day."

But I think it is plain that the Poet ſpeaks

Tum demum craſſa magnum farragine corpus
Creſcere jam domitis ſinito: namque ante domandum
Ingentes tollent animos, prenſique negabunt
Verbera lenta pati, et duris parere lupatis.

Then at laſt when they are tamed, let their ample bodies be diſtended with plenty of mixt provender; for if they are high fed before they are tamed, they will be too full of mettle, and refuſe to bear the tough whips, and to obey the biting curbs.

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ſpeaks only of the generous horſe, which is fit either for the races or war:

"Sin ad bella magis ſtudium, tur-
"maſque feroces,
"Aut Alphaea rotis praelabi flumina
"Piſae,
"Et Jovis in luco currus agitare vo-
"lantes."

Here is no mention of domeſtic labour, but only of chariots and war. La Cerda obſerves that the *eſſeda* were uſed by private perſons, in travelling, as well as in war; as appears from one of Cicero's Epiſtles: "Hic Vedius venit mihi obviam "cum duobus *eſſedis*, et rheda equis "juncta, et lectica, et familia mag-"na." There is another paſſage of the ſame kind in the ſecond Philippic oration: "Vehebatur in *eſſedo* "tribunus plebis." But Virgil ſhews that he does not mean the common chariots, or *eſſeda*, by adding the epithet *Belgica*, or perhaps *bellica*, as it is in one of Dr Mead's manuſcripts, for we do not find the chariots of war aſcribed to the Gauls, but to the Britons. Cicero mentions them in ſome of his Epiſtles to Trebatius, who was in Britain with Caeſar: "Tu qui caeteris cavere "didiciſti, *in Britannia* ne ab *eſſe-*"*dariis* decipiaris, caveto:" and "*In Britannia* nihil eſſe audio, ne-"que auri, neque argenti. Id ſi ita "eſt, *eſſedum* aliquod ſuadeo rapias, "et ad nos quam primum recurras:" and "Sed tu in re militari multo es "cautior, quam in advocationibus: "qui neque in oceano natare vo-"lueris, ſtudioſiſſimus homo natandi, "neque ſpectare *eſſedarios*." Caeſar does not once mention the *eſſedum*, in his war with the *Belgae*: but we find them taken notice of, as ſoon as he approaches the Britiſh ſhoar: "At barbari, conſilio Romanorum "cognito, praemiſſo equitatu, et "*eſſedariis*, quo plerumque genere in "praeliis uti conſuerunt, reliquis co-"piis ſubſecuti, noſtros navibus egre-"di prohibebant." A little afterwards we find him deſcribing the manner in which the Britons fought with theſe *eſſeda*, as if he had not met with them in his other wars. I muſt therefore confeſs, I do not underſtand why Virgil calls them *Belgica*; and would willingly read *Bellica*, according to Dr Mead's manuſcript, if I did not think it too preſumptuous to alter the text, which has been generally received, upon the authority of a ſingle manuſcript.

204. *Molli.*] "Domito: ut *mollia* "*colla* reflectunt." SERVIUS.

"I take *molli* for *domito*, in oppo-"ſition to *reluctanti*, &c." Dr TRAPP.

205. *Tum.*] It is *tu* in the King's manuſcript.

208. *Lenta.*] In the King's manuſcript it is *dura*.

But no induſtry, that you can uſe, more confirms their ſtrength, than to keep them from venery, and the ſtings of blind luſt: whether you delight more in bulls or in horſes. And therefore the bulls are removed to a diſtance, and into ſolitary paſtures, behind the obſtacle of a mountain, and beyond broad rivers: or are kept ſhut up within at full ſtalls. For the female by being ſeen conſumes their ſtrength, and waſtes them by degrees, and makes them forget the groves and paſtures. She alſo with ſweet allurements often impels the proud lovers to contend with their horns. The beauteous heifer feeds in the ſpacious wood,

Sed non ulla magis vires induſtria firmat,
Quam Venerem et caeci ſtimulos avertere amoris:
Sive boum, ſive eſt cui gratior uſus equorum.
Atque ideo tauros procul, atque in ſola relegant
Paſcua, poſt montem oppoſitum, et trans flumina lata:
Aut intus clauſos ſatura ad praeſepia ſervant.
Carpit enim vires paullatim, uritque videndo
Faemina: nec nemorum patitur meminiſſe, nec herbae.
Dulcibus illa quidem illecebris, et ſaepe ſuperbos
Cornibus inter ſe ſubigit decernere amantes.
Paſcitur in magna ſylva formoſa juvenca:

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Lupatis.] The curb is ſaid to have been called *lupatum*, becauſe it had unequal iron teeth, like the teeth of wolves. This ſtrongly expreſſes the mettle of a headſtrong horſe, that he cannot be governed by ſuch ſevere curbs, as we find were uſed by the Ancients. It is here put in oppoſition to *mollibus capiſtris*, mentioned before, by which perhaps is meant what we call a *ſnaffle bit*, as Dryden tranſlates it:

" And then betimes in a ſoft *ſnaffle*
" wrought."

209. *Sed non ulla magis, &c.*] Having juſt mentioned the ſtrengthening of horſes with rich food, the Poet takes occaſion to tell us, that nothing preſerves the ſtrength either of horſes or bulls ſo much as keeping them from venery. Hence he ſlides into a beautiful account of the violent effects of luſt on all the animated part of the creation. He firſt begins with bulls, deſcribes their fighting for the female, and the various paſſions, with which the vanquiſhed bull is agitated.

Firmat.] Pierius ſays it is *ſervat* in ſome ancient manuſcripts: but that it is *firmat* in much the greater number.

211. *Equorum.*] Columella adviſes, that the good horſes ſhould be kept ſeparate from the mares, except at the time deſigned for covering: " Equos autem pretioſos reliquo tem-
" pore anni removere oportet a foe-
" minis, ne aut cum volent, ineant,
" aut ſi id facere prohibeantur, cu-
" pidine ſollicitati noxam contrahant.
" Itaque vel in longinqua paſcua ma-
" rem placet ablegari, vel ad prae-
" ſepia contineri." Theſe laſt words are almoſt the ſame which Virgil has uſed, with relation to bulls:

" Atque ideo tauros procul, atque
" in ſola relegant
" Paſcua. — — — — — — —
" Aut intus clauſos ſatura ad prae-
" ſepia ſervant."

216. *Meminiſſe nec herbae.*] " In
" the oblong manuſcript it is *neque*,
" which ſeems ſofter." PIERIUS.

219. *Sylva.*] Servius ſays that ſome would read *Sila*, a mountain of Lucania; which alteration he juſtly thinks unneceſſary.

Illi alternantes multa vi proelia miſcent
Vulneribus crebris: lavit ater corpora ſanguis,
Verſaque in obnixos urgentur cornua vaſto
Cum gemitu, reboant ſylvaeque et magnus Olympus
Nec mos bellantes una ſtabulare: ſed alter
Victus abit, longeque ignotis exulat oris,
Multa gemens ignominiam, plagaſque ſuperbi
Victoris; tum quos amiſit inultus amores;
Et ſtabula aſpectans regnis exceſſit avitis.
Ergo omni cura vires exercet, et inter
Dura jacet pernix inſtrato ſaxa cubili,
Frondibus hirſutis, et carice paſtus acuta:

whilſt they mutually engage with great force in battle with frequent wounds: the black gore diſtains their bodies: their horns are violently urged againſt each other, with vaſt roaring, and the woods and great Olympus rebellow. Nor do the warriors uſe to dwell together: but the vanquiſhed retires, and becomes an exile in unknown diſtant coaſts, grievouſly lamenting his diſgrace, and the wounds of the proud victor, and his loves which he has loſt unrevenged; and caſting his eye back at the ſtalls, departs from his hereditary realms. Therefore with all diligence he exerciſes his ſtrength, and obſtinately makes his bed on the hard ſtones, and feeds on rough leaves and ſharp ruſhes:

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220. *Illi alternantes multa vi proelia miſcent.*] Thus in the twelfth Aeneid:

"Illi inter ſeſe multa vi vulnera
"miſcent,
"Cornuaque obnixi infigunt, et ſan-
"guine largo
"Colla armoſque lavant: gemitu
"nemus omne remugit."

It is *tollunt* inſtead of *miſcent* in one of Dr Mead's manuſcripts.

226. *Multa.*] It is generally thought to be put adverbially: but La Cerda is of another opinion, who thus paraphraſes this paſſage: "Ge-
"mit doletque multa, videlicet ig-
"nominiam amiſſae gloriae, accep-
"tas plagas, amores perditos."

230. *Pernix.*] So I read with Servius, who explains *pernix perſeverans*, and derives it *a pernitendo*. Pierius ſays it is *pernix* in all the manuſcripts, which he had ſeen, and ſpeaks of *pernox* as an innovation. The King's, and one of the Arundelian manuſcripts, moſt of the old editions, Paul Stephens, La Cerda, Heinſius, and Maſvicius, have *pernix*. The Cambridge, the Bodleian, the other Arundelian, and both Dr Mead's manuſcripts have *pernox*. Ruaeus contends, that it ought to be *pernox*, and affirms that *pernix* has no where the ſignification which Servius aſſigns to it, but always means ſwift, as *pernix Saturnus*, and *pedibus celerem et pernicibus alis*. He ſays it cannot be ſuppoſed that Virgil would call his wearied bull *ſwift*, and therefore he reads *pernox* with the two Scaligers. Grimoaldus alſo reads *pernox*. La Cerda ſays all the old copies read *pernix*, which he explains *laborioſus*, *obſtinatus*, *pertinax*, and derives from the old verb *pernitor*, with Servius. If *pernox* be admitted, our tranſlation muſt be: "and makes his bed *all night* on the "hard ſtones."

231. *Carice acuta.*] This plant has ſo little ſaid of it by the Roman writers, that it is hard to aſcertain what ſpecies we are to underſtand by the name *carex*. It is here called

and tries himſelf, and practiſes his horns againſt the trunk of a tree: and puſhes againſt the wind, and ſpurning the ſand prepares to fight. Afterwards, when his ſtrength is collected, and his force regained, he marches on, and ruſhes headlong on his unſuſpecting enemy. Juſt as when a wave begins to whiten far off in the middle

Et tentat ſeſe, atque iraſci in cornua diſcit
Arboris obnixus trunco: ventoſque laceſſit
Ictibus, et ſparſa ad pugnam proludit arena.
Poſt, ubi collectum robur, vireſque receptae,
Signa movet, praecepſque oblitum fertur in hoſtem.
Fluctus uti medio coepit cum albeſcere ponto

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ſharp, which, if it be meant of the end of the ſtalk, is no more than what Ovid has ſaid of the *juncus*, or *common ruſh*; "acuta cuſpide junci:" It is mentioned but once more by Virgil;

"——— Tu poſt *carecta* latebas:

From which paſſage we can gather no more, than that theſe plants grew cloſe enough together, for a perſon to conceal himſelf behind them. Catullus mentions the *carex* along with the *juncus*, as being uſed to thatch a poor cottage:

"Hunc ego juvenes locum, villu-
"lamque paluſtrem,
"Tectam vimine junceo, *caricisque*
"maniplis,
"Quercus arida, ruſtica conformata
"ſecuri
"Nutrivi."

Columella mentions the *carex* together with fern, and tells what ſeaſon is beſt to deſtroy them: "Filix
"quoque, aut *carex* ubicunque naſ-
"citur, Auguſto menſe recte extir-
"patur, melius tamen circa Idus
"Julias ante caniculae exortum." Since therefore it is ſo difficult to determine what the *carex* is, from what the Ancients have ſaid of it; we muſt depend upon the authority of Anguillara, who aſſures us that about Padua and Vicenza they call a ſort of *ruſh*, *careze*, which ſeems to be the old word *carex* modernized. Caſpar Bauhinus ſays it is that ſort of ruſh which he has called *Juncus acutus panicula ſparſa*. It is therefore our *common hard ruſh*, which grows in paſtures, and by way ſides, in a moiſt ſoil. It is more ſolid, hard, and prickly at the point, than our *common ſoft ruſh*, which ſeems to be what the Ancients called *juncus*.

232. *Iraſci in cornua, &c.*] Thus alſo in the twelfth Aeneid:

"Mugitus veluti cum prima in proe-
"lia taurus
"Terrificos ciet, atque *iraſci in*
"*cornua* tentat,
"*Arboris obnixus trunco, ventoſque*
"*laceſſit*
"*Ictibus, et ſparſa ad pugnam pro-*
"*ludit arena.*"

234. *Et.*] Pierius ſays it is *aut* in the Roman manuſcript, but he does not approve of it.

235. *Receptae.*] Fulvius Urſinus ſays it is *refectae* in the old Colotian manuſcript. Heinſius acknowledges the ſame reading, in which he is followed by Maſvicius.

237. *Fluctus uti medio,*] So I find it in both the Arundelian, and in

Longius, ex altoque ſinum trahit; utque volutus *of the ſea, and ſwells up from the deep: and rolling to*

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one of Dr Mead's manuſcripts. Pierius found the ſame reading in the Roman, the Medicean, the Lombard, and other very ancient manuſcripts. In the oblong manuſcript he found *Fluctus* uti in *medio*, which he ſeems to approve: it is the ſame in the King's manuſcript. Dr Mead's other manuſcript has *fluctus* aut in *medio*, where *aut* no doubt is an error of the tranſcriber for *ut*. In the Cambridge and Bodleian manuſcripts it is *Fluctus* ut in *medio*, which reading is received in almoſt all the printed editions. We have almoſt the ſame line in the ſeventh Aeneid:

"Fluctus uti primo coepit cum al-
"beſcere vento."

This ſimile ſeems to be taken from the fourth Iliad:

Ὡς δ' ὅτ' ἐν ἀιγιαλῷ πολυηχέϊ κῦμα θαλάσσης
Ὄρνυ' ἐπασσύτερον ζεφύρου ὑποκινήσαντος,
Πόντῳ μὲν τὰ πρῶτα κορύσσεται, αὐταρ ἔπειτα
Χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας
Κυρτὸν ἐὸν κορυφοῦται ἀποπλύει δ' ἁλὸς ἄχνην.
Ὡς τοῦ' ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
Πολεμέως πόλεμόνδε.

"As when the winds, aſcending by
"degrees,
"Firſt move the whitening ſurface
"of the ſeas,
"The billows float in order to the
"ſhore,
"The wave behind rolls on the
"wave before,
"Till, with the growing ſtorm, the
"deeps ariſe,
"Foam o'er the rocks, and thunder
"to the ſkies,
"So to the fight the thick battalions
"throng,
"Shields urg'd on ſhields, and men
"drove men along."

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238. *Longius, ex altoque ſinum trahit.*] The comma is generally placed at the end of the preceding verſe, which makes the interpretation of theſe words very difficult. But I think all the difficulty is removed by placing the comma after *longius*. Virgil is here comparing the bull's firſt preparing himſelf to renew the fight, to a wave beginning to whiten and ſwell, at a great diſtance from the ſhore, in the middle of the ſea. Then as the wave rolls towards the land, with a dreadful roaring among the rocks, and falls upon the ſhore like a huge mountain; ſo the bull comes furiouſly roaring againſt his unſuſpecting enemy, and impetuouſly ruſhes upon him.

Sinum trahit is, I believe, a ſingular expreſſion; and I do not find it explained by the Commentators. *Sinus* uſually ſignifies ſome ſort of cavity, as the boſom of any perſon, or a bay: it is uſed alſo to ſignify a waving line, like the motion of a

the land, makes a dreadful roaring among the rocks, and falls like a huge mountain: the bottom of the water boils with whirlpools, and toſſes the black ſand on high. Every kind alſo of living creatures, both men and wild beaſts, and the inhabitants of the ſeas, cattle, and painted birds, ruſh into fury and flames: luſt is the ſame in all. At no other time does the lioneſs forgetting her whelps wander over the plains with greater fierceneſs: nor do the ſhapeleſs bears make ſuch havock in the woods: then is the boar fierce, and the tiger moſt dangerous. Then alas! it is ill wandering in the deſart fields of Lybia.

Ad terras, immane ſonat per ſaxa, neque ipſo
Monte minor procumbit: at ima exaeſtuat unda
Vorticibus, nigramque alte ſubjectat arenam.
Omne adeo genus in terris hominumque ferarumque,
Et genus aequoreum, pecudes, pictaeque volucres,
In furias ignemque ruunt: amor omnibus idem.
Tempore non alio catulorum oblita leaena
Saevior erravit campis: nec funera vulgo
Tam multa informes urſi ſtragemque dedere
Per ſylvas: tum ſaevus aper, tum peſſima tigris.
Heu! male tum Lybiae ſolis erratur in agris.

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ſnake. The Poet ſeems to conceive a wave to be a hollow body, and therefore calls the inner part of it it's *ſinus* or *boſom*. Thus in the eleventh Aeneid, he ſpeaks of a wave pouring it's *boſom* over the fartheſt part of the ſhore:

"Qualis ubi alterno procurrens gur-
"gite pontus,
"Nunc ruit ad terras, ſcopuloſque
"ſuperjacit undam
"Spumeus, extremamque; *ſinu* per-
"fundit arenam."

In the ſeventh Aeneid, where we have a ſimile, not much unlike that now under conſideration, we have *altius undas erigit*, which I take to mean the ſame with *ex alto ſinum trahit*.

"Fluctus uti primo coepit cum al-
"beſcere vento:
"Paulatim ſeſe tollit mare, et *altius*
"*undas*
"*Erigit*, inde imo conſurgit ad
"aethera fundo."

239. *Neque.*] Pierius ſays it is *neque* in the Lombard manuſcript, which he approves, Heinſius alſo has *neque*. In moſt editions it is *nec*.

240. *At.*] In the King's manuſcript it is *ac*.

241. *Vorticibus.*] Heinſius and Maſvicius read *verticibus*, which Pierius alſo obſerved in the Roman and Medicean manuſcripts.

Subjectat.] Pierius found *ſubvectat* in the Roman manuſcript, which he ſeems to approve.

242. *Omne adeo genus, &c.*] Having ſpoken of the fury which luſt cauſes in bulls, he takes occaſion to mention the violent effects of it in other animals, and alſo in mankind.

In this whole paragraph, the Poet ſeems to have had before him the eighteenth chapter of Ariſtotle's ſixth book of the Hiſtory of Animals.

248. *Sylvas.*] It is *ſylvam* in one of the Arundelian manuſcripts, and in ſome printed editions.

249. *Heu! male tum Lybiae, &c.*] Ariſtotle ſpeaking of bears, wolves, and lions, ſays they are dangerous to thoſe that come near them, not having frequent fights between themſelves, becauſe they are not gregarious: Τὸν αὐτὸν δὲ τρόπον καὶ ἐπὶ τῶν ἀγρίων. καὶ γὰρ ἄρκτοι, καὶ λύκοι,

Nonne vides, ut tota tremor pertentet equorum
Corpora, ſi tantum notas odor attulit auras?
Ac neque eos jam fraena, virum neque verbera ſaeva,
Non ſcopuli, rupeſque cavae, aut objecta retardant
Flumina, correptoſque unda torquentia montes.
Ipſe ruit, denteſque Sabellicus exacuit ſus,

Do you not ſee how the horſe trembles all over, if he does but ſnuff the well known gales? And now neither bridles, nor the ſevere ſcourges of the riders, not rocks and caverns, and rivers interpoſed, that whirl mountains along with their torrents, can reſtrain them. Even the Sabellian boar ruſhes, and whets his tuſks,

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λύκοι, καὶ λέοντες χαλεποὶ τοῖς πλησιάζουσι γίνονται περὶ τὸν καιρὸν τοῦτον. πρὸς ἀλλήλους δ' ἧττον μάχονται, διὰ τὸ μὴ ἀγελαῖον εἶναι μηδὲν τῶν τοιούτων ζώων.

Lybia is the Greek name for Africa, according to Pliny: "Afri-"cam Graeci Lybiam appellavere." This country abounds with the fierceſt wild beaſts.

249. *Erratur.*] Pierius ſays it is *verſatur* in a very ancient manuſcript, and *erravit* in the Medicean.

Agris.] It is *arvis* in the Cambridge, the Arundelian, and one of Dr Mead's manuſcripts.

252. *Ac.*] It is *at* in the old Nurenberg edition.

Fraena, virum neque verbera ſaeva.] The comma is uſually placed after *virum*; I have ventured to place it after *fraena*.

253. *Non.*] It is *nec* in the King's manuſcript.

254. *Correptoſque unda torquentia montes.*] The common reading is *correptos* without *que:* but Pierius found *correptoſque* in the Medicean, the Roman, the Lombard, and other ancient manuſcripts. The ſame reading is in the King's, the Cambridge, the Bodleian, and both the Arundelian manuſcripts. Heinſius, Schrevelius, Maſvicius, and ſome others alſo admit *que*.

255. *Ipſe ruit, &c.*] Ariſtotle ſpeaking of the wild boars ſays, that at this time they rage horribly, and fight one with another, making their ſkins very hard by rubbing againſt trees, and by often rolling themſelves in the mud, and and letting it dry, make their backs almoſt impenetrable; and fight ſo furiouſly that both of them are often killed: Καὶ οἱ ὗες οἱ ἄγριοι χαλεπώτατοι, καίπερ ἀσθενέστατοι περὶ τὸν καιρὸν τοῦτον ὄντες, διὰ τὴν ὀχείαν, καὶ πρὸς ἀλλήλους μὲν ποιοῦντες μάχας θαυμαστὰς θωρακίζοντες ἑαυτοὺς, καὶ ποιοῦντες τὸ δέρμα ὡς παχύτατον ἐκ παρασκευῆς, πρὸς τὰ δένδρα διατρίβοντες καὶ τῷ πηλῷ μολύνοντες πολλάκις, καὶ ξηραίνοντες ἑαυτούς. μάχονται δὲ πρὸς ἀλλήλους ἐξελαύνοντες ἐκ τῶν συοφορβείων οὕτω σφοδρῶς, ὥστε πολλάκις ἀμφότεροι ἀποθνήσκουσιν. La Cerda contends that the Poet is here ſpeaking of the wild boar, contrary to the opinion of Servius and the other Commentators. But I believe they are in the right; for Virgil had ſpoken before of the wild boar; "*tum ſaevus a-*"*per:*" and here he ſays *even* the Sabellian boar rages; "*ipſe* Sabelli-"cus ſus:" that is, not only the wild boar, but even the tame one rages at this time; and, to make his deſcription the ſtronger, he aſcribes

and tears the ground with his feet, and rubs his ſides backwards and forwards againſt a tree, and hardens his ſhoulders againſt wounds. What does the young man, in whoſe bones cruel love excites the mighty fire? In the dead of night he ſwims the ſeas toſſed with burſting ſtorms: over whom the vaſt

Et pede proſubigit terram, fricat arbore coſtas
Atque hinc atque illinc, humeroſque ad vulnera durat.
Quid juvenis, magnum cui verſat in oſſibus ignem
Durus amor? nempe abruptis turbata procellis
Nocte natat caeca ſerus freta: quem ſuper ingens

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ſcribes to the tame boar, what Ariſtotle has ſaid of the wild one.

256. *Et pede proſubigit.*] In the old Paris edition of 1494, it is *Et pedibus ſubigit.*

Fricat arbore coſtas atque hinc atque illinc, humeroſque ad vulnera durat.] So I read with the Bodleian, one of the Arundelian, and one of Dr Mead's manuſcripts. Pierius found the ſame reading in the Roman, the Medicean, and other ancient manuſcripts. It is the ſame in the old Nurenberg edition, in an old edition by Jacobus Rubeus, printed at Venice in 1475, in the old Paris edition of 1494, and ſome other old editions. The common reading is thus, *fricat arbore coſtas, atque hinc atque illinc humeros ad vulnera durat.* I take *atque hinc atque illinc* to belong to *fricat arbore coſtas*; for the boar rubs his ſides backwards and forwards againſt a tree; but the *humeros ad vulnera durat*, the hardening his ſhoulders againſt wounds, relates to the rolling in mud, and baking it upon his ſkin, ſo as to make a ſort of coat of armour, as we read juſt now, in the quotation from Ariſtotle.

258. *Quid juvenis, &c.*] Here the Poet no doubt alludes to the well known ſtory of Leander and Hero. But with great judgment he avoids mentioning the particular ſtory, thereby repreſenting the whole ſpecies, as ready to encounter the greateſt dangers, when prompted by luſt. Dryden was not aware of this, who, in his traſlation, has put all the verbs in the preterperfect tenſe, and even mentioned Seſtos, the habitation of Hero:

" What *did* the youth, when love's
" unerring dart
" *Tranſfixt* his liver; and *inflam'd*
" his heart?
" Alone, by night, his wat'ry way
" he *took*;
" About him, and above, the bil-
" lows *broke:*
" The ſluces of the ſky *were* open
" ſpread;
" And rowling thunder *rattled* o'er
" his head.
" The raging tempeſt *call'd* him
" back in vain;
" And every boding omen of the
" main.
" Nor *could* his kindred; nor the
" kindly force
" Of weeping parents, change his
" fatal courſe.
" No, not the dying maid, who
" muſt deplore
" His floating carcaſs on the *Seſtian*
" *ſhore.*"

Cui.] It is *cum* in the King's manuſcript.

261. *Parta*

Porta tonat caeli, et ſcopulis illiſa reclamant 261 *gate of heaven thunders; and whom the ſeas daſhed on the rocks*

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261. *Porta tonat caeli, &c.*] The Commentators are greatly divided about the meaning of the *gate of heaven*. Servius interprets it the air full of clouds, thro' which the paſſage lies to heaven: "Aër nubibus plenus, per quem iter in caelum eſt." Grimoaldus paraphraſes it according to this interpretation: "Cum interim aër (per quem iter eſt factum) "nubibus erat obſitus." La Cerda's note on this paſſage deſerves to be tranſcribed entire, and I ſhall here preſent the reader with a tranſlation of it: "By the gate of heaven Turnebus underſtands the hemiſphere: "Manutius the air full of clouds, "thro' which the paſſage lies to "heaven. Others interpret it the "eaſt and weſt, of which notion I "ſpeak in another place: others a "cloud, which is not much amiſs; "for as that noiſe is made in a "cloud, which burſts out together "with the thunder, it ſeems to have "the appearance of a gate opening "to let out the fire. You may take "it for the north, where is the "hinge of heaven, which the Greeks "call πόλον, and, by the help of "imagination, may be called a gate "and a threſhold. Ovid will invite you to this interpretation, "who makes Leander, in his Epiſtle, "addreſs himſelf to Boreas, which "blows from that quarter of the "heavens, as withſtanding his attempt. But I have ventured to "differ from all others, in explaining this paſſage of Virgil. Virgil, Ennius, Homer have ſpoken "of the gate of heaven according "to the following notion: the Ancients feigned Jupiter to be in a "certain temple of heaven, eſpecially when he thundered and lightened. Thus Varro, *in Satyra Bimarco:*

"——*Tunc repente caelitum*
"*Altum tonitribus templum tone-*
"*ſcit:*

"for ſo we muſt read, and not *caelum:* and Lucretius, *lib.* 1.

"*Caeli tonitralia templa,*

"And *lib.* 6.

"*Fumida cum caeli ſcintillant omnia*
"*templa.*

"Terence, *in Eunucho,*

"——*Qui templa caeli ſumma ſonitu concutit.*

"Hence I gather, that gates may "be imagined in heaven, temples "being feigned already: ſo that we "may underſtand that thoſe gates of "the temples opened to let out the "thunderbolts. Hence Silius, *lib.* 1.

"———*Tonat alti regia caeli.*

"Therefore they underſtand by *templum caeli*; ſometimes a particular part of the heavens, as it were "the palace of Jupiter; ſometimes "the whole heaven, which I rather "believe,

forbid; nor can his miſerable parents recall him, Aequora; nec miſeri poſſunt revocare parentes,

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"believe, certainly it is natural, "that they ſhould aſcribe doors to "this temple. Not very different "from this is the fiction of Homer, "in the eighth Iliad:

"Αυτόμαται δὲ πύλαι μύκον οὐρα-
"νοῦ, ἃς ἔχον Ὧραι
"Τῆς ἐπιτέτραπται μέγας οὐρανὸς,
"ὄυλυμπός τε,
"Ἢ μὲν ἀνακλῖναι πυκινὸν νέφος,
"ἠδ' ἐπιθεῖναι.

"Heav'n gates ſpontaneous open to
"the pow'rs,
"Heav'ns golden gates, kept by
"the winged hours,
"Commiſſion'd in alternate watch
"they ſtand,
"The ſun's bright portals, and the
"ſkies command;
"Cloſe, or unfold, th' eternal gates
"of day,
"Bar heav'n with clouds, or roll
"thoſe clouds away."

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"As Virgil uſes *porta caeli*, ſo Ca-
"tullus *caeli janua*, and before them
"both Ennius; *Mi ſoli caeli maxi-*
"*ma porta patet:* and before all
"Homer; αὐτόμαται δὲ πύλαι μῦ-
"κον οὐρανοῦ." Ruaeus highly approves of this interpretation. But Catrou thinks it means the eaſt and weſt, and will have Virgil here be ſuppoſed to expreſs, that the ſtorm came from the weſt, becauſe Seſtos is to the weſtward of Abydos: "Ces expreſſions, *porta*
"*tonat caeli*, meritent attention.
"Par la porte du Ciel il faut en-
"tendre, ou celle par où le ſoleil
"entre ſur l'horiſon, et c'eſt l'Ori-
"ent: ou celle par où il en ſort, et
"c'eſt l'Occident. Ici Virgile ſemble
"vouloir dire, que l'orage venoit
"d'Occident, puiſque Seſtos eſt oc-
"cidental, en egard à Abydos." This is being very minute indeed: but I believe Virgil would not have uſed the *gate of heaven*, to expreſs the *weſt*, when it might as well have ſignified the *eaſt*, without adding ſome epithet, to make his meaning evident. Beſides, it is the north wind that would have withſtood Leander's intent; and Ovid, as La Cerda rightly obſerves, ſuppoſed the north wind to oppoſe his paſſage:

"At tu de rapidis immanſuetiſſime
"ventis,
"Quid mecum certa praelia mente
"geris?
"In me, ſi neſcis, *Borea*, non ae-
"quora, ſaevis.
"Quid faceres, eſſet ni tibi notus
"amor?
"Tam gelidus cum ſis, non te ta-
"men, improbe, quondam
"Ignibus Actaeis incaluiſſe negas.
"Gaudia rapturo ſi quis tibi clau-
"dere vellet
"Aërios aditus; quo paterere
"modo?
"Parce precor; facilemque move
"moderatius auram.
"Imperet Hippotades ſic tibi triſte
"nihil."

To conclude; as Virgil did not deſign to give a minute account of Leander's particular action, it cannot be

Nec moritura ſuper crudeli funere virgo. 263
Quid Lynces Bacchi variae, et genus acre luporum,
Atque canum? quid, quae imbelles dant praelia cervi?

nor the maid whoſe death muſt be the conſequence of this unhappy end. What do the ſpotted ounces of Bacchus, and the fierce kind of wolves, and dogs? What do the timorous ſtags, what fierce war do they wage?

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be imagined, that he would have taken pains to let his readers know, that the weſt wind was oppoſite to thoſe who would ſail from Abydos; if that had been true. But, in reality, it is the north wind, or Boreas, which was always reckoned to blow from Thrace; and Seſtos is known to have been on the Thracian ſhore.

261. *Scopulis illiſa reclamant aequora.*] Catrou interprets this of the waves puſhing back Leander from the coaſt of Seſtos; "Les flots repouſſoient "Leandre de la côte de Seſtos, vers "Abydos ſa patrie." But ſurely the Poet's meaning is, that the waves daſhing violently on the rocks in a ſtorm ought to prevent any one from venturing out to ſea.

263. *Virgo.*] This word is not uſed by the Poets in ſo ſtrict a ſenſe, as we uſe the word *virgin*. Thus Paſiphaë is called *virgo*, in the ſixth Eclogue, in two places:

"Ah, virgo infelix, quae te de-
"mentia cepit:

And

"Ah, virgo infelix, tu nunc in
"montibus erras."

264. *Lynces Bacchi variae.*] The ounce, the tiger, and the leopard, are ſaid to be the animals, by which the chariot of Bacchus was drawn. Thus Ovid;

"Ipſe racemiferis frontem circum-
"datus uvis,
"Pampineis agitat velatam frondi-
"bus haſtam.
"Quem circa *tigris*, ſimulacraque
"inania *lyncum*,
"Pictarumque jacent fera corpora
"*pantherarum.*"

The difference between theſe animals not being commonly well known, I ſhall here ſet down the marks by which they are diſtinguiſhed. The tiger is as large, or larger than a lion, and marked with long ſtreaks. The leopard is ſmaller than the tiger, and marked with round ſpots. The ounce or *lynx* is of a reddiſh colour, like a fox, marked with black ſpots: the hairs are gray at the bottom, red in the middle, and whitiſh at the top; thoſe, which compoſe the black ſpots, are only of two colours, having no white at the top. The eyes are very bright and fiery; and the ears are tipped with thick ſhining hairs, like black velvet. It is an animal of exceeding fierceneſs.

265. *Quid, quae imbelles dant praelia cervi?*] In the Cambridge, one of Dr Mead's manuſcripts, and ſeveral of the old printed editions, it is *quidque*.

Our great Harvey, who had particularly ſtudied theſe animals, and had perhaps better opportunities of being acquainted with their nature, than any man, obſerves, in his treatiſe of the Generation of Animals, that ſtags are very furious about rutting

But the rage of mares far exceeds all the reſt; and Venus herſelf inſpired them, when the Potnian mares tore Glaucus in pieces with their jaws. Luſt leads them beyond Gargarus, and beyond roaring Aſcanius: they climb over the mountains, and ſwim thro' the rivers: and no ſooner has the flame inſinuated itſelf into their marrow, eſpecially in the ſpring; for in the ſpring the heat returns into their bones,

Scilicet ante omnes furor eſt inſignis equarum:
Et mentem Venus ipſa dedit, quo tempore Glauci
Potniades malis membra abſumpſere quadrigae.
Illas ducit amor trans Gargara, tranſque ſonantem
Aſcanium: ſuperant montes, et flumina tranant.
Continuoque avidis ubi ſubdita flamma medullis,
Vere magis, quia vere calor redit oſſibus, illae

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ting time, and aſſault men and dogs, tho' at other times they are very timorous, and run away at the barking of the ſmalleſt dog: "Eodem tempore, furore libidinis ſaeviunt; canes, hominesque adoriuntur: alias vero timidi valde, et imbelles ſunt; ac vel a minimae caniculae latratu, ſeſe continuo in fugam proripiunt." The ſame author obſerves, that after the ſtag has impregnated all his females, he grows exceedingly timorous: "Mas, poſtquam foemellas ſuas implevit, deferveſcit; ſimulque timidior factus, ac macilentior, gregem deſerit; vagatur ſolus; avideque paſcitur, ut attritas vires refarciat; nec foeminam aliquam poſtea toto anno aggreditur."

266. *Scilicet ante omnes.*] Having digreſſed, to give an account of the miſchievous effects of luſt on the whole animal creation; he now returns to ſpeak of horſes, which ſeem all this while to have been forgotten. Here he deſcribes the extraordinary venereal fury of mares; and then corrects himſelf, for having ſpent ſo much time in excurſions about this paſſion.

Furor eſt inſignis equarum.] Ariſtotle ſays, that mares are the moſt libidinous of all female animals: that this fury of theirs is called ἱππομανεῖν, whence that word is applied, by way of reproach, to laſcivious women: Τῶν δὲ θηλειῶν ὁρμητικῶς ἔχουσι πρὸς τὸν συνδυασμὸν, μάλιστα μὲν ἵππος, ἔπειτα βοῦς. αἱ μὲν οὖν ἵπποι αἱ θήλειαι ἱπποµανοῦσιν. ὅθεν καὶ ἐπὶ τὴν βλασφημίαν τὸ ὄνομα αὐτῶν ἐπιφέρουσιν, ἀπὸ μόνου τῶν ζώων τὴν ἐπὶ τῶν ἀκολάστων, περὶ τὸ ἀφροδισιάζεσθαι.

267. *Glauci Potniades malis membra abſumpſere quadrigae.*] Potnia was a town of Boeotia, near Thebes. Of this town was Glaucus the ſon of Siſyphus, who reſtrained the four mares, which drew his chariot, from the company of horſes, in order to make them more ſwift for the race. Venus is ſaid to have been ſo highly offended at this violation of her rites, that ſhe raiſed ſuch a fury in the mares, that they tore their maſter limb from limb.

269. *Gargara.*] See the note on book I. ver. 102.

270. *Aſcanium.*] This is the name of a river of Bithynia. But Gargarus and Aſcanius ſeem to be put here for any mountain and river.

271. *Continuo.*] See the note on ver. 75.

272. *Quia vere calor redit.*] Pierius ſays it is *quia vere redit calor*, in the Roman manuſcript.

273. *Ore*

Ore omnes verſae in Zephyrum ſtant rupibus altis,
Exceptantque leves auras: et ſaepe ſine ullis
Conjugiis vento gravidae, mirabile dictu!

but all turning their faces to the weſt wind, they ſtand on the rocks, and receive the gentle breeze: and often wonderful to tell!

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273. *Ore omnes verſae in Zephyrum.*] The impregnation of mares by the wind is mentioned by a great variety of authors. Homer ſpeaks of the horſes of Achilles, as being begotten by the weſt wind: See the quotation from Homer, in the note on *magni currus Achilles*, ver. 91.

Ariſtotle ſays, that at the time the mares have this fury upon them, they are ſaid to be impregnated by the wind: for which reaſon, in the iſland of Crete, they never ſeparate the mares from the ſtallions. When they are thus affected, they leave the reſt, and run, not towards the eaſt or weſt, but towards the north or ſouth, and ſuffer no one to come near them, till either they are quite tired down, or come to the ſea. At this time they emit ſomething, which is called Hippomanes, and is gathered to be uſed as a charm: Λέγονται δὲ καὶ ἐξανεμοῦσθαι περὶ τὸν καιρὸν τοῦτον. διὸ ἐν Κρήτῃ οὐκ ἐξαίρουσι τὰ ὀχεῖα ἐκ τῶν θηλειῶν, ὅταν δὲ τοῦτο πάθωσι, θέουσιν ἐκ τῶν ἄλλων ἵππων. ἔστι δὲ τὸ πάθος, ὅπερ ἐπὶ ὑῶν λέγεται τὸ καπρίζειν. θέουσι δὲ ὅυτε πρὸς ἕω, ὅυτε πρὸς δυσμάς, ἀλλὰ πρὸς ἄρκτον, ἢ νότον. ὅταν δὲ ἐμπέσῃ τὸ πάθος, οὐδένα ἐῶσι πλησιάζειν, ἕως ἂν ἢ ἀπείπωσι διὰ τὸν πόνον, ἢ πρὸς θάλασσαν ἔλθωσι, τότε δ' ἐκβάλλουσί τι. καλοῦσι δὲ καὶ τοῦτο, ὥσπερ ἐπὶ τοῦ τικτομένου, ἱππομανές. ἔστι δὲ οἷον ἡ καπρία. καὶ ζητοῦσι τοῦτο μάλισ∫α πάντων οἱ περὶ τὰς φαρμακείας. Varro affirms it is a certain truth, that about Liſbon ſome mares conceive by the wind, at a certain ſeaſon, as hens conceive what is called a wind egg, but that the colts conceived in this manner do not live above three years: "In foetura res incredibilis eſt "in Hiſpania, ſed eſt vera, quod in "Luſitania ad oceanum, in ea re-"gione ubi eſt oppidum Olyſippo, "monte Tagro, quaedam e vento "concipiunt certo tempore equae, "ut hic gallinae quoque ſolent, qua-"rum ova ὑπηνέμια appellant." Columella ſays great care muſt be taken of the mares about their horſing time, becauſe if they are reſtrained, they rage with luſt, whence that poiſon is called ἱππόμανες which excites a furious luſt, like that of mares: that there is no doubt, but that in ſome countries the females burn with ſuch vehement deſires, that if they cannot enjoy the male, they conceive by the wind, like hens: and that in Spain, which runs weſtward towards the ocean, the mares have frequently foaled, without having had the company of a ſtallion, but theſe foals are uſeleſs, becauſe they die in three years: "Maxime ita-"que curandum eſt praedicto tem-"pore anni, ut tam foeminis, quam "admiſſariis deſiderantibus coëundi "fiat poteſtas, quoniam id praecipue "armentum ſi prohibeas, ſibidinis "extimulatur furiis, unde etiam ve-"neno inditum eſt nomen ἱππόμανες, "quod equinae cupidini ſimilem "mortalibus amorem accendant, "Nec dubium quin aliquot regioni-"bus

without the ſtallion's aſſiſtance, being impregnated by the wind, they fly over hills, and rocks,

Saxa per, et ſcopulos, et depreſſas convalles

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" bus tanto flagrent ardore coëundi " foeminae, ut etiam ſi marem non " habeant, aſſidua et nimia cupidi- " tate figurantes ſibi ipſae venerem, " cohortalium more avium, vento " concipiant. Quae enim poëta li- " centius dicit: *Scilicet ante om-* " *nes, &c.* Cum ſit notiſſimum " etiam in Sacro monte Hiſpaniae, " qui procurrit in occidentem juxta " oceanum, frequenter equas ſine " coitu ventrem pertuliſſe, foetum- " que educaſſe, qui tamen inutilis " eſt, quod triennio prius quam " adoleſcat, morte abſumitur. Quare, " ut dixi dabimus operam, ne circa " aequinoctium vernum equae deſi- " deriis naturalibus angantur." Pliny mentions Liſbon as a place famous for mares conceiving by the weſt wind: " Oppida memorabilia " a Tago in ora, Oliſippo equarum " e favonio vento conceptu nobile." In another place he ſays, it is well known, that in Portugal, about Liſbon and the river Tagus, the mares turn themſelves againſt the weſt wind, are impregnated by it, and bring forth colts of exceeding ſwiftneſs, but dying at three years old: " Conſtat in Luſitania circa " Olyſſiponem oppidum et Tagum " amnem, equas Favonio flante ob- " verſas animalem, concipere ſpiri- " tum, idque partum fieri, et gigni " perniciſſimum ita, ſed triennium " vitae non excedere." Theſe quotations are ſufficient to ſhew, that it was generally believed by the Ancients that mares were impregnated by the weſtern wind. We ſee that even the graveſt proſe writers aſſert the truth of this, and that they even bring forth colts, which live three years. Virgil however is very cautious: he does not mention the colts; but ſuppoſes only a falſe conception, within which bounds Ariſtotle alone contains himſelf, of all the writers whom we have juſt now quoted. The weſt wind, or Zephyrus, was always reckoned to lead on the ſpring, and to infuſe a genial warmth thro' the whole creation. Pliny ſays this wind opens the ſpring, beginning uſually to blow about the eighth of February; and that all vegetables are married to it, like the mares in Spain: " Primus eſt conceptus, flare " incipiente vento Favonio circiter " fere ſextum Idus Februarii. Hoc " enim maritantur viveſcentia e ter- " ra, quo etiam equae in Hiſpania, " ut diximus. Hic eſt genitalis ſpi- " ritus mundi, a fovendo dictus, ut " quidam exiſtimavere. Flat ab oc- " caſu aequinoctiali, ver inchoans. " Catulitionem ruſtici vocant, geſti- " ente natura ſemina accipere, eaque " animam inferente omnibus ſatis." Thus alſo our Poet, in the ſecond Georgick:

" Parturit almus ager: Zephyrique
" tepentibus auris
" Laxant arva ſinus: ſuperat tener
" omnibus humor."

How far the mares are really affected, we muſt leave to be decided by the Philoſophers of Spain and Portugal. But that hens will lay eggs without the aſſiſtance of the cock, is a well known

Diffugiunt; non, Eure, tuos, neque ſolis ad ortus; *and dales: not towards thy riſing, O Eurus, nor towards that of the Sun, nor towards*

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known fact: and it is as well known, that ſuch eggs never produce a living animal. Theſe fruitleſs eggs are called by us *wind eggs*, as Varro calls them ὑπηνέμια: and thus Ariſtotle uſes a like expreſſion with regard to the mares, ἐξανεμοῦσθαι.

277. *Non Eure, tuos, &c.*] Here Virgil widely differs from Ariſtotle; who ſays expreſsly that they run, neither towards the eaſt, nor weſt, but towards the north or ſouth. Hence ſome of the Criticks have taken great pains to draw the Philoſopher and the Poet into the ſame opinion. In order to this, ſome have ſuppoſed the Poet's meaning to be that they run, not towards the eaſt, *but* towards the north, weſt, and ſouth. Thus Grimoaldus paraphraſes it: "Non orientem ſolem verſus, "*ſed* in ſeptentrionem, in occiden-"tem, et in auſtrum nebuloſum "atque pluvioſum." Thus alſo La Cerda: "Quin uno excepto Euro, "nam cum hoc nullus eſt illis amor, "alios quoque amant ventos. Cur-"runt enim verſus Septentrionem, "unde flant Boreas et Caurus: cur-"runt verſus Auſtrum, his enim "ventis maritantur." This laſt Commentator, not content with ſtraining Virgil, lays hold on Ariſtotle in the next place, and compels him to ſay the very ſame. Inſtead of θέουσι δὲ ὔυτε πρὸς ἕω, ὔυτε πρὸς δυσμὰς, ἀλλὰ πρὸς ἄρκτον, ἢ νότον, he would fain read θέουσι δὲ ὔυ πρὸς ἕω, ἀλλὰ πρὸς δυσμὰς, ἢ ἄρκτον, ἢ νότον. He might, with as little violence, have made Ariſtotle ſay θέουσι δὲ ὔυ πρὸς ἕω, ἀλλὰ πρὸς δυσμὰς, ὔυ πρὸς ἄρκτον ἢ νότον, which would have exactly agreed with the moſt obvious meaning of Virgil's words. Virgil ſays expreſsly, that they turn to the weſt; "ore omnes verſae in "Zephyrum;" which ſeems the moſt probable, if he ſpake of the mares of Liſbon; for the neareſt ſea to them is the weſtern ocean, and we have heard Ariſtotle ſay, that they run towards the ſea. As for the mares which Ariſtotle mentions, they ſeem to have been thoſe of Crete, and probably fed about mount Ida, the moſt celebrated place in that iſland. This being admitted, we need but conſider, that as Crete extends in length, from eaſt to weſt, and as Ida is in the middle of the iſland, the running directly to the ſea, and to the north or ſouth is exactly the ſame thing.

The *Eurus*, according to Pliny, is the ſouth-eaſt: "Ab oriente ae-"quinoctiali ſubſolanus, ab oriente "brumali Vulturnus: illum Ape-"lioten, hunc Eurum Graeci ap-"pellant." According to Aulus Gel-"lius, *Eurus* is the eaſt, and the ſame with the *Subſolanus* and Apeliotes: "Qui ventus igitur ab oriente "verno, id eſt, aequinoctiali venit, "nominatur Eurus, ficto vocabulo, "ut iſti ἐτυμολογικοὶ aiunt, ἀπὸ τῆς "ἕω ῥέων, is alio quoque a Grae-"cis nomine ἀπηλιώτης, a Romanis "nauticis ſubſolanus cognominatur. "....Hi ſunt igitur tres venti ori-"entales, Aquilo, Vulturnus, Eurus: "quorum medius Eurus eſt."

278. *Bo-*

Boreas or Caurus, or whence black Auſter In Boream, Caurumque, aut unde nigerrimus Auſter

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278. *Boream.*] *Boreas* is frequently uſed to ſignify the north: but ſtrictly ſpeaking, it is the north-eaſt. Pliny ſays the north wind is called *Septemtrio*, and by the Greeks *Arctias*, and that the *Aquilo*, called by the Greeks *Boreas* is the north-eaſt: "A Septentrionibus ſeptem "trio, interque eum et exortum "ſolſtitialem Aquilo, Aparctias dicti "et Boreas." I believe there is an error in the copies of Pliny, and that inſtead of *interque eum et exortum ſolſtitialem* we ſhould read *juxtaque eum ad exortum ſolſtitialem:* for the *exortus ſolſtitialis* is the north-eaſt; and therefore, according to the common reading *Boreas* will be the north-north-eaſt; whereas Pliny is evidently ſpeaking of the compaſs, as divided only into eight points: "Veteres "quatuor omnino ſervavere, per to-"tidem mundi partes, ideo nec Ho-"merus plures nominat, hebeti ut "mox judicatum eſt ratione: ſecuta "aetas octo addidit, nimis ſubtili et "conciſa: proximis inter utramque "media placuit, ad brevem ex nu-"meroſa additis quatuor. Sunt er-"go bini in quatuor caeli partibus." Aulus Gellius ſays expreſsly, that Boreas is the north-eaſt: "Qui ab "aeſtiva et ſolſtitiali orientis meta "venit, Latine Aquilo, Boreas "Graece dicitur: eumque propterea "quidam dicunt ab Homero ἀιθρη-"γενέτην appellatum. Boream au-"tem putant dictum ἀπὸ τῆς βοῆς, "quoniam ſit violenti flatus et ſonori."

Caurum.] *Caurus*, or *Corus*, according to Pliny is the north-weſt: "Ab occaſu aequinoctiali Favonius, "ab occaſu ſolſtitiali Corus; Ze-"phyron et Argeſten vocant..... "Huic eſt contrarius Vulturnus.... "Ventorum frigidiſſimi ſunt quos a "Septentrione diximus ſpirare, et "vicinus iis Corus." Aulus Gellius makes *Caurus* the ſouth-weſt, for he places it oppoſite to Aquilo: "His "oppoſiti et contrarii ſunt alii tres "occidui: Caurus, quem ſolent "Graeci ἀργέσθην vocare, is adver-"ſus Aquilonem flat." But I believe Gellius is miſtaken, for Virgil, in ver. 356, repreſents *Caurus* as an exceeding cold wind:

"Semper hyems, ſemper ſpirantes
"frigora Cauri."

It will not perhaps be unacceptable to the reader, if in this place I ſhew what names the Ancients gave to the points of the compaſs, as they are mentioned by Pliny. I have already obſerved that this author divided the compaſs into eight parts. Theſe I think were evidently the North, North-Eaſt, Eaſt, South-Eaſt, South, South-Weſt, Weſt, and North-Weſt. For in *lib.* 18. *c.* 34. where he is ſpeaking of deſcribing the parts of heaven in a field, he ſays the meridian line is to be cut tranſverſly thro' the middle by another line, which will ſhew the place of the ſun's riſing and ſetting at the equinox, that is, due eaſt and weſt. Then two other lines muſt be drawn obliquely, from each ſide of the north to each ſide of the ſouth, all thro' the ſame centre, all of equal length and at equal diſtances: "Diximus ut in "medio linea deſignaretur umbili-"cus. Per hunc medium tranſ-"verſa currat alia. Haec erit ab "exortu

Subsolanus ſ. Apeliotes
Aquilo ſ. Boreas
Vulturnus ſ. Eurus
Septem trio ſ. Aparctias
Auster ſ. Notus
Corus ſ. Argestes
Africus ſ. Libs
Favonius ſ. Zephyrus

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Naſcitur, et pluvio contriſtat frigore caelum. 279 *ariſes, and ſaddens all the ſky with cold rain.*

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" exortu aequinoctiali ad occaſum " aequinoctialem. Et limes, qui ita " ſecabit agrum, decumanus voca- " bitur. Ducantur deinde aliae duae " lineae in decuſſeis obliquae, ita ut " a ſeptentrionis dextra laevaque ad " auſtri dextram laevamque deſcen- " dant. Omnes per eundem cur- " rant umbilicum, omnes inter ſe " pares ſint, omnia intervalla paria." The next line to the north, towards the eaſt, that is the north-eaſt, is called *Aquilo*, and by the Greeks *Boreas:* " Ita caeli exacta parte, " quod fuerit lineae caput ſeptentrioni " proximum a parte exortiva, ſolſti- " tialem habebit exortum, hoc eſt, " longiſſimi diei, ventumque Aqui- " lonem, Boream a Graecis dictum." The point oppoſite to this, that is, the ſouth-weſt is named *Africus*, and by the Greeks *Libs:* " Ex " adverſo *Aquilonis* ab occaſu bru- " mali *Africus* flabit, quem Graeci " Liba vocant." The wind which blows from the eaſt point is called *Subſolanus*, by the Greeks *Apeliotes*; oppoſite to which is the *Favonius*, called *Zephyrus* by the Greeks: " Tertia a ſeptentrione linea, quam " per latitudinem umbrae duximus, " et decumanam vocavimus, exor- " tum habet aequinoctialem, ven- " tumque *Subſolanum*, Graecis *Ape-* " *lioten* dictum. . . . . Favonius ex " adverſo ejus ab aequinoctiali oc- " caſu, *Zephyrus* a Graecis nomina- " tus." Between the eaſt and the ſouth riſes the *Vulturnus*, the Greek name of which is *Eurus*; and oppoſite to this, between the north and weſt is the *Corus*, or as the Greeks call it, *Argeſtes:* " Quarta " a ſeptentrione linea, eadem auſtro " ab exortiva parte proxima, bru- " malem habebit exortum, ventum- " que *Vulturnum*, *Eurum* a Graecis " dictum. . . . . Ex adverſo *Vulturni* " flabit *Corus*, ab occaſu ſolſtitiali et " occidentali latere ſeptentrionis, a " Graecis dictus *Argeſtes.*" In *lib.* 2. *c.* 47. he ſays the ſouth is called *Auſter*, by the Greeks *Notus*, the north *Septem trio*, by the Greeks *Aparctias:* " A meridie *Auſter* et " ab occaſu brumali *Africus*, *Noton* " et *Liba* nominant. . . . . A ſep- " tentrionibus *Septem trio*, interque " eum et [*or rather, as was obſerved* " *before*, juxtaque eum ad] exortum " ſolſtitialem *Aquilo*, *Aparctias* dicti " et *Boreas.*"

278. *Nigerrimus Auſter.*] The ſouth wind is called black, becauſe of the darkneſs it occaſions, by means of the thick ſhowers, which it brings with it. Thus in the fifth Aeneid:

" — — — Ruit aethere toto
" Turbidus imber aquis, denſiſque
" nigerrimus Auſtris."

279. *Pluvio contriſtat frigore caelum.*] The South was always accounted a rainy wind. Thus in the firſt Georgick;

" — — — Quid cogitet humidus
" Auſter:"

And

" — — — Jupiter humidus Auſtris
" Denſat erant quae rara modo."

Hence a ſlimy juice at length diſtils from their groins,

Hinc demum, Hippomanes vero quod nomine dicunt

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And in the third;

" Vere madent udo terrae ac pluvi-
" alibus Auſtris."

And in the ninth Aeneid:

" — — — Jupiter horridus Auſtris
" Torquet aquoſam hyemem."

But I think it ſeems not quite ſo plain, that it ever was accounted a cold wind. I have ſometimes inclined to think, that we ought to read *ſidere* inſtead of *frigore*, with the Roman and Cambridge manuſcripts: but that will not fully anſwer our purpoſe, for we have another inſtance of the ſouth-wind's being called *cold* by Virgil. It is in the fourth Georgick, where he ſays,

" *Frigidus* ut quondam ſylvis immur-
" murat Auſter."

Macrobius endeavours to ſolve this difficulty, by ſaying the ſouth-wind is cold at it's origin, and is only accidentally warm, by paſſing thro' the torrid zone. But this is a very trifling ſolution. For what ſignifies the coldneſs of this wind at it's origin, when it is warm with regard to us? Beſides, if I am not much miſtaken, the Ancients had no notion of it's coming from the pole, but thought it aroſe in Africa, which was the moſt ſouthern part of the world, that they knew: *Lybiae devexus in Auſtros*, ſays our Poet himſelf in the firſt Georgick. And Pliny ſpeaks of a rock in the Cyrenaic province, which is in Africa, that is ſacred to the ſouth wind: " Quin
" et in Cyrenaica provincia, rupes
" quaedam Auſtro traditur ſacra,
" quam profanum ſit attrectari ho-
" minis manu, confeſtim auſtro vol-
" vente arenas." Ruaeus will have *frigus* in this place to ſtand only for a rainy ſeaſon, as *hyems* is alſo uſed frequently. This I believe is only a conjecture of his own. The only way I can find to extricate us from this difficulty, is by obſerving that the ſouth-wind was not always accounted warm. Columella ſpeaks of it's blowing in January and February, and bringing hail: " XVII.
" Cal. Feb. Sol in Aquarium tranſit,
" Leo mane incipit occidere, Afri-
" cus, interdum Auſter cum pluvia.
" . . . . Cal. Feb. Fidis incipit occi-
" dere, ventus eurinus, et interdum
" Auſter cum grandine eſt. . . . . .
" Nonas April. Favonius aut Au-
" ſter, cum grandine." Now it appears from the ſame author, that the time, when the mares are ſeized with this fury is about the vernal equinox: " Generoſis *circa vernum aequinoctii-*
" *um* mares jungentur. . . . Maxime
" itaque curandum eſt *praedicto tem-*
" *pore anni*, ut . . . . deſiderantibus
" coëundi fiat poteſtas, quoniam id
" praecipue armentum ſi prohibeas,
" libidinis extimulatur furiis." Virgil therefore ſpeaking of the ſouth-wind about the beginning of our March calls it *cold* at that ſeaſon, with great propriety.

280. *Hippomanes vero quod nomine dicunt.*] Servius ſpeaks of an herb men-

Paſtores, lentum deſtillat ab inguine virus. 281 *which the ſhepherds properly call* Hippomanes.

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mentioned by *Heſiod*, under the name of Hippomanes; but I believe there is an error in the copy of Servius, which I make uſe of, for Fulvius Urſinus, repreſents Servius as quoting Theocritus: "Putat Ser-"vius intelligendum hoc loco de "Hippomane planta, cujus meminit "*Theocritus.*" I do not find the mention of any ſuch plant in Heſiod, but it is ſpoken of in the Pharmaceutria of Theocritus:

Ἱππομανὲς, φυτὸν ἐσ]ὶ παρ' Ἀρκάσι.
τῶν δ' ἔπι πᾶσαι
Καὶ πῶλοι μαίνον]αι ἄν ὄρεα καὶ θοαὶ ἵπποι.

"Hippomanes, a plant Arcadia "bears;
"This makes ſteeds mad, and this "excites the mares."

CREECH.

The Scholiaſt upon Theocritus, as I find him quoted by Fulvius Urſinus, tells us that Cratevas deſcribed the plant Hippomanes, as having the fruit of the wild cucumer, and the leaves of the prickly poppy: Κρατεύας φασὶ τὸ φυτὸν ἔχειν καρπὸν ὡς σικυοῦ ἀγρίου. μελάντερον δὲ τὸ φύλλον ὥσπερ μήκωνος ἀκανθώδες. It is plain however, that Virgil does not here ſpeak of the plant. Servius thinks he adds *vero nomine*, to inſinuate, that the plant is erroneouſly called Hippomanes, and that it belongs properly to the ſlime he is ſpeaking of. The Poet might perhaps allude to the tubercle ſaid to be found on the forehead of a young colt, when he is juſt foaled, which is by ſome called Hippomanes, and was ſought for in incantations, as we find in the fourth Aeneid:

"Quaeritur et naſcentis equi de "fronte revulſus
"Et matri praereptus amor."

Pliny ſays the mare licks this tubercle off, as ſoon as the colt is foaled; otherwiſe ſhe does not love him, nor will ſhe admit him to ſuck her: "Et ſane equis amoris innaſci vene-"ficium, Hippomanes appellatum, "in fronte, caricae magnitudine, "colore nigro: quod ſtatim edito "partu devorat foeta, aut partum "ad ubera non admittit, ſi quis "praereptum habeat." Ariſtotle alſo mentions it in the eighth book of his Hiſtory of Animals; but he treats it as an old woman's ſtory: Τὸ δὲ ἱπποµανὲς καλούµενον ἐπιφύεται µὲν, ὥσπερ λέγεται τοῖς πώλοις αἱ δὲ ἵπποι περιλείχουσαι καὶ κοθαίρουσαι, περιτρώγουσιν αὐτό. τὰ δὲ ἐπιµυθευόµενα πέπλασ]αι µᾶλλον ὑπὸ τῶν γυναικῶν καὶ τῶν περὶ τὰς ἐπῳδάς. Virgil therefore, who had Ariſtotle in his eye throughout this paſſage, ſays that this ſlime is properly called Hippomanes, in contradiſtinction to that fictitious tubercle, which has uſurped that name.

281. *Deſtillat.*] It is generally printed *diſtillat:* but Pierius ſays it is *deſtillat* in the Roman, the Medicean, the Lombard, and other ancient manuſcripts. Heinſius alſo admits *deſtillat.*

Hippomanes, quod ſaepe malae legere novercae,
Miſcueruntque herbas, et non innoxia verba.
Sed fugit interea, fugit irreparabile tempus,
Singula dum capti circumvectamur amore.
Hoc ſatis armentis: ſuperat pars altera curae,
Lanigeros agitare greges, hirtaſque capellas:
Hic labor: hinc laudem fortes ſperate coloni.
Nec ſum animi dubius, verbis ea vincere magnum
Quam ſit, et anguſtis hunc addere rebus honorem.
Sed me Parnaſſi deſerta per ardua dulcis
Raptat amor: juvat ire jugis, qua nulla priorum

The Hippomanes *is often gathered by wicked ſtepmothers, who mix herbs with it, and baleful charms. But in the mean while, time, irreparable time, flies away, whilſt we, being drawn away by love, purſue ſo many particulars. Enough of herds: there remains another part of our care, to manage the woolly flocks, and the ſhaggy goats. This is a labour: hence, ye ſtrong huſbandmen, hope for praiſe. Nor am I at all ignorant, how difficult it is to raiſe this ſubject with lofty expreſſions, and to add due honour to ſo low an argument. But ſweet love carries me away thro' the rugged deſarts of Parnaſſus: I delight in paſſing over the hills, where no track of the*

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283. *Miſcuerunt.*] It is *miſcuerint* in one of Dr Mead's manuſcripts, and in the Roman manuſcript, according to Pierius. This line is alſo in the ſecond Georgick:

" Pocula ſi quando ſaevae infecere
" *novercae,*
" *Miſcueruntque herbas, et non in-*
" *noxia verba.*"

286. The Poet, having now done with bulls and horſes, proceeds to ſpeak of ſheep and goats. But being aware of the great difficulty in making ſuch mean ſubjects ſhine in poetry, he invokes Pales to his aſſiſtance.

288. *Hic.*] Pierius ſays it is *hinc* in the Medicean, and in moſt of the ancient manuſcripts, tho' many of them have *hic*. The King's, both the Arundelian, and both Dr Mead's manuſcripts have *hinc*. The Cambridge and the Bodleian copies have *hic*, which reading is admitted alſo by Heinſius, and moſt of the editors.

Laudem.] It is *laudes* in the King's and in one of Dr Mead's manuſcripts.

Sperate.] It is *ſperare* in the old edition printed at Venice, by Jacobus Rubeus, in 1475, and in that by Antonius Bartholomeus in 1476.

289. *Nec ſum animi dubius, &c.*] This paſſage is an evident imitation of the following lines of Lucretius:

" Nunc age, quod ſupereſt, cognoſce,
" et clarius audi
" Nec me animi fallit quam ſint ob-
" ſcura, ſed acri
" Percuſſit thyrſo laudis ſpes magna
" meum cor,
" Et ſimul incuſſit ſuavem mi in
" pectus amorem
" Muſarum: quo nunc inſtinctus,
" mente vigenti
" Avia Pieridum peragro loca, nul-
" lius ante
" Trita ſolo: juvat integros acce-
" dere fontes,
" Atque haurire: juvatque novos
" decerpere flores:
" Inſignemque meo capiti petere
" inde coronam,
" Unde prius nulli velarint tempora
" Muſae."

291. *Parnaſſi deſerta per ardua.*] Parnaſſus is a great mountain of Phocis,

Caſtaliam molli devertitur orbita clivo.
Nunc veneranda Pales, magno nunc ore ſonandum.
Incipiens ſtabulis edico in mollibus herbam

Ancients turns with an eaſy deſcent to Caſtalia. Now, O adored Pales, now muſt I raiſe my ſtrain. In the firſt place I pronounce that ſheep ſhould be foddered in ſoft cotes,

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Phocis, ſacred to Apollo and the Muſes. Near it was the city Delphi, famous for the temple and oracle of the Pythian Apollo. At the foot of this mountain was the Caſtalian ſpring, ſacred to the Muſes.

293. *Devertitur.*] In many copies it is *divertitur:* but Pierius ſays it is *devertitur* in all the ancient manuſcripts which he has ſeen.

Molli clivo.] *Clivus* is uſed both for the aſcent and deſcent of a hill. Servius underſtands it in this place to ſignify a *deſcent:* "facili itinere et "*deſcenſione.*" This interpretation ſeems to agree beſt with Virgil's ſenſe; for he ſpeaks of paſſing over the mountain; and therefore he muſt deſcend again, to come to the Caſtalian ſpring. Grimoaldus however takes it to mean an *aſcent:* "per "quae nemo veterum Poëtarum fa-"cili *aſcenſu* trajicere potuit hacte-"nus." Of the ſame opinion is La Cerda: "Eſt Caſtalius fons Mu-"ſarum, non in ipſo vertice Parnaſſi, "ſed ad ima, ideo tantum per mol-"lem quendam clivum *aſcenſus* eſt "ad illum." Dr Trapp follows this interpretation:

"— — — — By ſoft *aſcent*
"Inclining to the pure Caſtalian
"ſtream."

We find an expreſſion like this in the ninth Eclogue:

"— — — Qua ſe ſubducere colles
"Incipiunt, *mollique jugum demittere*
"*clivo*,
"Uſque ad aquam, et veteris jam
"fracta cacumina fagi."

Here *molli clivo* plainly ſignifies an eaſy *deſcent*; and thus it is underſtood by La Cerda himſelf: "A clivo "quopiam molli leniterque ſubducto "uſque ad aquam Mincii fluminis, "et fagum, cui prae ſenio fracta ca-"cumina." Thus alſo Dr Trapp tranſlates this paſſage:

"— — — Where the hills begin
"To leſſen by an eaſy ſoft *deſcent*,
"Down to the water, and the
"ſtunted beech."

294. *Pales.*] See the note on ver. 1.]

Sonandum.] It is *canendum* in one of Dr Mead's manuſcripts.

295. *Incipiens, &c.*] In this paſſage the Poet treats of the care of ſheep and goats, during the winter ſeaſon.

Stabulis in mollibus.] Servius interprets *mollibus warm:* "clemen-"tioribus et aëris temperati; vel "propter plagam auſtralem, vel "propter ſuppoſitas herbas animali-"bus." In this he is followed by Dr Trapp:

"Firſt, I ordain, that in *warm* huts
"the ſheep
"Be fodder'd."

till the leafy ſummer returns: and that the hard ground ſhould be ſtrewed with a good quantity

Carpere oves, dum mox frondoſa reducitur aeſtas:
Et multa duram ſtipula filicumque maniplis

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I rather chuſe, with La Cerda, to give *mollibus* it's uſual ſenſe *ſoft*, becauſe he immediately tells us that the *hard* ground ſhould be littered with ſtraw and brakes. Thus alſo May tranſlates it:

" — — But firſt I counſell to con-
" taine
" Your ſheep within ſoft ſtals to feed
" at home."

Beſides, Columella expreſsly ſays, that this litter is uſed, that the ſheep may lie ſoft: " Deturque opera, ne-
" quis humor ſubſiſtat, ut ſemper
" quam aridiſſimis filicibus, vel cul-
" mis ſtabula conſtrata ſint, quo pu-
" rius et mollius incubent foetae." It is not very uſual with us, to houſe our ſheep, notwithſtanding our climate is leſs mild, than that of Italy. But Mr Mortimer obſerves, that " In
" Glouceſterſhire they houſe their
" ſheep every night, and litter them
" with clean ſtraw, which affords a
" great advantage to their land by
" the manure, and they ſay makes
" their wool very fine."

Herbam carpere.] Cato ſays the ſheep ſhould be foddered with the leaves of poplars, elms, and oaks: " Frondem populneam, ulmeam,
" querneam caedito, per tempus eam
" condito, non peraridam, pabulum
" ovibus." Varro mentions fig-leaves, chaff, grape-ſtones, and bran: " His quaecunque jubentur, veſcun-
" tur, ut folia ficulnea, et palea, et
" vinacea: furfures objiciuntur mo-
" dice, ne parum, aut nimium ſa-
" turentur." Columella ſpeaks alſo of elm and aſh leaves: " Aluntur
" autem commodiſſime repoſitis ul-
" meis, vel ex fraxino frondibus."

296. *Dum mox frondoſa reducitur aeſtas.*] The meaning of this is, that the ſheep are to be houſed, till the warm weather has produced a ſufficient quantity of freſh food for them in the open fields. We cannot ſuppoſe that ſummer is to be taken here in a ſtrict ſenſe; for that ſeaſon began on the ninth of May; and ſurely they never houſed their ſheep till that time.

297. *Duram humum.*] He calls the ground hard, becauſe it was uſual to pave their ſheep-cotes with ſtone: " Horum praeſepia ac ſtabula, ut
" ſint pura, majorem adhibeant di-
" ligentiam quam hirtis. Itaque fa-
" ciunt lapide ſtrata, ut urina ne-
" cubi in ſtabulo conſiſtat."

Stipula filicumque maniplis.] For *filix* ſee ver. 189. of the ſecond book.

The writers of agriculture are particularly careful, to give inſtructions about keeping the ſheep clean and dry in their cotes. Thus Cato: " Pecori et bubus diligenter ſubſter-
" natur, ungulae curentur. . . . Stra-
" menta ſi deerunt, frondem illig-
" neam legito, eam ſubſternito ovi-
" bus bubuſque." Varro ſays the pavement ſhould be laid ſloping, that it may eaſily be ſwept clean; becauſe wet ſpoils the wool and diſorders the ſheep. He adds that freſh litter

Sternere ſubter humum, glacies ne frigida laedat
Molle pecus, ſcabiemque ferat, turpeſque podagras.
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of ſtraw, and bundles of brakes: that cold ice may not hurt the tender cattle, and bring the ſcab and foul gouts.

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litter ſhould be often given them; that they may lie ſoft and clean: "Ubi ſtent, ſolum oportet eſſe eru-"deratum, et proclivum, ut everri "facile poſſit, ac fieri purum: non "enim ſolum ea uligo lanam cor-"rumpit ovium, ſed etiam ungulas, "ac ſcabras fieri cogit. Cum ali-"quot dies ſteterunt, ſubjicere opor-"tet virgulta alia, quo mollius re-"quieſcant, purioreſque ſint: li-"bentius enim ita paſcuntur."

298. *Glacies ne frigida laedat molle pecus.*] Columella ſays that ſheep, tho' they are the beſt cloathed of all animals, are nevertheleſs the moſt impatient both of cold and heat: "Id pecus, quamvis ex omnibus "animalibus veſtitiſſimum, frigoris "tamen impatientiſſimum eſt, nec "minus aeſtivi vaporis."

299. *Scabiem.*] See ver. 441.

Turpeſque podagras.] I have ventured to tranſlate *podagra* the *gout*, tho' I have not been informed that our ſheep are ever ſubject to ſuch a diſtemper. The Poet certainly means ſome kind of tumour in the feet: and probably it is the ſame diſtemper with that, which Columella has deſcribed under the name of *clavi*. He ſays they are of two ſorts: one is, when there is a filth and galling in the parting of the hoof; the other, when there is a tubercle in the ſame place, with a hair in the middle, and a worm under it. The former is cured by tar; or by alum and ſulphur mixt with vinegar; or by a young pomegranate, before the ſeeds are formed, pounded with alum, and then covered with vinegar; or by verdegris crumbled upon it; or by burnt galls levigated with auſtere wine, and laid upon the part. The tubercle, which has the worm at the bottom, muſt be cut carefully round, that the animalcule be not wounded, for if that ſhould happen, it ſends forth a venemous ſanies, which makes the wound incurable, ſo that the whole foot muſt be taken off: and when you have carefully cut out the tubercle, you muſt drop melted ſuet into the place: "Clavi quoque du-"pliciter inſeſtant ovem, ſive cum "ſubluvies atque intertrigo in ipſo "diſcrimine ungulae naſcitur, ſeu "cum idem locus tuberculum habet, "cujus media fere parte canino ſimi-"lis extat pilus, eique ſubeſt vermi-"culus. Subluvies, et intertrigo pice "per ſe liquida, vel alumine et ſul-"fure, atque aceto miſtis rite eruen-"tur, vel tenero punico malo, prius "quam grana faciat, cum alumine "pinſito, ſuperfuſaque aceto, vel "aeris aerugine infriata, vel com-"buſta galla cum auſtero vino levi-"gata, et ſuperpoſita: tuberculum, "cui ſubeſt vermiculus, ferro quam "acutiſſime circumſecari oportet, ne, "dum amputatur etiam, quod infra "eſt, animal vulneremus: id enim "cum ſauciatur, venenatam ſaniem "mittit, qua reſperſum vulnus ita "inſanabile facit, ut totus pes am-"putandus ſit: et cum tuberculum "diligenter circumcideris, candens "ſevum vulneri per ardentem tae-

Then leaving the ſheep, I order the leafy arbutes to ſuffice the goats: and that they ſhould have freſh water, and that the cotes ſhould be turned from the winds oppoſite to the winter ſun, being expoſed to the ſouth; when cold Aquarius now ſets, and pours forth his water at the end of the year. Nor are theſe to be tended by us with leſs care, nor are they leſs uſeful; tho' the Mileſian

Poſt hinc digreſſus jubeo frondentia capris
Arbuta ſufficere, et fluvios praebere recentes;
Et ſtabula a ventis hyberno opponere ſoli
Ad medium converſa diem; cum frigidus olim
Jam cadit, extremoque irrorat Aquarius anno.
Hae quoque non cura nobis leviore tuendae,
Nec minor uſus erit: quamvis Mileſia magno

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"dam inſtillato." Perhaps Virgil means the firſt ſort, and therefore gives this diſeaſe the epithet *turpis*.

300. *Frondentia arbuta.*] In the firſt book, Virgil uſes *arbutum* for the fruit, and in the ſecond, *arbutus* for the tree: but here *arbutum* is uſed for the tree. The epithet *frondentia* is a plain proof, that in this place he means the tree, which is an ever-green, and therefore ſupplies the goats with browze in winter, of which ſeaſon Virgil is now ſpeaking. Columella mentions the *arbutus* among thoſe ſhrubs which are coveted by goats: "Id autem "genus dumeta potius, quam cam-"peſtre ſitum deſiderat: aſperiſque "etiam locis, ac ſylveſtribus optime "paſcitur. Nam nec rubos aver-"ſatur, nec vepribus offenditur, et "arbuſculis, frutetiſque maxime "gaudet, Ea ſunt *arbutus*, atque "alaternus, cytiſuſque agreſtis. Nec "minus ilignei, querneique frutices, "qui in altitudinem non proſiliunt."

303. *Cum frigidus olim jam cadit, &c.*] In one of the Arundelian manuſcripts it is *dum* inſtead of *cum*.

In this place, as Ruaeus well obſerves, Virgil muſt mean that year, which began with March, for Aquarius was reckoned to riſe about the middle of January, and to ſet about the middle of February. Aquarius is repreſented pouring water out of an urn, and was eſteemed a rainy ſign.

305. *Hae . . . . tuendae.*] Servius reads *haec . . . . tuenda*, and ſays the Poet uſes the neuter gender figuratively. In this he is followed by ſeveral of the oldeſt editors. But Heinſius, and almoſt all the late editors read *hae . . . . tuendae*, which reading I find alſo in all the manuſcripts, which I have collated. In one of Dr Mead's manuſcripts, it is *nec* inſtead of *hae*.

306. *Nec minor uſus erit.*] Goats are of no leſs value than ſheep: for they are very fruitful, and yield abundance of milk, which is very little, if at all inferior to that of the aſs, in nouriſhing weak, and reſtoring waſting bodies. They are kept with very little expence, for they will feed on briars, and almoſt any wild ſhrubs. The kids are very good meat: they climb the ſteepeſt rocks and precipices: tho' their feet do not at all ſeem to be made for that purpoſe.

Quamvis Mileſia magno vellera mutentur.] Miletus was a city on the borders of Ionia and Caria, famous for the beſt wool, of which the Mileſian garments were made, which were

Vellera mutentur, Tyrios incocta rubores.
Denſior hinc ſoboles; hinc largi copia lactis.
Quam magis exhauſto ſpumaverit ubere mulctra;
Laeta magis preſſis manabunt flumina mammis.
Nec minus interea barbas incanaque menta

fleeces being ſtained with Tyrian dye ſell for a large price. Theſe are more fruitful, theſe afford a greater plenty of milk. The more the pail froths with their exhauſted udders, the larger ſtreams will flow from their preſſed dugs. Beſides, the beards and hoary chins,

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were greatly eſteemed by the ladies, for their delicate ſoftneſs.

In *magno mutentur* the Poet alludes to the ancient cuſtom of changing one commodity for another, before the general uſe of money.

307. *Tyrios incocta rubores.*] See the note on *Tyrio conſpectus in oſtro*, ver. 17.

308. *Denſior hinc ſoboles.*] Columella ſays a goat, if ſhe is of a good ſort, frequently brings forth two, and ſometimes three kids at a time: "Parit autem ſi eſt generoſa proles, "frequenter duos, nonnunquam tri-"ugeminos,"

309. *Quam magis.*] Pierius ſays it is *quo magis* in the Roman, and other ancient manuſcripts.

310. *Flumina.*] So I read, with Heinſius, and Ruaeus. Pierius ſays it is *ubera*, in the Roman, the Lombard, and other very ancient manuſcripts. He ſeems to think *ubera* the true reading; and that the tranſcribers, obſerving *ubere* in the preceding line, were afraid of repeating *ubera* in this; and therefore ſubſtituted *flumina*. La Cerda alſo thinks, that thoſe who read *flumina*, deprive this paſſage of a great elegance. I find *ubera* in the King's, the Bodleian, both the Arundelian, and both Dr Mead's manuſcripts. In the Cambridge manuſcript, and in moſt of the later editions, it is *flumina*, which appears to be no inelegant reading. Pierius alſo allows that *flumina* is a metaphorical hyperbole, very proper in this place, to expreſs an extraordinary abundance of milk.

311. *Barbas incanaque menta Cinyphii tondent hirci.*] Cinyphus, according to Strabo, is a river of Africa. According to Pliny, Cynips is the name both of a river and a country: "Augylae ipſi medio fere ſpatio lo-"cantur ab Aethiopia, quae ad oc-"cidentem vergit, et a regione quae "duas Syrtes interjacet, pari utrin-"que intervallo, ſed littore inter duas "Syrtes, ccl. M. paſſ. Ibi civitas "Oeenſis, Cynips fluvius ac regio." This country ſeems to be that which is now called Tripoly, Oea being one of the three cities, which were joined to make the city *Tripolis*. This country was famous for goats with the longeſt hair; whence theſe animals are often called Cinyphian. Thus Martial:

"Cujus livida naribus caninis
"Dependet glacies, rigetque barba,
"Qualem forficibus metit ſupinis
"Tonſor *Cinyphio* Cylix *marito*:"

And

"Non hos lana dedit, ſed olentis
"barba mariti:
"*Cinyphio* poterit planta latere
"ſinu."

Some

and ſhaggy hairs of the Cinyphian goats are ſhorn, for the uſe of the camps, and for coverings to miſerable mariners. But they feed in the woods, and on the ſummits of Lycaeus, and browze on the prickly brambles, and the buſhes that love high places. And the ſhe-goats remember to return to their cotes of their own accord, and carry their kids with them, and can ſcarce ſtep over the threſhold with their ſwelling udders. Therefore, as they take leſs care to provide againſt want, you muſt be the more careful to defend them from ice and ſnowy winds:

Cinyphii tondent hirci, ſetaſque comantes,
Uſum in caſtrorum, et miſeris velamina nautis.
Paſcuntur vero ſylvas et ſumma Lycaei,
Horrenteſque rubos, et amantes ardua dumos.
Atque ipſae memores redeunt in tecta, ſuoſque
Ducunt, et gravido ſuperant vix ubere limen.
Ergo omni ſtudio glaciem ventoſque nivales,
Quo minor eſt illis curae mortalis egeſtas,

NOTES.

Some Grammarians take *Cyniphii hirci* to be the nominative caſe, and *tondent* to be put for *tondentur*. But the general opinion is, that *Cinyphii hirci* is the genitive caſe; and that *paſtores* underſtood is the nominative caſe before the active verb *tondent*. Perhaps *Cyniphii* is the nominative caſe to *tondent:* and then this paſſage ſhould be thus tranſlated: "the "Cinyphians ſhave the beards and "hoary chins of the goat." This ſenſe is admitted by Grimoaldus: "*Libyci paſtores* abradunt hirquinas "barbas, &c." Cinyphius is uſed for the people by Martial:

"Stat caper Aeolio Thebani vellere Phryxi
"Cultus: ab hoc mallet vecta fuiſſe ſoror.
"Hunc nec *Cinyphius tonſor* violaverit, et tu
"Ipſe tua paſci vite, Lyace, velis."

Pierius ſays it is *hircis* in the Roman, and in ſome other ancient manuſcripts.

313. *Uſum in caſtrorum, et miſeris velamina nautis.*] Varro ſays that goats are ſhorn for the uſe of ſailors, and engines of war: "Ut fructum ovis "e lana ad veſtimentum: ſic capra "pilos miniſtrat at uſum nauticum, et "ad bellica tormenta, et fabrilia vaſa."

314. *Lycaei.*] *Lycaeus* is a mountain of Arcadia. It ſeems to be put here for mountains in general.

315. *Horrenteſque rubos.*] *Rubus* is the bramble or black-berry buſh; for Pliny ſays they bear a fruit like mulberries: "Rubi mora ferunt."

316. *Suoſque ducunt.*] Servius interprets *ſuos* their *young*; in which he is followed by moſt of the Commentators and Tranſlators. But La Cerda thinks it means their *paſtors*.

319. *Minor.*] Servius reads *minor*. It is *minor* alſo in the Cambridge, the Bodleian, both the Arundelian, and in one of Dr Mead's manuſcripts. In the other manuſcript of Dr Mead, it is *minus*, which is admitted by Heinſius, and moſt of the editors. But the frequent repetition of *s* in this line induces me to believe, that Virgil rather wrote *minor*, to avoid a diſagreeable ſibilation. In the old Nurenberg edition it is *minor*. In the King's manuſcript it is *major*, which cannot be right.

The ſenſe of this paſſage ſeems to be, that as goats give us ſo little trouble, browſing upon any wild buſhes

Avertes; victumque feres, et virgea laetus,
Pabula; nec tota claudes foenilia bruma.
At vero, zephyris cum laeta vocantibus aestas,
In saltus utrumque gregem atque in pascua mittes.
Luciferi primo cum sidere frigida rura
Carpamus, dum mane novum, dum gramina canent,
Et ros in tenera pecori gratissimus herba.

and joyfully supply them with food, and twigy pasture: nor must you shut up your stores of hay during the whole winter. But when the warm weather rejoices with inviting Zephyrs, you shall send both your flocks into lawns and into pastures. Let us take the cool fields at the first rising of Lucifer, whilst the morning is new, whilst the grass is hoary, and the dew upon the tender herbs is most grateful to the cattle.

NOTES.

bushes, which sheep will not touch; as they wander over the rocks and precipices, where other cattle cannot tread; as they come home of their own accord, without requiring the care of a shepherd; we ought in justice to take care of them, and allow them a sufficient quantity of food in winter.

322. *At vero, &c.*] In this passage we are informed how sheep and goats are to be managed, when the weather begins to grow warm.

Zephyris cum laeta vocantibus aestas.] The west wind, called by the Romans Favonius, and by the Greeks Zephyrus, was thought to introduce the spring. Thus Pliny: "Tertia a septentrione linea, quam "per latitudinem umbrae duximus, "et decumanam vocavimus, exor- "tum habet aequinoctialem, ven- "tumque Subsolanum, Graecis Ape- "lioten dictum. In hunc salutribus "locis villae vineaque spectent. Ipse "leniter pluvius, tamen est siccior "Favonius, ex adverso ejus ab ae- "quinoctiali occasu, Zephyrus a "Graecis nominatus. In hunc spec- "tare oliveta Cato juffit. Hic ver "inchoat, aperitque terras tenui fri- "gore saluber. Hic vites putandi, "frugesque curandi, arbores serendi, "poma inserendi, oleas tractandi jus "dabit afflatuque nutricium exer- "cebit."

I have translated *aestas* warm weather in this place. He means by this word, from the beginning of the spring, to the autumnal equinox. See the note on ver. 296.

323. *Mittes.*] Fulvius Ursinus says it is *mittet* in some ancient manuscripts, which he takes to be the true reading.

324. *Luciferi.*] The planet Venus, when she appears in the evening, is called Vesper or Hesperus; in the morning she is called Lucifer. Columella approves of the time of feeding and watering, mentioned by the Poet: "De temporibus autem pas- "cendi, et ad aquam ducendi per "aestatem non aliter sentio, quam "ut prodidit Maro: *Luciferi pri-* "*mo, &c.*"

325. *Dum mane novum, &c.*] Here the Poet follows Varro: "Ae- "state . . . . prima luce exeunt "pastum, propterea quod tunc herba "roscida meridianam, quae est ari- "dior, jucunditate praestat."

326. *Herba.*] Most of the editors have *est* after *herba:* I find it also in both Dr Mead's manuscripts. It is wanting however in the King's, the Cambridge,

And then when the fourth hour of heaven ſhall have brought on thirſt, and the complaining cicadae *ſhall rend the trees with their ſinging,*

Inde, ubi quarta ſitim caeli collegerit hora, 327
Et cantu querulae rumpent arbuſta cicadae;

NOTES.

Cambridge, the Bodleian, and both the Arundelian manuſcripts. Heinſius alſo and Maſvicius leave out *eſt*.

This verſe is alſo in the eighth Eclogue.

327. *Ubi quarta ſitim caeli collegerit hora.*] The Poet is thought to mean ſuch hours, as divide the artificial day into twelve equal parts. Thus, at the equinox, the fourth hour will be at ten in the morning: but at the ſolſtice, it will be at half an hour after nine in Italy, where the day is then fifteen hours long, according to Pliny: "Sic fit, ut va-
"rio lucis incremento in Meroë
"longiſſimus dies xii horas aequi-
"noctiales, et octo partes unius horae
"colligat, Alexandriae vero xiv horas.
"In Italia quindecim. In Britan-
"nia xvii." In England, according to this interpretation, the fourth hour will be about nine.

Grimoaldus ſeems to underſtand the Poet to mean by the words now under conſideration, *when the fourth hour has gathered the drought of the air:* "cum hora poſt exortum ſolem
"quarta ſiccitatem aëris contraxerit,
"roremque calore abſumpſerit." In this ſenſe May tranſlates it:

"— — — That dew away
"Tane by the fourth houres thirſty
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But I rather believe, with La Cerda, that Virgil's meaning is, *when the fourth hour of the day has made* the cattle *thirſty*. Ovid uſes *ſitim colligere* not for *gathering up the dew*, but for *growing thirſty:*

"Jamque Chimaeriferae, cum ſol
"gravis ureret arva,
"Finibus in Lyciae longo dea feſſa
"labore,
"Sidereo ſiccata *ſitim collegit* ab ae-
"ſtu."

Dr Trapp's tranſlation is according to this ſenſe:

"— — — — But when advancing
"day,
"At the fourth hour, *gives thirſt* to
"men and beaſts."

Dryden comprehends both interpretations:

"But when the day's fourth hour has
"*drawn the dews*,
"And the ſun's ſultry heat *their*
"*thirſt renews*."

328. *Et cantu querulae rumpent arbuſta cicadae.*] This line is an imitation of Heſiod, if Heſiod is the author of the Ἀσπὶς Ἡρακλέους:

Ἦμος δὲ χλοερῷ κυανόπτερος ἰὴχέτα τέττιξ
Ὀζῳ ἐφεζόμενος θέρος ἀνθρώποισιν ἀείδειν
Ἀρχεται.

It has been uſual to render *cicada* a *graſs-hoper*, but very erroneouſly: for

Ad puteos, aut alta greges ad ſtagna jubeto
Currentem ilignis potare canalibus undam;
Aeſtibus at mediis umbroſam exquirere vallem,
Sicubi magna Jovis antiquo robore quercus
Ingentes tendat ramos: aut ſicubi nigrum
Ilicibus crebris ſacra nemus accubet umbra.
Tum tenues dare rurſus aquas, et paſcere rurſus
Soliis ad occaſum: cum frigidus aëra veſper

command the flocks to drink the running water in oaken troughs, at the wells, or at the deep pools: but in the heat of noon let them ſeek the ſhady valley, where ſome large old oak of Jupiter extends it's ſpreading boughs, or where ſome duſky grove of thick holm-oaks lets fall it's ſacred ſhade. Then let them have clear water again, and be fed again at the ſetting of the ſun: when cool Veſper tempers the air,

NOTES.

for the *cicada* is an inſect of a very different ſort. It has a rounder and ſhorter body, is of a dark green colour, ſits upon trees, and makes a noiſe five times louder than a graſshopper. They begin their ſong as ſoon as the ſun grows hot, and continue ſinging till it ſets. Their wings are beautiful, being ſtreaked with ſilver, and marked with brown ſpots. The outer wings are twice as long as the inner, and more variegated. They are very numerous in the hot countries, but have not been found on this ſide the Alps and Cevennes. The proper Latin name for a graſshopper is *locuſta*

Tithonus the ſon of Laomedon, king of Troy, was beloved by Aurora, and obtained of her an exceeding long life. When he had lived many years, he at length dwindled into a *cicada:* thus Horace:

"Longa Tithonum minuit ſenectus."

The Poet is thought to allude to this fable, when he uſes the epithet *querulae.*

330. *Ilignis canalibus.*] *Ilex* is the ever-green or holm oak. Pierius ſays it is *lignis* for *ligneis* in the Roman manuſcript: I find *in lignis* in the King's manuſcript.

331. *Aeſtibus at mediis umbroſam exquirere vallem.*] "In the Lombard "manuſcript it is *aeſtibus* aut *mediis:* "in ſome other ancient copies *ac me-* "*diis:* in the Lombard *adquirere,* "which I do not like. But I am not "diſpleaſed with *at* inſtead of *aut*; for "thus there are four precepts to be ob- "ſerved every day; to feed them in "the morning, to give them drink at "the fourth hour, to ſhade them at "noon, and to feed them again in the "evening." PIERIUS.

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338. *Li-*

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338. *Li-*

and the dewy moon now refreſhes the lawns, and the ſhores reſound with halcyons, and the buſhes with gold-finches. Why ſhould my verſe proceed to tell you of the ſhepherds of Libya,

Temperat, et ſaltus reficit jam roſcida luna, 337
Litoraque Alcyonen reſonant, acalanthida dumi.
Quid tibi paſtores Libyae, quid paſcua verſu.

NOTES.

338. *Litoraque Alcyonen reſonant.*] See the note on *dilectae Thetidi Alcyones*, Book I. ver. 399.

Acalanthida dumi.] Moſt editors agree in reading *et Acanthida dumi:* but Pierius affirms, that it is *acalanthida* in all the manuſcripts, which is admitted by Heinſius and Maſvicius. In the King's, and in one of Dr Mead's manuſcripts, it is *athlanthida* in both the Arundelian copies, it is *athalantida*; in the old Nurenberg edition it is *achantida*. *Acalanthis* is ſeldom to be met with in authors: Suidas mentions it as the name of a bird: Ἀκαλανθὶς, εἶδος ὀρνέου. It is thought to be the ſame with ἀκανθὶς, which ſeems to be derived from ἄκανθα, a *prickle*, becauſe it lives amongſt thorns, and eats the ſeeds of thiſtles. Hence in Latin it is called *carduelis*, from *carduus*, a *thiſtle*, in Italian *cardello* or *cardellino*, and is by us a *thiſtle-finch*, and, from a beautiful yellow ſtripe acroſs it's wing, a *gold-finch*. Some take it to be a nightingale, others a linnet. May tranſlates it a linnet:

"— — Kings-fiſhers play on ſhore,
"And thiſtles tops are fill'd with lin-
"nets ſtore."

And Dryden:

"When linnets fill the woods with
"tuneful ſound,
"And hollow ſhoars the halcions
"voice rebound."

La Cerda thinks it is what they call in Spaniſh *ſilguero*, and Ruaeus ſays it is the *chardoneret*, both which names belong to the bird, which we call a *gold-finch*. Thus alſo Dr Trapp tranſlates it:

"— — — The ſhores halcyone
"reſound;
"And the ſweet goldfinch warbles
"thro' the brakes."

As the Poet deſcribes the evening by the ſinging of this bird, it is not improbable, that he might mean the nightingale: but as I do not find any ſufficient authority to tranſlate *acalanthis* a *nightingale*, I have adhered to the common opinion, in rendering it a *gold-finch*.

339. *Quid tibi paſtores, &c.*] Having juſt mentioned the care of keeping ſheep and goats within doors, he takes occaſion to digreſs poetically into an account of the African ſhepherds, who wander with their flocks over the vaſt deſerts, without any ſettled habitation.

Libya was uſed by the Ancients, to expreſs not only a part of Africa, adjoining to Egypt, but alſo all that diviſion of the world, which is uſually called Africa. It is generally thought, that the Poet, in this place, means the Numidians, or Nomades, ſo called from νομὴ *paſture*, who uſed to change their habitations, carrying their tents along with them, accord-

ing

Proſequar, et raris habitata mapalia tectis? 340 *and their thinly inhabited cottages?*

NOTES.

ing to Pliny: "Numidae vero No-
"mades. a permutandis pabulis:
"mapalia ſua, hoc eſt domus, plau-
"ſtris circumferentes." Salluſt alſo gives an account of the origin of theſe Numidians, and deſcribes their *mapalia* or tents. He tells us that, according to the opinion of the Africans, Hercules died in Spain, upon which his army, that was compoſed of divers nations, diſperſed and ſettled colonies in ſeveral places. The Medes, Perſians, and Armenians, paſſed over into Africa, and poſſeſſed thoſe parts, which were neareſt the Tyrrhene ſea. The Perſians ſettling more within the ocean, and finding no timber in their own country, and having no opportunity of trading with Spain, on account of the largeneſs of the ſea between them, and of their not underſtanding each other's language, had no other way of making houſes, than by turning the keels of their veſſels upwards, and living under the ſhelter of them. They intermarried with the *Gaetuli*, and becauſe they often changed their ſeats, according to the difference of paſture, they called themſelves *Numidians*. He adds that even in his time the wandering Numidians made their houſes or tents with long bending roofs, like hulks of ſhips, which they call *mapalia*. "Sed poſtquam
"in hiſpania Hercules, ſicut Afri
"putant, interiit: exercitus ejus com-
"poſitus ex gentibus variis, amiſſo
"duce, ac paſſim multis ſibi quiſque
"imperium petentibus, brevi dila-
"bitur. Ex eo numero Medi, Per-
"ſae, et Armenii, navibus in Afri-
"cam tranſvecti, proximos noſtro
"mari locos occupavere. Sed Per-
"ſae intra Oceanum magis: hique
"alveos navium inverſos pro tuguriis
"habuere: quia neque materia in
"agris, neque ab Hiſpanis emundi,
"aut mutandi copia erat. Mare
"magnum, et ignara lingua com-
"mercia prohibebant. Hi paulatim
"per connubia Gaetulos ſecum miſ-
"cuere, et quia ſaepe tentantes agros,
"alia, deinde alia loca petive-
"rant, ſemetipſi, *Numidas* appel-
"lavere. Caeterum adhuc aedificia
"Numidarum agreſtium, quae *ma-*
"*palia* illi vocant, oblonga, incurvis
"lateribus tecta, quaſi navium cari-
"nae ſunt." The Numidians therefore being famous for feeding cattle, and having no ſettled habitation, the Poet is ſuppoſed to uſe Libya or Africa for Numidia. But perhaps he might allude to the ancient inhabitants of Africa; who were the *Gaetuli* and the *Libyes*, and lived upon cattle, being governed by no law, but wandering up and down, and pitching their tents, where night overtook them. We learn this from the Carthaginian books, aſcribed to king Hiempſal, as they are quoted by Salluſt: "Sed qui mortales initio Afri-
"cam habuerint, quique poſtea ac-
"ceſſerint, aut quo modo inter ſe
"permixti ſint; quanquam ab ea
"fama, quae pleroſque obtinet, di-
"verſum eſt; tamen uti ex libris
"Punicis, qui regis Hiempſalis dice-
bantur,

Their flocks often graze both day and night, for a whole month together, and go through long deſarts, without any fixt abode: ſo far do the plains extend: the African ſhepherd carries his all with him, his houſe, his gods, his armes, his Amyclean dog, and his Cretan quiver.

Saepe diem noctemque, et totum ex ordine menſem
Paſcitur, itque pecus longa in deſerta ſine ullis
Hoſpitiis: tantum campi jacet: omnia ſecum
Armentarius Afer agit, tectumque. Laremque,
Armaque, Amyclaeumque canem, Creſſamque pharetram.

NOTES.

"bantur, interpretatum nobis eſt; "utique rem ſeſe habere cultores ejus "terrae putant; quam pauciſſimis "dicam: caeterum fides ejus rei pe- "nes autores erit. Africam initium "habuere Gaetuli, et Libyes, aſperi "incultique; queis cibus erat caro "ferina, atque humi pabulum, uti "pecoribus. Hi neque moribus, ne- "que lege, aut imperio cujuſquam "regebantur: vagi, palantes, quas "nox coëgerat ſedes habebant." The nations, which in the moſt ancient times dwelled on the eaſt of Egypt, ſeem to have been ſhepherds, as we may gather from many paſſages in the hiſtory of Abraham and his deſcendants. The religion and cuſtoms of theſe people were very oppoſite to thoſe of the Egyptians, who were often invaded by them. Hence we find in the hiſtory of Joſeph, that *every ſhepherd was an abomination to the Egyptians.* When the children of Iſrael departed out of Egypt, the inheritance which God gave them, was in the country inhabited by theſe ſhepherds; who being expelled by Joſhua, invaded the lower Egypt, eaſily conquered it, and erected a kingdom, which was governed by a ſucceſſion of kings of the race of theſe ſhepherds. They were afterwards expelled by the kings of the upper Egypt, and fled into Phoenicia, Arabia, Lybia, and other places, in the days of Eli, Samuel, Saul, and David. This ſeems to be the moſt ancient account of the inhabitants of Libya; whom therefore we find to have been originally ſhepherds.

I am not ignorant that this ſyſtem is contrary to the opinion of ſome Chronologers, who make the invaſion of Egypt by the ſhepherds much more ancient, and ſuppoſe that king of Egypt, with whom Abraham converſed, to have been of that race. But, as Sir Iſaac Newton obſerves, it is plain that Egypt was not under the government of the ſhepherds in the time of Joſeph, but were either driven out before that time, or did not invade Egypt till after the departure of the children of Iſrael: which latter opinion ſeems moſt probable, as the beſt authorities place the time of their expulſion a little before the building of the temple of Solomon.

343. *Campi.*] In one of the Arundelian, and in one of Dr Mead's manuſcripts, it is *campis.*

344. *Laremque.*] It is *laboremque* in the Roman manuſcript, according to Pierius. But *laremque* is certainly the right reading: for it was cuſtomary with theſe ſhepherds to carry their gods about with them. Thus we find in the book of Geneſis, that Rachel had ſtolen her father's gods, and carried them with her in her flight.

345. *Amyclaeumqae canem.*] Amyclae was a city of Laconia, which region

Non ſecus ac patriis acer Romanus in armis
Injuſto ſub faſce viam cum carpit, et hoſti
Ante expectatum poſitis ſtat in agmine caſtris.
At non, qua Scythiae gentes, Maeotiaque unda,
Turbidus et torquens flaventes Iſter arenas:
Quaque redit medium Rhodope porrecta ſub axem.

Juſt as when the fierce Roman under arms takes his way under a heavy load, and pitches his camp againſt an enemy before he is expected. But quite otherwiſe, where are the Scythian nations, and the water of Maeotis, and where the turbid Iſter rolls the yellow ſands: and where Rhodope returns, being extended under the middle of the pole.

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region was famous for the beſt dogs. Thus in ver. 405. we have *veloces Spartae catulos*. Varro alſo mentions the Laconian dogs in the firſt place: "Item videndum ut boni ſe-"minii ſint: itaque a regionibus "appellantur *Lacones*, Epirotici, Sal-"lentini."

346. *Non ſecus ac patriis, &c.*] The Poet here compares the African loaded with his arms and baggage to a Roman ſoldier on an expedition. We learn from Cicero, that the Romans carried not only their ſhields, ſwords, and helmets, but alſo proviſion for above half a month, utenſils, and ſtakes: "Noſtri exercitus "primum unde nomen habeant, "vides: deinde qui labor, quantus "agminis: ferre plus dimidiati men-"ſis cibaria: ferre, ſi quid ad uſum "velint: ferre vallum: nam ſcutum, "gladium, galeam, in onere noſtri "milites non plus numerant, quam, "humeros, lacertos, manus."

347. *Injuſto.*] It is uſed for very great; as *iniquo pondere raſtri*, and *labor improbus urget*.

Hoſti.] Some read *hoſtem*.

348. *Agmine.*] Pierius tells us, that Aruſianus Meſſus reads *ordine*.

349. *At non qua Scythiae, &c.*] From Africa, the Poet paſſes to Scythia, and deſcribes the manners of the northern ſhepherds. The deſcription of winter, in theſe cold climates, has been juſtly admired as one of the fineſt pieces of Poetry extant.

Scythiae gentes.] The Ancients called all the northern nations Scythians.

Maeotiaque unda.] So I read with Heinſius and Maſvicius. The common reading is *Maeoticaque unda*. Pierius ſays it is *Macotia* in the Roman, the Medicean, and moſt of the ancient manuſcripts. I find *Maeotia* in the Cambridge and Bodleian manuſcripts.

The lake Maeotis, or ſea of Azof, lies beyond the Black Sea, and receives the waters of the Tanais, now called Don, a river of Muſcovy.

350. *Iſter.*] He ſeems to mean Thrace and the adjoining countries; for it is only the lower part of the Danube, that the Ancients called Iſter; as was obſerved in the note on ver. 497. of the ſecond Georgick.

351. *Quaque redit medium Rhodope porrecta ſub axem.*) "Rhodope "is a mountain of Thrace, which "is extended eaſtward, and is there "joined with Haemus; then part-"ing from it, it returns to the north-"ward." RUAEUS.

There they keep their herds ſhut up in ſtalls: and no herbs appear in the fields, no leaves on the trees: the earth lies deformed with heaps of ſnow, and deep froſt, and riſes ſeven ells in height. There is always winter, always north-weſt winds blowing cold. And then the ſun hardly ever diſpels the pale ſhades:

Illic clauſa tenent ſtabulis armenta; neque ullae
Aut herbae campo apparent, aut arbore frondes;
Sed jacet aggeribus niveis informis, et alto
Terra gelu late, ſeptemque aſſurgit in ulnas.
Semper hyems, ſemper ſpirantes frigora cauri.
Tum ſol pallentes haud unquam diſcutit umbras;

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352. *Neque ullae aut herbae campo apparent, aut arbore frondes.*] Thus alſo Ovid:

" Orbis in extremi jaceo deſertus
" arenis:
" Fert ubi perpetuas obruta terra
" nives.
" Non ager hic pomum, non dulces
" educat uvas:
" Non ſalices ripa, robora monte
" virent."

355. *Septemque aſſurgit in ulnas.*] It has been much controverted, what meaſure we are to aſſign to the *ulna*. Some will have it to be the meaſure from one long finger to the other, when both arms are extended, which we call an ell. Thus Dr Trapp tranſlates it:

" — — — Ridgy heaps of ſnow
" Sev'n ells in height, deform the
" country round."

Others are of opinion that it means no more than a cubit, or foot and half, being the meaſure from the elbow to the end of the long finger. This they confirm by the etymology of *ulna* from ὠλένη. Thus Dryden tranſlates it:

" The frozen earth lies buried there,
" below
" A hilly heap, ſev'n cubits deep in
" ſnow:"

and before him, May:

" The hidden ground with hard
" froſts evermore,
" And ſnow ſeven cubites deepe is
" cover'd o'er."

356. *Cauri.*] See the note on ver. 278.

357. *Tum ſol pallentes, &c.*] This and the following lines are an imitation of Homer's deſcription of the habitation of the Cimmerians:

Ἔνθα δὲ Κιμμερίων ἀνδρῶν δῆμός τε πόλις τε
Ἠέρι καὶ νεφέλῃ κεκαλυμμένοι οὐδέ ποθ' αὐτοὺς
Ἠέλιος φαέθων ἐπιδέρκεται ἀκτίνεσσιν,
Οὔ δ' ὁπότ' ἂν στείχῃσι πρὸς οὐρανὸν ἀστερόεντα,
Οὔθ' ὅταν αὖ ἐπιγαῖαν ἀπ' οὐρανόθεν πεδίοιο
Ἀλλ' ἐπὶ νὺξ ὀλοὴ τέταται δειλοῖσι βροτοῖσι.

There in a lonely land, and gloomy cells,
The duſky nation of Cimmeria dwells;

The

Nec cum invectus equis altum petit aethera, nec cum
Praecipitem Oceani rubro lavit aequore currum.

neither when being carried by his horſes he mounts the ſky; nor when he waſhes his headlong chariot in the red waves of the ocean.

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The ſun ne'er views th' uncomfortable ſeats,
When radiant he advances, or retreats:
Unhappy race! whom endleſs night invades,
Clouds the dull air, and wraps them round in ſhades.

Mr POPE.

The habitation of the Cimmerians was near the Boſphorus, to the north-weſt, being part of the country here deſigned by Virgil. It cannot be imagined however, that Homer, in the paſſage juſt now cited, ſuppoſes that Ulyſſes ſailed in one day from the iſland of Circe to the Boſphorus. It is more probable that he means the people mentioned by Ephorus, as he is quoted by Strabo, who were ſaid to have their habitation near the lake Avernus, under ground, where they lived all the day long, without ſeeing the ſun, not coming up till after ſun-ſet. They conducted thoſe who came to conſult the infernal oracle, being a ſort of prieſts to the Manes. Καὶ τοῦτο χωρίον Πλουτώνιόν τι ὑπελαμβανον, καὶ τοὺς Κιμμερίους ἐνταῦθα λέγεσθαι. καὶ εἰσέπλεόν γε οἱ προθυσάμενοι καὶ ἱλασσόμενοι τοὺς καταχθονίους δαίμονας, ὄνλων τῶν ὑφηγουμένων τὰ τοιάδε ἱερέων, ἐργολαβηκότων τὸν τοπον. . . . . Ἔφορος δὲ τοῖς Κιμμερίοις προσοικεῖν φησὶν αὐτοὺς ἐν καταγείοις οἰκίαις οἰκεῖν, ἃς καλοῦσιν ἀργίλλας, καὶ διὰ τίνων ὀρυγμάτων παρ' ἀλλήλους τε φοιτᾶν, καὶ τοὺς ξένους εἰς τὸ μαντεῖον δέχεσθαι, πολὺ ὑπὸ γῆς ἱδρυμένον. ζῆν δ' ἀπὸ μεταλλείας καὶ τῶν μαντευομένων, καὶ τοῦ βασιλέως ἀποδείξαντος αὐτοῦς συνλάξεις. Εἶναι δὲ τοῖς περὶ τὸ χρησλήριον ἐθος πάτριον, μηδένα τὸν ἥλιον ὁρᾶν, ἀλλὰ τῆς νυκτὸς ἔξω πορεύεσθαι τῶν χασμάτων. καὶ διὰ τοῦτο τὸν ποιητὴν περὶ αὐτῶν εἰπεῖν, ὡς ἄρα

——— οὐδὲ ποτ' αὐτοὺς
Ἠέλιος φαέθων ἐπιδέρχεται.

359. *Oceani rubro aequore.*] The waves of the ocean ſeem to be called red in this place, on account of the reflection of the ſetting ſun. It is however very frequent amongſt the poets, to call the ſea purple. Thus alſo our Poet, in the fourth Georgick:

" Eridanus, quo non alius per pin-
" guia culta
" In *mare purpureum* violentior in-
" fluit amnis."

Cicero, in a fragment of the ſecond book of Academicks, preſerved by Nonius, deſcribes the waves of the ſea as growing purple, when it is cut by oars: " Quid? mare nonne cae-
" ruleum? at ejus unda, cum eſt
" pulſa remis, *purpuraſcit.*" In the fourth book, he mentions the ſea as being purple on the blowing of Favonius: " Mare illud quidem, nunc
" Favonio naſcente, purpureum vi-
" detur."

Sudden cruſts grow over the running river: and the water now ſuſtains iron wheels on it's back, and what before admitted broad ſhips, now is made a road for carriages: and braſs frequently burſts in ſunder, their cloaths freeze on their backs. and they

Concreſcunt ſubitae currenti in flumine cruſtae
Undaque jam tergo ferratos ſuſtinet orbes,
Puppibus illa prius patulis, nunc hoſpita plauſtris.
Aeraque diſſiliunt vulgo, veſteſque rigeſcunt
Indutae, caeduntque ſecuribus humida vina,

cleave the liquid wine with axes,

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360. *Concreſcunt ſubitae currenti in flumine cruſtae.*] *In* is wanting in the King's manuſcript.

This is meant of the ſudden freezing of the rivers in the northern countries.

361. *Undaque jam tergo, &c.*] Ovid alſo ſpeaks of the freezing of the Danube ſo hard, that carriages were drawn, where ſhips had ſailed:

" Quid loquar, ut vincti concreſcant
" frigore rivi,
" Deque lacu fragiles effodiantur
" aquae?
" Ipſe, papyrifero qui non anguſtior
" amne
" Miſcetur vaſto multa per ora
" freto,
" Caeruleos ventis latices durantibus
" Hſter
" Congelat, et tectis in mare ſerpit
" aquis.
" Quaque rates ierant, pedibus nunc
" iter: et undas
" Frigore concretas ungula pulſat
" equi.
" Perque novos pontes ſubter laben-
" tibus undis
" Ducunt Sarmatici barbara plauſtra boves."

Strabo mentions the freezing of the lake Maeotis ſo hard, that the lieutenant of Mithridates overcame the Barbarians in a battle fought on the ice, in the very place where, in the following ſummer, he vanquiſhed them in a ſea fight: Ὁ δὲ πάγος παρ' αὐτοῖς τοιοῦτοί τινές εἰσιν ἐπὶ τῷ στόματι τῆς λίμνης τῆς Μαιώτιδος, ὥσθ' ἐν χωρίῳ, ἐν ᾧ χειμῶνος ὁ τοῦ Μιθριδάτου στρατηγὸς ἐνίκησε τοὺς βαρβάρους ἱππομαχῶν ἐπὶ τῷ πάγῳ, τοὺς αὐτοὺς καταναυμαχῆσαι θέρους, λυθέντος τοῦ πάγου:

363. *Aeraque diſſiliunt.*] Eratoſthenes, as he is quoted by Strabo, ſpeaks of a copper or brazen veſſel being placed in the temple of Aeſculapius, in memory of it's having been burſten by froſt: Ὁ δ' Ἐρατοσθένης καὶ τοιοῦτό τὸ γράμμα προφέρεται τὸ ἐν τῷ Ἀσκληπιείῳ, τῶν Παντικαπαίεων ἐπὶ τῇ ῥαγείσῃ χαλκῇ ὑδρίᾳ διὰ τὸν πάγον.

Εἴ τις ἄρ' ἀνθρώπων μὴ πείθεται οἷα παρ' ἡμῖν
Γίνεται, εἰς τήνδε γνώτω ἰδὼν ὑδρίαν,
Ἣν οὐχ ὡς ἀνάθημα θεοῦ καλὸν, ἀλλ' ἐπίδειγμα
Χειμῶνος μεγάλου θῆχ' ἱερεὺς Στράτιος.

364. *Caeduntque ſecuribus humida vina.*] This freezing of wine has by ſome been ſuppoſed to be only a poetical fiction. But Ovid, who was baniſhed into theſe countries, mentions it:

" Unda-

Et totae ſolidam in glaciem vertere lacunae,
Stiriaque impexis induruit horrida barbis.
Interea toto non ſecius aëre ningit;
Intereunt pecudes, ſtant circumfuſa pruinis
Corpora magna boum; confertoque agmine cervi

and whole pools are turned into ſolid ice, and rigid icicles harden on their uncombed beards. In the mean while it ſnows inceſſantly over all the air: the cattle periſh: the large bodies of oxen ſtand covered with froſt: and whole herds of deer lie

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" Udaque conſiſtunt formam ſer-
" vantia teſtae,
" Vina: nec hauſta meri, ſed data fruſta bibunt."

Captain James, who in his voyage to diſcover the north-weſt paſſage, wintered in Groenland in 1631 and 1632, ſays their vinegar, oil, and ſack, which they had in ſmall casks in the houſe, was all hard frozen. Captain Monck, a Dane, who wintered there in 1619 and 1620, relates that no wine or brandy was ſtrong enough to be proof againſt the cold, but froze to the bottom, and that the veſſels ſplit in pieces, ſo that they cut the frozen liquor with hatchets, and melted it at the fire, before they could drink it. M. de Maupertuis, who, with ſome other Academicians, was ſent by the king of France, in 1736, to meaſure a degree of the meridian under the arctic circle, ſays that brandy was the only liquor, which could be kept ſufficiently fluid for them to drink: " Pendant un froid " ſi grand, que la langue et les lévres " ſe géloient ſur le champ contre la " taſſe, lorſqu'on vouloit boire de " l'eau-de-vie, qui étoit la ſeule li- " queur qu'on pût tenir aſſez liquide " pour la boire, et ne s'en arrachoient " que ſanglantes." And a little afterwards he tells us, that the ſpirit of wine froze in their thermometers.

The epithet *humida* does not ſeem to be an idle epithet here, as many have imagined. The Poet uſes it to expreſs the great ſeverity of the cold; that even wine, which above all other liquors preſerves it's fluidity in the coldeſt weather in other countries, is ſo hard frozen in theſe northern regions, as to require to be cut with hatchets. Ovid alſo, in the verſes quoted at the beginning of this note, uſes the epithet *uda*, on the ſame occaſion.

365. *Et totae ſolidam in glaciem.*] " In the Roman manuſcript it is " *Et totae in ſolidam:* but *ſolidam in* " *glaciem* is much more elegant." PIERIUS.

366. *Stiriaque impexis induruit horrida barbis.*] Thus Ovid:

" Saepe ſonant moti glacie pendente capilli,
" Et nitet inducto candida barba gelu."

367.] *Aëre.*] In one of the Arundelian manuſcripts it is *aequore.*

369. *Confertoque agmine cervi.*] Pierius ſays it is *confecto* in the Roman manuſcript. It is *conferto* in the King's manuſcript.

The Poet mentions herds of deer, becauſe thoſe animals do not live ſolitary, but in herds.

benumbed under an unuſual weight, and ſcarce the tips of their horns appear. Theſe are not hunted with dogs, or enſnared with toils, or affrighted with crimſon feathers: but they are ſtabbed directly, whilſt they vainly ſtrive to move the oppoſing hill, and make a loud braying, and are carried home with a joyful noiſe. The inhabitants themſelves live in ſecure reſt in caves which they have digged deep in the ground: and roll whole oaks and elms to the hearth, and ſet them on fire. Here they ſpend the night in ſport,

Torpent mole nova, et ſummis vix cornibus extant.
Hos non immiſſis canibus, non caſſibus ullis
Puniceaeve agitant pavidos formidine pennae:
Sed fruſtra oppoſitum trudentes pectore montem
Comminus obtruncant ferro, graviterque rudentes
Caedunt, et magno laeti clamore reportant.
Ipſi in defoſſis ſpecubus ſecura ſub alta
Otia agunt terra, congeſtaque robora, totaſque
Advolvere focis ulmos, ignique dedere.
Hic noctem ludo ducunt, et pocula laeti

NOTES.

371. *Non caſſibus.*] In one of the Arundelian manuſcripts it is *nec caſſibus.*

372. *Puniceaeve agitant pavidos formidine pennae.*] In one of Dr Mead's manuſcripts it is *puniceaque.* In the King's manuſcript it is *pecudes* inſtead of *pavidos.*

It was the cuſtom to hang up coloured feathers on lines, to ſcare the deer into the toils.

373. *Sed fruſtra.*] Pierius ſays it is *et fruſtra* in the Roman manuſcript.

376. *In defoſſis ſpecubus.*] Pomponius Mela, ſpeaking of the Sarmatae, ſays they dig holes in the earth for their habitations, to avoid the ſeverity of winter: "Sarmatae "auri et argenti, maximarum pe"ſtium, ignari, vice rerum com"mercia exercent: atque ob ſaeva "hyemis admodum aſſiduae, de"merſis in humum ſedibus, ſpecus "aut ſuffoſſa habitant, totum brac"cati corpus; et niſi qua vident, "etiam ora veſtiti." And Tacitus alſo ſays the Germans uſed to make caves to defend them from the ſeverity of winter, and conceal their corn: "Solent et ſubterraneos ſpe"cus aperire, eoſque inſuper multo "fimo onerant, ſuffugium hyemi, "et receptaculum frugibus."

377. *Totaſque.*] Pierius ſays *que* is left out in many ancient manuſcripts. I find the ſame reading, in the King's, the Bodleian, and in one of Dr Mead's manuſcripts, and in ſome of the old printed editions.

379. *Pocula laeti fermento atque acidis imitantur vitea ſorbis.*] Ruaeus interprets this paſſage to mean beer and ſyder. *Fermentum*, he ſays, ſignifies the fermentation of barley, wheat, or oats: when by a certain medicated heat the grain ſwells and grows acid, which are the two effects of fermentation; which is therefore named from *ferveo*, as it were *ferviмentum:* and thus *beer* is made. The other liquor is expreſſed from acid berries and fruits ſqueezed, ſuch as apples, pears, cornels, ſervices: and is called *ſyder*, &c. Dr Trapp interprets *fermentum* yeſt or barm, which, he thinks, is put for the liquor which it makes. But if *fermentum* means what we call yeſt or barm, I ſhould rather think the Poet ſpeaks only of one ſort of liquor, made of the juice of ſervices, fermented with yeſt:

Fermento atque acidis imitantur vitea ſorbis. 380 *and imitate the juice of the grape with barm and ſour ſervices.*

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yeſt: not of two ſorts, as Dr Trapp tranſlates this paſſage;

" And *beer* and *cyder* quaff, inſtead " of wine."

Yeſt alone will not make any potable liquor. But let us ſee what the Ancients did really mean by the word *fermentum*. We ſhall find this in Pliny, who plainly enough deſcribes it to be what we call leaven: for he ſays it is made of dough, kept till it grows ſour: " Nunc fermen- " tum fit ex ipſa farina quae ſubigi- " tur, prius quam addatur ſal, ad " pultis modum decocta, et relicta " donec aceſcat." I muſt acknowledge, that it is ſomewhat difficult to conceive what ſort of liquor could be made of this leaven. Perhaps inſtead of *fermento*, we ought to read *frumento*, which will remove all the difficulty. It is certain that not only the northern people, but other nations alſo uſed drink made of corn. Thus Pliny aſcribes this liquor to the weſtern people, and to the Egyptians: " Eſt et Occidentis populis " ſua ebrietas, fruge madida: plu- " ribus modis per Gallias Hiſpaniaſ- " que nominibus aliis, ſed ratione " eadem. Hiſpaniae jam et vetu- " ſtatem ferre ea genera docuerunt. " Aegyptus quoque e fruge ſibi po- " tus ſimiles excogitavit: nullaque " in parte mundi ceſſat ebrietas." The ſame author tells us that various liquors are made of corn, in Egypt, Spain, and Gaul, under different names: " Et frugum quidem haec " ſunt in uſu medico. Ex iiſdem " fiunt et potus, zythum in Aegyp- " to, caelia et caeria in Hiſpania, " cerviſia in Gallia, aliiſque pro- " vinciis." Tacitus, in his book *de moribus Germanorum*, ſays expreſſly, that the common drink of that people was made of corn, corrupted into a reſemblance of wine: " Po- " tui humor ex hordeo aut *frumento*, " in quandam ſimilitudinem vini " corruptus." Strabo mentions drink being made of corn and honey in Thule: Παρ' οἷς δὲ σῖτος καὶ μέλι γίγνεται, καὶ τὸ πόμα ἐντεῦθεν ἔχειν.

As for the drink made of ſervices, I do not find it mentioned by any Roman writer, except Palladius, who ſpeaks of it only by hearſay: " Ex " ſorbis maturis, ſicut ex pyris, vi- " num fieri traditur et acetum." We find in the ſame author, that in his time wines were made of ſeveral ſorts of fruit: " Hoc menſe [*Octobri*] " omnia, quae locis ſuis leguntur, ex " pomis vina conficies." He mentions perry, or the wine made of pears, and deſcribes the manner of making it: " Vinum de pyris fit, ſi contuſa, " et ſacco rariſſimo condita ponde- " ribus comprimantur, aut praelo." He ſpeaks alſo of ſyder: " Vinum " et acetum ſit ex malis, ſicut ex " pyris ante praecepi."

Such is the unbridled nation of men, who live under the north pole,

Talis Hyperboreo ſeptem ſubjecta trioni,

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381. *Hyperboreo.*] See the note on ver. 196.

Septem ſubjecta trioni.] This *Tmeſis*, as the Grammarians call it, or diviſion of *ſeptemtrio* into two words, is not infrequent. Thus Ovid:

" — — Scythiam, *ſeptemque trio-*
" *nem*
" Horrifer invaſit Boreas:

And

" Gurgite caeruleo *ſeptem* prohibete
" *triones:*"

And

" — — — Interque triones
" Flexerat obliquo plauſtrum temone
" Bootes."

Nay we often find *triones* without *ſeptem*. Thus our Poet in the firſt and third Aeneids:

" Arcturum pluviaſque Hyadas, ge-
" minoſque triones."

Thus alſo Ovid:

" Tum primum radiis gelidi caluere
" triones:
" — — — Interque triones
" Flexerat obliquo plauſtrum te-
" mone Bootes."

The *triones* or *ſeptem triones* are the two northern conſtellations, commonly known by the names of the greater and leſſer bear, in each of which are ſeven ſtars placed nearly in the ſame order, and which were fancied by the Ancients to repreſent a waggon, and were therefore called ἅμαξαι and *plauſtra*: whence we alſo call the ſeven ſtars in the rump and tail of the great bear *Charles's wain*. Aelius and Varro, as they are quoted by Aulus Gellius, tell us that *triones* is as it were *terriones*, and was a name by which the old huſbandmen called a team of oxen: " Sed ego quidem cum L. Aelio et " M. Varrone ſentio, qui *triones* " ruſtico certo vocabulo boves ap- " pellatos ſcribunt, quaſi quoſdam " *terriones*, hoc eſt arandae colen- " daeque terrae idoneos. Itaque hoc " ſidus, quod a figura poſituraque " ipſa, quia ſimile plauſtri videtur, " antiqui Graecorum ἅμαξαν dixe- " runt, noſtri quoque veteres a bu- " bus junctis *ſeptentriones* appel- " larunt, id eſt, a ſeptem ſtellis, ex " quibus quaſi juncti *triones* figuran- " tur." I believe that Virgil, by uſing *trioni* in the ſingular number, and adding the epithet *Hyperboreo*, means the leſſer bear, under which are ſituated thoſe who live within the arctic circle. Dr Trapp ſeems to underſtand our Poet in this ſenſe:

" Such is th' unbroken race of men,
" who live
" Beneath the pole."

Dryden has introduced the Dutch in this place, and beſtowed the epithet *unwarlike* upon them, which is not in the

Gens effraena virum Riphaeo tunditur euro,
Et pecudum fulvis velatur corpora ſetis.

and are pierced by the Riphaean eaſt wind: and have their bodies covered with the yellow ſpoils of beaſts.

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the leaſt countenanced either by hiſtory, or the words of his author:

"Such are the cold Ryphean race,
" and ſuch
"The ſavage Scythian, and *unwar-*
" *like Dutch.*"

382. *Riphaeo tunditur euro.*] It has been already obſerved, that the Riphaean hills are probably that great ridge of mountains which divides Lapland from the northern part of Muſcovy.

Why the Poet mentions the eaſt wind in this place, as blowing on the Hyperboreans from the Riphaean hills, ſeems not very clear. It has already been obſerved, that thoſe people were ſuppoſed to dwell on the north ſide of thoſe hills, which was imagined to be even beyond the riſing of the north wind. Strabo ſeems to treat the Riphaean hills themſelves as a fabulous invention: Διὰ δὲ τὴν ἀγνοιαν τῶν τόπων τούτων, οἱ τὰ Ριπαῖα, ὄρη, καὶ τοὺς Ὑπερβορείους μυθοποιοῦντες, λόγου ἠξίωνται. Pliny ſpeaks of them as joining to Taurus: "Taurus mons ab Eois veniens lit-
" toribus, Chelidonio promontorio
" diſterminat. Immenſus ipſe, et
" innumerarum gentium arbiter dex-
" tero latere ſeptentrionalis, ubi pri-
" mum ab Indico mari exurgit, lae-
" vo meridianus, et ad occaſum ten-
" dens: mediamque diſtrahens Aſi-
" am, niſi opprimenti terras occur-
" rerent maria. Reſilit ergo ad ſep-
" tentriones, flexuſque immenſum
" iter quaerit, velut de induſtria re-
" rum natura ſubinde aequora op-
" ponente, hinc Phoenicium, hinc
" Ponticum, illinc Caſpium et Hy-
" rcanium, contraque Maeoticum
" lacum. Torquetur itaque colliſus
" inter haec clauſtra, et tamen vic-
" tor, flexuoſus evadit uſque ad *cogna-*
" *ta Riphaeorum montium juga*, nu-
" meroſis nominibus et novis qua-
" cunque incedit inſignis." And in another place he ſays, "Subjicitur
" Ponti regio Colchica, in qua juga
" Caucaſi ad *Riphaeos montes* torquen-
" tur, ut dictum eſt, altero latere in
" Euxinum et Maeotin devexa, altero
" in Caſpium et Hyrcanium mare."

383. *Pecudum fulvis velatur corpora ſetis.*] I read *velatur* with Heinſius and Maſvicius: the common reading is *velantur*. Pierius ſays it is *velatur* in the Roman manuſcript, and in another of great antiquity, where *n* has been interlined by ſome other hand.

Ovid mentions the Getae as being clothed with skins:

"Hic mihi Cimmerio bis tertia du-
" citur aeſtas
" Littore pellitos inter agenda
" Getas."

Tacitus alſo, ſpeaking of the northern people, ſays, "Gerunt et fe-
" rarum pelles, proximi ripae negli-
" genter, ulteriores exquiſitius, ut
" quibus nullus per commercia cul-
" tus."

384. *Si*

If wool is your care; in the firſt place avoid prickly buſhes, and burrs and caltrops; and ſhun the fat paſtures; and from the beginning chooſe for your flock thoſe which are white with ſoft wool. Nay, thó' the ram ſhould be of the pureſt white, yet if his tongue be black under his moiſt palate,

Si tibi Lanicium curae; primum aſpera ſylva,
Lappaeque tribulique abſint: fuge pabula laeta;
Continuoque greges villis lege mollibus albos.
Illum autem, quamvis aries ſit candidus ipſe,
Nigra ſubeſt udo tantum cui lingua palato,

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384. *Si tibi, &c.*] The Poet here gives directions about taking care of the wool: he obſerves, that prickly places and fat paſtures are to be avoided; and then gives directions about the choice of the ſheep, and particularly of the rams:

Si.] It is *ſit* in the old Nuremberg edition.

Aſpera ſylva.] All prickly buſhes are injurious to ſheep, by rending their fine wool, and wounding their fleſh, which he mentions ſoon after amongſt their diſeaſes: "ſecuerunt "corpora vepres."

385. *Lappaeque tribulique.*] See the note on book I. ver. 153.

Fuge pabula laeta.] The wool is thought not to be ſo good, if the cattle are very fat. Columella mentions the hungry lands about Parma and Modena, as feeding the moſt valuable ſheep: "Nunc gallicae pre-"tioſiores habentur, earumque prae-"cipue altinates: item quae circa "Parmam et Mutinam *macris* ſtabu-"lantur campis."

386. *Continuo.*] See the note on ver. 75.

Greges villis lege mollibus albos.] Varro mentions the ſoftneſs of the wool, as eſſential in a good ſheep: "De forma, ovem eſſe oportet cor-"pore amplo, quae lana multa ſit "et molli, villis altis et denſis toto "corpore, maxime circum cervicem "et collum, ventrem quoque ut "habeat piloſum, itaque quae id non "haberent, majores noſtri apicas ap-"pellabant, at rejiciebant." Columella ſays the whiteſt are moſt eſteemed; "Color albus cum ſit op-"timus, tum etiam eſt utiliſſimus, "quod ex eo plurimi fiunt, neque "hic ex alio." Palladius alſo obſerves, that regard is to be had to the ſoftneſs of the wool: "Eligenda eſt "vaſti corporis, et prolixi velleris, ac "molliſſimi, lanoſi, et magni uteri."

388. *Nigra ſubeſt udo tantum cui lingua palato.*] Ariſtotle affirms, that the lambs will be white, or black, or red, according to the colour of the veins under the tongue of the ram: Λευκὰ δὲ τὰ ἔκγονα γίνεσθαι καὶ μέλαινα, ἐὰν ὑπὸ τῇ τοῦ κριοῦ γλώττῃ λευκαὶ φλέβες ὦσιν ἢ μέλαιναι· λευκὰ μὲν, ἐὰν λευκαὶ, μέλαινα δὲ, ἐὰν μέλαιναι. ἐὰν δὲ ἀμφότεραι, ἀμφότερα. πυῤῥὰ δὲ ἐὰν πυῤῥαί. Varro alſo, from whom Virgil took this obſervation, gives a caution to obſerve if the tongue of a ram be black, or ſpeckled, becauſe the lambs will be of the ſame colour: "Animadver-"tendum quoque linguane nigra, "aut varia ſit, quod fere qui ea ha-"bent, nigros aut varios, procreant "agnos." Columella, who quotes our Poet on this occaſion, enlarges on what he has ſaid. He obſerves, that it is not enough for the fleece of a ram

Rejice, ne maculis infuſcet vellera pullis
Naſcentum: plenoque alium circumſpice campo.
Munere ſic niveo lanae, ſi credere dignum eſt,

reject him, for fear he ſhould ſully the fleece of his offspring with duſky ſpots: and ſearch all over the plain for another.

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a ram to be white, but his palate and tongue muſt be white alſo. For if theſe parts of the body are dark or ſpotted, the lambs will be dark and ſpotted too. He adds, that it is the ſame with black and red rams; and that if any regard is had to the wool, the marks of the male parent are chiefly to be obſerved: "Itaque non "ſolum ea ratio eſt probandi arietis, "ſi vellere candido veſtitur, ſed "etiam ſi palatum, atque lingua "concolor lanae eſt. Nam cum "hae corporis partes nigrae aut ma- "culoſae ſunt, pulla vel etiam varia "naſcitur proles. Idque inter cae- "tera eximie talibus numeris ſigni- "ficavit idem, qui ſupra: *Illum au- "tem, quamvis aries*, &c. . . . . Una "eademque ratio eſt in erythraeis, et "nigris arietibus, quorum ſimiliter, "ut jam dixi, neutra pars eſſe debet "diſcolor lanae, multoque minus ip- "ſa univerſitas tergoris maculis va- "riet. Ideo niſi lanatas oves emi "non oportet, quo melius unitas co- "loris appareat: quae niſi praecipua "eſt in arietibus, paternae notae ple- "rumque natis inhaerent." Palladius alſo affirms, that if the tongue of the ram is ſpotted, the ſame defect will appear in his offspring: "In quibus non ſolum corporis can- "dor conſiderandus eſt, ſed etiam "lingua, quae ſi maculis fuſcabitur, "varietatem reddit in ſobole."

390. *Naſcentum.*] In one of Dr Mead's manuſcripts it is *naſcentis.*

Pleno.] In the King's manuſcript it is *plano.*

391. *Munere ſic niveo*, &c.] This and the following line are tranſpoſed, in both Dr Mead's manuſcripts.

Servius accuſes Virgil of having changed the ſtory, for it was not Pan, but Endymion, who was ſaid to be beloved by the moon, on account of his milk white ſheep, with which he bribed her to his embraces. But I do not remember to have read in any of the ancient authors, that Endymion had any occaſion to take pains to ſeduce the Moon. On the contrary, ſhe fell in love with him, as he lay aſleep on the mountain Latmos, or, as Cicero relates the fable, threw him into a ſleep on purpoſe that ſhe might have that opportunity of enjoying him: "En- "dymion vero, ſi fabulas audire vo- "lumus, neſcio quando in Latmo ob- "dormivit, qui eſt mons Cariae, "nondum opinor exporrectus. Num "igitur eum curare cenſes, cum "Luna laboret, *a qua conſopitus* pu- "tatur *ut eum dormientem oſculare- "tur?*" This cannot therefore be the fable, to which Virgil alludes. Macrobius affirms, that Virgil took this fable of Pan and the Moon from the Georgicks of Nicander, which are now loſt. The fable itſelf is variouſly related. Probus tells us, that Pan being in love with the Moon offered her the choice of any part of his flock; that ſhe chooſing the whiteſt,

Thus Pan the god of Arcadia, if we may give credit to the ſtory, deceived thee, O Moon, being captivated with a ſnowy offering of wool: nor did you deſpiſe his invitation to come into the lofty woods. But thoſe who deſire to have milk, muſt give them with their own hands plenty of cytiſus and water-lilies, and lay ſalt herbs in their cribs. This makes them fonder of drinking, and more diſtends their udders,

Pan deus Arcadiae captam te, Luna, fefellit,
In nemora alta vocans: nec tu aſpernata vocantem.
At cui lactis amor, cytiſos, lotoſque frequentes
Ipſe manu, ſalſaſque ferat praeſepibus herbas.
Hinc et amant, fluvios magis, et magis ubera tendunt,
Et ſalis occultum referunt in lacte ſaporem.
Multi jam excretos prohibent a matribus hoedos,
Primaque ferratis praefigunt ora capiſtris.
Quod ſurgente die mulſere, horiſque diurnis,

and gives an obſcure reliſh of ſalt to their milk. Many reſtrain the kids from their dams as ſoon as they are grown big, and faſten muzzles with iron ſpikes about their mouths. What they have milked at ſunriſing and in the day time,

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whiteſt, was deceived, becauſe they were the worſt ſheep. But ſurely, if the whiteſt ſheep were the worſt in the flock, it would not have anſwered Virgil's purpoſe, to have alluded to the fable. I rather believe the fable, which our Poet meant, was as Philargyrius and ſome others have related it; that Pan changed himſelf into a ram as white as ſnow, by which the Moon was deceived, as Europa was by Jupiter, in the form of a white bull.

394. *At cui lactis amor*, &c.] This paragraph informs us, that thoſe who feed ſheep for the ſake of their milk, muſt afford them great plenty of proper nouriſhment.

394. *Cytiſum.*] See the note on book II. ver. 431.

Lotos.] I have ventured to tranſlate this water-lilies on the credit of Proſper Alpinus. See the note on book II. ver. 84. The great white water lily grows in rivers and deep ditches.

395. *Ipſe.*] Pierius ſays it is *ille* in the Roman and Medicean manuſcripts, but he juſtly prefers *ipſe*, as being more emphatical. I find *ille* in the King's and both the Arundelian manuſcripts, and ſome of the eldeſt printed editions.

Salſaſque ferat praeſepibus herbas.] Columella does not approve the giving of marſh herbs to ſheep that are in health; he recommends ſalt to be given them when they are ſick, and refuſe their food and drink. "Jucundiſſimas herbas eſſe, quae arotro proſciſſis arvis naſcantur: deinde quae pratis uligine carentibus: paluſtres, ſylveſtreſque minime idoneas haberi: nec tamen ulla ſunt tam blanda pabula, aut etiam paſcua, quorum gratia non exoleſcat uſu continuo, niſi pecudum faſtidio paſtor occurrerit praebito ſale, quod velut ad pabuli condimentum per aeſtatem canalibus ligneis impoſitum cum e paſtu redierint oves, lambunt, atque eo ſapore cupidinem bibendi, paſcendique concipiunt."

398. *Jam.*] It is *etiam* in the King's, and in both the Arundelian manuſcripts.

399. *Ferratis capiſtris.*] Theſe muzzles, of which the Poet ſpeaks, are not ſuch as confine the mouth of the lamb or kid, for then it could not eat. They are iron ſpikes faſtened about the ſnout, which prick the dam, if ſhe offers to let her young one ſuck.

402. *Ca-*

Nocte premunt; quod jam tenebris et ſole cadente,
Sub lucem exportans calathis adit oppida paſtor;
Aut parco ſale contingunt, hyemique reponunt.
Nec tibi cura canum fuerit poſtrema; ſed una
Veloces Spartae catulos, acremque moloſſum

they preſs at night; but what they milk in the night and at ſun-ſetting, the ſhepherd carries at day-break in baſkets to the town, or elſe they mix it with a ſmall quantity of ſalt, and lay it up for winter. Nor let your care of dogs be the laſt: but feed with fattening whey both the ſwift hounds of Sparta, and the fierce maſtiff of Moloſſia;

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402. *Calathis.*] Servius interprets *calathis* brazen veſſels, in which they uſed to carry milk and new cheeſe to town. But it was certainly a veſſel not at all fit to carry milk: for it was made on purpoſe for the whey to run thro' and leave the curd behind, in order to make cheeſe, as we find it deſcribed by Columella: "Nec "tamen admovenda eſt flammis, ut "quibuſdam placet, ſed haud procul "igne conſtituenda, et confeſtim cum "concrevit, liquor in fiſcellas, aut "in *calathos*, vel formas transferen-"dus eſt. Nam maxime refert pri-"mo quoque tempore ſerum perco-"lari, et a concreta materia ſepa-"rari."

404. *Nec tibi cura canum*, &c.] Immediately after ſheep and goats, the Poet makes mention of dogs; ſome of which are neceſſary to defend the folds againſt robbers and wolves, and others are of ſervice in hunting.

Heſiod alſo adviſes us to take good care to have our dogs well fed, leaſt the man that ſleeps by day ſhould deprive us of our goods:

Καὶ κύνα καρχαρόδοντα κομεῖν. μὴ φείδεο σίτου.
Μὴ ποτέ σ' ἡμερόκοιτος ἀνὴρ ἀπὸ χρήματ' ἕληται.

405. *Veloces Spartae catulos.*] The dogs of Sparta were famous, thus we have ſeen already *Taygetique canes* and *Amyclaeumque canem*. I take theſe Spartan dogs to be what we call Hounds, for we find they were uſed in hunting; and Ariſtotle ſays they have long ſnouts, and a very quick ſcent: Διὸ ὅσων οἱ μυκτῆρες μακροὶ, οἷον τῶν Λακωνικῶν κυνιδίων, σοφραντικά. We may obſerve alſo that Ariſtotle calls them κυνίδια, and Virgil *catuli*, whence we may judge that they were a ſmaller ſort of dogs, than thoſe which were uſed for the defence of the folds.

Acremque Moloſſum.] This dog has it's name from Moloſſia, a city of Epirus. I take it to be that ſort which we call a maſtiff. Ariſtotle ſays there are two ſorts of Moloſſian dogs: that, which is uſed for hunting, is not different from the common ſort; but that, which is uſed by the ſhepherds, is large, and fierce againſt wild beaſts: Τὸ δ' ἐν τῇ Μολοττίᾳ γένος τῶν κυνῶν, τὸ μὲν θηρευτικὸν οὐδὲν διαφέρει πρὸς τὸ παρὰ τοῖς ἄλλοις. τὸ δ' ἀκόλουθον τοῖς προσάτοις τῷ μεγέθει, καὶ τῇ ἀνδρίᾳ τῇ πρὸς τὰ θηρία. There is frequent mention of the loud barking of theſe dogs. Thus Lucretius:

"Irritata canum cum primum mag-"na Moloſſum
"Mollia ricta fremunt duros nudan-"tia dentes:"

And

truſting to theſe guards you need never to fear the nightly robber in your fold, nor the incurſions of wolves, nor the reſtleſs Spaniards coming upon you by ſtealth. With dogs you will often courſe the timorous wild aſſes;

Paſce fero pingui: nunquam cuſtodibus illis
Nocturnum ſtabulis furem, incurſuſque luporum,
Aut impacatos a tergo horrebis Iberos.
Saepe etiam curſu timidos agitabis onagros,

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And Horace:

" — — Simul domus alta Moloſſis
" Perſonuit canibus."

Columella ſpeaks of two ſorts of dogs, one to guard the houſe, and the other to defend the folds. That which he recommends for the houſe, ſeems to be the maſtiff, or *moloſſus*. He ſays it ſhould be of the largeſt ſize, ſhould bark deep and loud, that he may terrify the thieves with his voice as well as with his look, nay and ſometimes without being ſeen affright them with a horrid growling: " Villae " cuſtos eligendus eſt ampliſſimi cor- " poris, vaſti latratus, canorique, ut " prius auditu maleficum, deinde " etiam conſpectu terreat, et tamen " nonnunquam ne viſus quidem " horribili fremitu ſuo fuget inſidi- " antem."

408. *Iberos.*] The *Iberi* have by ſome been ſuppoſed to be a people of that name who anciently dwelt in Pontus. But we find in Pliny that theſe Iberians were ſome of the people, who ſettled in Spain: " In uni- " verſam Hiſpaniam M. Varro per- " veniſſe Iberos et Perſas, et Phoe- " nicas, Celtaſque et Poenos tradit." The ſame author ſoon after informs us, that all Spain was called *Iberia* from the river *Iberus*: " Iberus " amnis navigabili commercio dives, " ortus in Cantabris haud procul " oppido, Juliobrica, cccl. M. paſſ. " fluens, navium per cclx. M. a Va- " ria oppido capax, quem propter " univerſam Hiſpaniam Graeci ap- " pellavere Iberiam." The Iberus is now called the *Ebro*, and has the city of *Saragoſa* on it's banks. The Spaniards were ſo famous for their robberies, that the Poet makes uſe of their name, in this place, for robbers in general, It cannot be ſuppoſed, that he means literally the Spaniards themſelves; for thoſe people were too far removed from Italy, to be able to come by night to rob their ſheep-folds. La Cerda has taken much pains to juſtify his countrymen, by ſhewing that it was anciently very glorious to live by rapine.

409. *Timidos.*] It is *tumidos* in one of the Arundelian manuſcripts.

Onagros.] The *Onager* or wild aſs is an animal of Syria, frequent about Aleppo and Apamia. The ſkin of it is very hard, and is dreſſed into that ſort of knotty leather, which we call *chagrin*. Varro ſays the wild aſſes are very numerous in Phrygia and Lycaonia, and are eaſily made tame: " Unum ferum, quos vocant Ona- " gros, in Phrygia et Lycaonia ſunt " greges multi . . . . . Ad ſemi- " nationem onagrus idoneus, quod e " fero fit manſuetus facile, et e man- " ſueto ferus nunquam." We find that their fleſh was in great eſteem amongſt the Ancients. Pliny mentions it as a ſingular taſte in Mae-

cenas,

Et canibus leporem, canibus venabere damas.
Saepe volutabris pulſos ſylveſtribus apros
Latratu turbabis agens, monteſque per altos
Ingentem clamore premes ad retia cervum.
Diſce et odoratam ſtabulis accendere cedrum,
Galbaneoque agitare graves nidore chelydros.

with dogs you will hunt the hare and hind. Oftentimes alſo with the barking of your dogs you will rouze the wild boar from his muddy habitations: and with their noiſe drive the waſt ſtag over the lofty mountains into the toils. Learn alſo to burn the odorous cedar in your folds, and to drive away the ſtinking chelydri with the ſtrong ſmell of galbanum.

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cenas, that he preferred the colts of the tame aſs to thoſe of the wild one: "Pullos earum epulari Maecenas in-"ſtituit, multum eo tempore prae-"latos onagris: poſt eum interiit "autoritas ſaporis." The ſame author ſpeaks of the wild aſſes of Africa, as excelling all others in taſte: "Onagri in Phrygia et Lycaonia "praecipui. Pullis eorum ceu prae-"ſtantibus ſapore, Africa gloriatur, "quos laliſiones appellant." Virgil has been cenſured for mentioning the hunting of theſe animals, of which there were none in Italy. Varro indeed ſeems to ſpeak as if there was no ſort of aſſes in Italy, except the tame: "Alterum manſuetum, ut "ſunt in Italia omnes." But, as we have juſt now been told that Maecenas preferred the fleſh of the tame aſs to that of the wild one, we may conclude, that the wild aſſes were in Italy in Virgil's time.

411. *Volutabris.*] This word properly ſignifies the muddy places in which the ſwine delight to roll. Thus Varro: "Admiſſuras cum faciunt, prodigunt "in lutoſos limites, ac luſtra, ut vo-"lutentur in luto, quae eſt illorum "requies, ut lavatio hominis."

414. *Diſce et odoratam.*] The Poet now proceeds to ſhew the injuries to which cattle are ſubject: and begins with a beautiful account of ſerpents.

Odoratam cedrum.] I have obſerved already, in the note on book II. ver. 443. that the Cedar of the Greek and Roman writers is not the Cedar of Lebanon, but a ſort of Juniper. Thus May tranſlates this paſſage:

"But learne to burne within thy
"ſheltring roomes
"Sweet Juniper."

This tree was accounted good to drive away ſerpents with it's ſmoak. Palladius ſays that ſerpents are driven away by burning cedar, or galbanum, or woman's hair, or hart's horns: "Propter ſerpentes, qui ple-"rumque ſub praeſepibus, latent, "cedrum, vel galbanum, vel muli-"eris capillos, aut cervina cornua "frequenter uramus."

415. *Galbaneo nidore.*] *Galbanum* is the concreted juice of a plant called *Ferula*. It is probably taken from more than one ſpecies. Herman, in his *Paradiſus Batavus*, has given us a figure and deſcription of a plant, under the name of *Ferula Africana Galbanifera, liguſtici foliis et facie*, which being wounded yields a juice in all reſpects agreeing with the *Galbanum*. "Acredine aromatica ſat pe-"netranti guſtantium linguam per-"ſtringit. Sauciata lac fundit viſ-

"cidum

Often under the neglected mangers either the Saepe ſub immotis praeſepibus aut mala tactu 416

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" cidum ſed dilutius et paucum, in " lachrymam Galbano omnibus notis " reſpondentem concreſcens. E tri- " muli quadrimulive caulis geniculis " ſua ſponte nonnunquam emanat." Dioſcorides ſays it is the juice of a ſort of *Ferula*, growing in Syria, that it has a ſtrong ſmell, and drives away ſerpents with it's fume; Χαλβάνη ὀπός ἐστὶν Νάρθηκος ἐν Συρία γεννομένου . . . . . ὀσμὴ βαρεῖα . . . . . θηρία τε θυμιωμένη διώκει. Pliny has almoſt the ſame words: " Dat et " Galbanum Syria in eodem Amano " monte e ferula . . . . . Sincerum ſi " uratur, fugat nidore ſerpentes." Columella alſo recommends the ſmoak of Galbanum, to drive away ſerpents: " Cavendumque ne a ſer- " pentibus adflentur, quarum odor " tam peſtilens eſt, ut interimat uni- " verſos: id vitatur ſaepius incenſo " cornu cervino, vel galbano vel mu- " liebri capillo; quorum omnium fere " nidoribus praedicta peſtis ſubmo- " vetur."

Graves.] Servius reads *gravi*, making it agree with *galbaneo nidore*; which is not amiſs: for the ſmell of galbanum is very ſtrong. But the ancient manuſcripts have *graves*, which is generally admitted by the editors. And indeed this is a proper epithet for the *chelydri*, on account of their offenſive ſmell, as will be ſeen in the next note.

Chelydros.] In the King's manuſcript it is *chelindros*.

S. Iſidore makes the *chelydros* and *cherſydros* to be the ſame: " Che- " lydros ſerpens, qui et cherſydros di- " citur, qui et in aquis et in terris " moratur." But the *cherſydros* is deſcribed by our Poet ten lines below. Lucan alſo makes the *cherſydrus* and *chelydrus* two different ſorts of ſerpents:

" Natus et ambiguae coleret qui
" Syrtidos arva
" Cherſydros, tractique via fumante
" chelydri."

The *Chelydrus* ſeems to be that ſort of ſerpent, of which we find frequent mention among the Greek writers under the name of δρυίνος. Nicander ſays the *dryinus* is called alſo *hydrus* and *chelydrus*, and that it has a ſtrong ſmell. Galen ſays the bite of them is very venemous, and the ſmell ſo very offenſive, that it cauſes thoſe who attempt to deſtroy them, to think the moſt agreeable ſmells ſtinking. Aetius ſays this ſerpent ſtinks ſo grievouſly, as even to diſcover the place where it lurks, Thus we ſee that Virgil might well give theſe ſerpents the epithet *graves*.

416. *Sub immotis praeſepibus.*] Pierius ſays it is *ignotis* in the Roman manuſcript; but he juſtly prefers *immotis*.

Columella recommends in a partilar manner, the diligent ſweeping and cleanſing of the ſheepcotes, not only to free them from mud and dung, but alſo from noxious ſerpents: " Stabula vero frequenter everrenda, " et purganda, humorque omnis " urinae deverrendus eſt, qui com- " modiſſime ſiccatur perforatis ta- " bulis, quibus ovilia conſternuntur, " ut grex ſupercubet: nec tantum " coeno

Vipera delituit, caelumque exterrita fugit:
Aut tecto adſuetus coluber ſuccedere et umbrae,
Peſtis acerba boum, pecorique adſpergere virus,
Fovit humum. Cape ſaxa manu: cape robora, paſtor,

viper of dangerous touch conceals it's ſelf, and affrighted flies the light; or that ſnake, the dreadful plague of kine, which uſes to creep into houſes and ſhady places, and ſpread his venom on the cattle, keeps cloſe to the ground: Be quick with ſtones, ſhepherd; be quick with clubs:

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"coeno aut ſtercore, ſed exitioſis "quoque ſerpentibus tecta liberen- "tur." *Immotis* therefore in this place means ſuch places as have not been duly ſwept and cleanſed.

417. *Vipera.*] Servius thinks that the *vipera* is ſo called *quod vi pariat*; others, with better reaſon, think it is ſo called *quod vivum pariat*. And indeed this animal differs from moſt other ſerpents, in bringing forth it's young alive; whereas the reſt lay eggs. It is known in England under the name of Viper or Adder. The bite of it is very venemous; tho' it ſeldom, if ever, proves mortal in our climate. The moſt immediate remedy for this bite is found to be olive oil applied inſtantly to the injured part. See *Phil. Tranſ. N.* 443. *p.* 313. and *N.* 444. *p.* 394.

418. *Coluber . . . . . peſtis acerba boum.*] I take the ſerpent here meant, to be that which Pliny calls *boas*. This author affirms that they grow ſometimes to a prodigious bigneſs, and that there was a child found in the belly of one of them, in the reign of Claudius. He adds, that they feed on cow's milk, whence they have obtained their name. The words of Pliny are quoted in the note on book II. ver. 374.

420. *Fovit.*] Pierius ſays it is *fodit* in ſome ancient manuſcripts. *Foveo* properly ſignifies to foment, cheriſh, or embrace. In the twelfth Aeneid it is uſed to expreſs the fomenting of a wound:

" Fovit ea vulnus lympha longaevus
" Iapis."

In the ſecond Georgick, it is uſed for chewing medicinally:

" — — — Animos et olentia Medi
" Ora fovent illo.

In the fourth Georgick it is uſed for holding water in the mouth till it is warm:

" — — — Prius hauſtu ſparſus
" aquarum
" Ora fove."

In the firſt Aeneid, it is uſed for embracing:

" — — — Haec oculis, haec pectore
" toto
" Haeret, et interdum gremio fo-
" vet:"

And in the eighth:

" — — — Niveis hinc atque hinc
" Diva lacertis
" Cunctantem amplexu molli fo-
" vet."

and, whilſt he riſes threatning, and ſwells his hiſſing neck, knock him down: and now he is fled, and hides his fearful head; and his middle folds, and the laſt wreaths of his tail are extended, and his utmoſt ſpires are ſlowly dragged along. There is alſo that grievous ſnake in the Calabrian lawns, raiſing his breaſt, and waving his ſcaly back, and having his long belly marked with large ſpots, who, ſo long as any rivers burſt from their ſprings, and whilſt the lands are moiſt with the dewy ſpring and rainy ſouth winds, frequents the pools, and making his habitation in the banks, greedily crams his horrid maw with fiſhes, and loquacious frogs. But after the ſun is burnt up, and the earth gapes with heat,

Tollentemque minas et ſibila colla tumentem
Dejice: jamque fuga timidum caput abdidit alte,
Cum medii nexus, extremaeque agmina caudae
Solvuntur, tardoſque trahit ſinus ultimus orbes.
Eſt etiam ille malus Calabris in ſaltibus anguis,
Squamea convolvens ſublato pectore terga,
Atque notis longum maculoſus grandibus alvum:
Qui dum amnes ulli rumpuntur fontibus, et dum
Vere madent udo terrae, ac pluvialibus auſtris,
Stagna colit, ripiſque habitans, hic piſcibus atram
Improbus ingluviem raniſque loquacibus explet.
Poſtquam exuſta palus, terraeque ardore dehiſcunt,

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Hence it ſignifies the aſſiduous attendance of a lover on his miſtreſs, in the third Eclogue:

" ——— Ipſe Neaeram
" Dum fovet."

Thus alſo, in the ninth Aeneid, it ſignifies the keeping cloſe of an army within their trenches:

" ——— Non obvia ferre
" Arma viros; ſed caſtra fovere."

In much the ſame ſenſe it ſeems to be uſed here, for a ſerpent's keeping cloſe to the ground, under the muck of an uncleanſed ſheep-cote. Beſides it is uſual for ſerpents to lay their eggs under dung, in order to be hatched.

Cape ſaxa manu.] The rapidity of this verſe finely expreſſes the neceſſary haſte on this occaſion, to catch up ſtones and ſticks to encounter the ſerpent. This is one of the many beautiful paſſages, which Vida has ſelected from our poet:

" At mora ſi fuerit damno, properare jubebo.
" Si ſe forte cava extulerit male vi-
" pera terra,
" Tolle moras, cape ſaxa manu, ca-
" pe robora paſtor;
" Ferte citi flammas, date tela, re-
" pellite peſtem."

422. *Timidum.*] It is *tumidum* in the Bodleian manuſcript, in the old Nurenberg edition, and in the Venice edition, of 1475.

425. *Eſt etiam ille malus &c.*] It is univerſally agreed, that the Poet here deſcribes the *Cherſydrus*, which is ſo called from χέρσος *earth*, and ὕδωρ *water*, becauſe it lives in both theſe elements. The form and nature of this ſerpent are no where ſo well deſcribed, as in this paſſage of our Poet.

428. *Ulli.*] It is *ullis* in the King's manuſcript.

431. *Explet.*] Pierius ſays it is *implet* in many of the ancient manuſcripts.

432. *Exuſta.*] It is generally read *exhauſta*. Pierius found *exuſta* in the oblong

Exilit in ſiccum, et flammantia lumina torquens
Saevit agris, aſperque ſiti atque exterritus aeſtu.
Ne mihi tum molles ſub dio carpere ſomnos,
Neu dorſo nemoris libeat jacuiſſe per herbas:
Cum poſitis novus exuviis nitiduſque juventa
Volvitur, aut catulos tectis aut ova relinquens,
Arduus ad ſolem et linguis micat ore triſulcis.
Morborum quoque te cauſas et ſigna docebo.
Turpis oves tentat ſcabies, ubi frigidus imber

he leaps on the dry ground, and rowling his flaming eyes rages in the fields, being exaſperated by thirſt, and terrified with the heat. May I never at ſuch a time indulge my ſelf in ſleeping in the open air, or lie upon the graſs on the edge of a wood: when renewed by caſting it's ſlough, and glittering with youth, it leaves it's young ones or eggs at home; and ſlides along, raiſing it's ſelf up to the ſun, and brandiſhes it's three-forked tongue. I will alſo teach you the cauſes and ſigns of their diſeaſes. The filthy ſcab afflicts the ſheep, when a cold rain,

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oblong, the Lombard, and ſome other ancient copies. It is *exuſta* in the Bodleian manuſcript, and in ſeveral of the oldeſt editions. Heinſius alſo, and after him Maſvicius read *exuſta*. I believe that Virgil wrote *exuſta*, and that his tranſcribers have altered it to *exhauſta*, imagining it to be ſufficient to ſay the fens are exhauſted, thoſe watry places not being eaſily burnt up. But whoſoever is converſant in fenny countries, muſt know that in dry ſeaſons no lands are more ſcorched up than the fens. In the firſt Georgick we have

"Et cum exuſtus ager morientibus
"aeſtuat herbis."

This whole 432d verſe is wanting in one of Dr Mead's manuſcripts.

433. *Exilit.*] Pierius ſays it is *exiit* in the Lombard and Medicean manuſcripts. I find the ſame reading in one of the Arundelian and in one of Dr Mead's manuſcripts. But *exilit* is generally received.

Torquens.] It is *linquens* in the King's manuſcript: *et* alſo is there wanting between *ſiccum* and *flammantia*.

434. *Exterritus.*] Fulvius Urſinus ſays it is *exercitus* in the old Colotian manuſcript, which is no inelegant reading.

435. *Ne.*] It is *nec* in one of the Arundelian and in one of Dr Mead's manuſcripts, and in an old Quarto edition printed at Paris in 1494.

Dio.] It is *divo* in the King's, the Bodleian, one of the Arundelian, one of Dr Mead's manuſcripts, and in ſeveral of the old editions. In the other Arundelian copy, it is *clivo*.

437.] In one of the Arundelian manuſcripts, after this verſe follows

Lubrica convolvens ſublato pectore terga,

which is a repetition of *ver.* 426. there being only *lubrica* put for *ſquamea*.

The Poet now deſcribes the diſeaſes, to which ſheep are ſubject.

441. *Turpis oves tentat ſcabies.*] Columella obſerves, that no animal is ſo ſubject to the ſcab as ſheep. He adds that it uſually ariſes on their being injured by cold rain or froſt; or after ſhearing, if they are not well waſhed, or if they are permitted to

and winter ſtiff with hoary froſt, have pierced them to the quick: or when their ſweat not being waſhed off after ſhearing has ſtuck to them, and rough thorns have torn their bodies. On this account the ſhepherds waſh all their cattle in ſweet rivers, and the ram is plunged in the river, and ſent to float along the ſtream. Or elſe they anoint their ſhorn bodies with bitter lees of oil,

Altius ad vivum perſedit, et horrida cano
Bruma gelu; vel cum tonſis illotus adhaeſit
Sudor, et hirſuti ſecuerunt corpora vepres.
Dulcibus idcirco fluviis pecus omne magiſtri
Perfundunt, udiſque aries in gurgite villis
Merſatur, miſſuſque ſecundo defluit amni.
Aut tonſum triſti contingunt corpus amurca,

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ſeed in woody places, where they are wounded with brambles and briars; or if they are folded where mules, or horſes, or aſſes have ſtabled; or if they are lean for want of ſufficient paſture, than which nothing ſooner brings the ſcab. "Oves frequentius, quam ullum aliud animal infeſtantur ſcabie, quae fere naſcitur, ſicut noſter memorat poëta,

"——— Cum frigidus imber
"Altius ad vivum perſedit, et horrida cano
"Bruma gelu:

"vel poſt tonſuram, ſi remedium praedicti medicaminis non adhibeas, ſi aeſtivum ſudorem mari, vel flumine non abluas, ſi tonſum gregem patiaris ſylveſtribus rubis, ac ſpinis ſauciari: ſi ſtabulo utaris, in quo mulae, aut equi, aut aſini ſteterunt: praecipue tamen exiguitas cibi maciem, macies autem ſcabiem facit."

Ubi.] Pierius ſays it is *cum* in the Roman manuſcript.

445. *Dulcibus idcirco fluviis &c.*] Columella ſays, that a ſheep, as ſoon as it is ſheared, ſhould be anointed with a mixture of the juice of lupines, the lees of old wine, and the dregs of oil in equal quantities; and be waſhed four days afterwards in the ſea, or in rain water ſalted: and quotes the authority of Celſus, who affirms that a ſheep treated after this manner will be free from the ſcab for a whole year; and that the wool will be the longer and ſofter for it. "Verum ea quandocunque detonſa fuerit, ungi debet tali medicamine, ſuccus excocti lupini, veteriſque vini faex, et amurca pari menſura miſcentur, eoque liquamine tonſa ovis imbuitur, atque ubi per triduum delibato tergore medicamina perbiberit, quarto die, ſi eſt vicinia maris, ad littus deducta merſatur: ſi minus eſt, caeleſtis aqua ſub dio ſalibus in hunc uſum durata paulum decoquitur; eaque gregi perluitur. Hoc modo curatum pecus anno ſcabrum fieri non poſſe Celſus affirmat, nec dubium eſſe quin etiam ob eam rem lana quoque mollior atque prolixior renaſcatur." Thus Columella recommends the ſalt water as a preſervative againſt the ſcab; but Virgil adviſes the uſe of ſweet river water, as a cure, after the diſtemper has ſeized them.

448. *Aut tonſum triſti &c.*] We have ſeen already in the preceding note, the compoſition which Columella preſcribes againſt the ſcab.

T

Et ſpumas miſcent argenti, vivaque ſulphura, *and add litharge, and native ſulphur,*

NOTES.

The ſame author adds Hellebore to his liniment, when it is to be applied to a ſheep in which the diſeaſe is already begun: "Facit autem com-"mode primum ea compoſitio, quam "paulo ante demonſtravimus, ſi ad "faecem et amurcam, ſuccumque "decocti lupini miſceas portione ae-"qua detritum album Elleborum." It muſt be allowed that the ointment which Virgil here deſcribes is an excellent compoſition.

Amurca.] The lees of oil are much in uſe in Italy, and other countries where oil is made. We find it recommended by Cato for many purpoſes. We find the virtues of it collected by Dioſcorides. It is, ſays he, the dregs of oil. Being boiled in a copper veſſel to the conſiſtence of honey, it is aſtringent, and has the other effects of Lycium. It is applied to the tooth-ach and to wounds with vinegar and wine: it is added to medicines for the eyes, and to thoſe which obſtruct the pores. It is the better for being old. It is applied with ſucceſs to ulcers of the *anus* and *pudenda*. If it is boiled again with verjuice to the conſiſtence of honey it draws out rotten teeth. It heals the ſcab in cattle, being made into a liniment with the decoction of lupines and chamaeleon. It is of great ſervice to anoint the gout and pains of the joints with dregs of oil. A ſkin with the hair on ſmeared with it, and applied to the dropſy diminiſhes the ſwelling: Ἀμόργη, ὀποστάδμη ἐστὶν ἐλαίας τῆς ἐκθλιβομένης· ἣ τις ἐψηθεῖσα ἐν χαλκῷ χυτρίῳ μέχρι μελιτώδους συστάσεως, στύφει. ποιοῦσα πρὸς ἃ καὶ τὸ λύκιον. ἐκπερισσοῦ δὲ καὶ πρὸς ὀδοντολαγίας καὶ τραύματα. ἐπιχειομένη μετ' ὄξους ἢ οἴνου ἢ οἰνομέλιτος. μίγνυται δὲ καὶ ὀφθαλμικαῖς δυνάμεσι καὶ ἐμπλαστικαῖς. παλαιουμένη τὸ βελτίων γίνεται. ἔγκλυσμά τε ἕδρα καὶ αἰδοίῳ καὶ μήτραις εἰλκωμέναις ἐστὶ χρήσιμος. ἐκβάλλει δὲ καὶ τοὺς ἐφθαρμένους ὀδόντας σὺν ὀμφακίνῳ ἐψηθεῖσα ἄχει μελιτώδους συστάσεως, καὶ περιπλασθεῖσα. ψώρας τε κτηνῶν σὺν θέρμων ἀφεψήματι καὶ χαμαιλέοντος καταχειομένη θεραπεύει. ἡ δὲ ἀνέψητος καὶ πρόσφατος ποδαγεικοὺς καὶ ἀρθριτικοὺς ὠφελεῖ. θερμὴ καταντληθεῖσα ἐγχειομένη δὲ εἰς κώδιον καὶ ἐπιθεμένη ἐπὶ τῶν ὑδερικῶν, σβέλλει τὸν ὄγκον.

449. *Spumas argenti.*] Some have ſuppoſed the Poet to mean quickſilver, grounding their opinion on the following paſſage of Calpurnius:

"——— Vivi quoque pondere
"melle
"Argenti coquito."

But quickſilver was never called *ſpuma argenti*, by which name the ancients ſeem to underſtand what we call litharge. It ariſes in the purification of ſilver, as is plainly enough deſcribed by Pliny: "Fit in iiſdem "Metallis et quae vocatur *Spuma* "*argenti*. Genera ejus tria . . . . "Omnis autem fit excocta ſua ma-"teria ex ſuperiori catino defluens in "infe-

and Idaean pitch, and fat wax, and ſquill, and ſtrong hellebore, and black bitumen.

Idaeaſque pices, et pingues unguine ceras, 450
Scillamque, Helleboroſque graves, nigrumque bitumen.

NOTES.

" inferiorem, et ex eo ſublata veru-
" culis ferreis, atque in ipſa flamma
" convoluta veruculo, ut ſit modici
" ponderis. Eſt autem, ut ex no-
" mine ipſo intelligi poteſt, ferveſ-
" centis et futurae materiae ſpuma.
" Diſtat a ſcoria, quo poteſt ſpuma
" a faece diſtare. Alterum purgan-
" tis ſe materiae, alterum purgatae
" vitium eſt."

Vivaque ſulphura.] So Servius and moſt of the Commentators agree that it ſhould be read. Pierius found *et ſulphura viva* in the Roman, Medicean, and Lombard manuſcripts. I find the ſame reading in the King's, the Cambridge, the Bodleian, and in both the Arundelian manuſcripts. It is *ac ſulphura viva* in one of Dr Mead's manuſcripts, and in ſeveral of the oldeſt printed editions.

Sulphur is without doubt a good ingredient in this compoſition.

450. *Idaeaſque pices.*] Pitch is called Idaean, becauſe pitch-trees abound on mount Ida. Pitch is of two ſorts, *arida* or *ſicca*, which we call properly *pitch*; and *liquida*, which we call *tarr*. I believe it is the *pix liquida* or *tarr*, which the Poet means. Pliny ſays it is an excellent remedy for the ſcab in cattle: " Praeſtantiſſimum ad ca-
" num et jumentorum ſcabiem."

Ceras.] Wax ſeems to be added chiefly to give to the medicine the conſiſtence of an ointment.

451. *Scillam.*] The Squill or ſea onion is a bulbous root, like an onion, but much larger. It is brought to us from Spain.

Helleboroſque graves.] There are two kinds of Hellebore, the black and the white. I take it to be the white Hellebore, that Virgil means. Columella expreſsly mentions the white Hellebore, as we have ſeen already in the quotation from that author, in the note on ver. 448. Dioſcorides however aſcribes the power of curing this ſort of diſeaſes to the black Hellebore: Θεραπεύει δὲ καὶ ψώρας μετὰ λιβανωτοῦ ἢ κηροῦ καὶ πίσσης καὶ κεδρίνου ἐλαίου καταχριόμενος. The white hellebore is known to be ſerviceable in diſeaſes of the skin, if it be externally applied; but it is too rough to be taken inwardly, as the black ſort is. Hence perhaps Virgil added the epithet *graves*, to expreſs the *white* hellebore.

Bitumen.] *Bitumen*, or, as the Greeks called it, *Aſphaltus*, is a fat, ſulphureous, tenacious, inflammable ſubſtance, iſſuing out of the earth or floating upon water, as at Pitchford in Shropſhire, and in the iſland Barbadoes in America, whence it is brought hither under the name of *Barbadoes tar*. Sometimes it is found hardened into a ſubſtance like pitch. The moſt eſteemed is that which is found in Judaea, and is called *Bitumen Judaicum*, or *Jews-pitch*. This is ſeldom if ever brought hither: what is generally ſold for it being little different from common pitch. Pliny mentions a mixture of bitumen and

Non tamen ulla magis praeſens fortuna laborum eſt,
Quam ſi quis ferro potuit reſcindere ſummum
Ulceris os: alitur vitium, vivitque tegendo;
Dum medicas adhibere manus ad vulnera paſtor
Abnegat, aut meliora Deos ſedet omnia poſcens.
Quin etiam ima dolor balantum lapſus ad oſſa
Cum furit, atque artus depaſcitur arida febris;
Profuit incenſos aeſtus avertere, et inter
Ima ferire pedis ſalientem ſanguine venam:
Biſaltae quo more ſolent, acerque Gelonus,
Cum fugit in Rhodopen, atque in deſerta Getarum,

But there is no remedy ſo ſucceſsful as to lay the ſore open: the diſtemper increaſes, and gains ſtrength by being covered; whilſt the ſhepherd refuſes to apply his healing hands to the wound, and ſitting ſtill begs the Gods to aſſiſt him. Moreover when the pain, reaching to the very bones of the bleating ſheep, rages, and a parching fever conſumes their limbs, it has been of ſervice to avert the kindled heat, and pierce the vein ſpouting with blood between the under parts of the foot: juſt as the Biſaltae uſe, and the fierce Gelonian, when he flies to Rhodope, and to the deſerts of the Getae,

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and pitch as good for the ſcab in ſheep: "Eſt et Piſſaphaltos, mixta bitumini "pice, naturaliter ex Apollionatarum "agro. Quidam ipſi miſcent, prae-"cipuum ad ſcabiem pecorum re-"medium."

452. *Non tamen ulla &c.*] It has not without reaſon been ſaid by the writers of Virgil's life, that our Poet had ſtudied Phyſick. The reſpect with which he mentions the Phyſician Iapis, and the many medicines occaſionally mentioned in his works, greatly favour this tradition. He has juſt mentioned an ointment, compounded with greater ſkill, and deſcribed with greater propriety of expreſſion, than any that we meet with in the other writers of Agriculture. He now adds with much judgment that no application is of ſo much ſervice, as to lay open the ulcer, and give a free diſcharge to the corroding matter.

453. *Reſcindere.*] It properly ſignifies *to open*; in which ſenſe it is uſed alſo in the twelfth Aeneid:

"Enſe ſecent lato vulnus, telique "latebram
"*Reſcindant* penitus."

In the ſame manner it ſeems to have been uſed by Lucretius:

"Proptereaque ſolere vias reſcindere "noſtris
"Senſibus."

454. *Alitur vitium, vivitque tegendo.*] Thus alſo Lucretius:

"Ulcus enim viveſcit, et inveterа-"ſcit alendo."

456. *Et.*] Pierius ſays it is *aut* in the Roman manuſcript.

456. *Omnia.*] It is *omina* in the Roman manuſcript, according to Pierius. It is *omina* alſo in the Venice edition *in fol.* 1475. La Cerda reads *omina*.

461. *Biſaltae.*] The *Biſaltae* were a people of Macedon.

Gelonus.] See book II, ver. 115.

462. *Rhodopen.*] *Rhodope* is a mountain of Thrace.

Getarum.] The *Getae* or Dacians dwelt near the Danube.

and drinks milk mixt with horſe's blood. If you ever ſee one of your ſheep ſtand at a diſtance, or often creep under the mild ſhade, or lazily crop the ends of the graſs, or lag behind the reſt, or lie down, as ſhe is feeding, in the middle of the plain, and return alone late at night; immediately cut off the faulty ſheep,

Et lac concretum cum ſanguine potat equino.
Quam procul aut molli ſuccedere ſaepius umbrae,
Videris, aut ſummas carpentem ignavius herbas,
Extremamque ſequi, aut medio procumbere campo
Paſcentem, et ſerae ſolam decedere nocti;
Continuo culpam ferro compeſce, prius quam

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463. *Lac concretum cum ſanguine potat equino.*] This cuſtom of drinking milk and horſe's blood is aſcribed to the Maſſagetae, a people of Scythia, by Dionyſius:

Τοὺς δὲ μετ' ἀνατολίην δ' ε, πέρην κελάδοντος Ἀράξου
Μασσαγέται ναίουσι, θοῶν ῥυτῆρες ὀϊσ]ῶν.
Ἀνέρες οἷς μήτ' αὐ]ὸς ἐγὼ, μηδ' ὅσ]ις ἑταῖρος
Ἐμπελάσαι· μάλα γάρ τε κακοξεινότεροι ἄλλων
Οὐ γὰρ σφὶν σίτοιο μελίφρονος ἐσ]ὶν ἐδωδ]ή,
Οὐδὲ μὲν οὐδ' οἶνος μεταδ]ήμιος· ἄλλα γὰρ ἵππων
Αἵματι μίσγοντ]ες λευκὸν γάλα, δ]αῖτα τίθενται.

Pliny mentions the *Sarmatae* as mixing millet with the milk of mares, or the blood drawn out of their legs: "Sarmatarum quoque gentes hac "maxime pulte aluntur, et cruda "etiam farina equino lacte vel ſanguine e cruris venis admixto." The ſame is ſaid by other authors, of different nations inhabiting thoſe parts.

464. *Aut.*] It is *ut* in the King's manuſcript.

Succedere.] In one of the Arundelian manuſcripts it is *ſuccumbere.*

Saepius] In the King's manuſcript it is *mollius.*

465. *Ignavius.*] Pierius found *ſegnius* in the Roman manuſcript.

467. *Et.*] The conjunction is omitted in one of Dr Mead's manuſcripts.

Serae nocti.] Pierius ſays it is *ſera nocte* in the ancient manuſcripts.

468. *Continuo culpam ferro compeſce.*] Moſt of the printed editions, and all the manuſcripts which I have collated, have *continuo ferro culpam*, which ſeems very unharmonius. Servius reads *continuo culpam ferro*, which order of the words Pierius alſo found in the Roman, the Medicean, and other very ancient manuſcripts. I have found the ſame order in two old editions *in folio*, printed at Venice in 1475 and 1476, and in an old edition of the Georgicks *in octavo*, printed at Paris in 1495. The ſame is admitted alſo by La Cerda and Heinſius.

Servius interprets *culpam ferro compeſce* to mean, that the ſhepherd by killing an infected ſheep avoids being guilty himſelf of a crime, in ſuffering it to live to the damage of the whole flock: "Atqui habere morbum cul-"pa non eſt: ſed hoc dicit, occi-"dendo eam, tuam culpam com-"peſce, id eſt, vita crimen in quod "potes incidere, ſi, dum uni parcis, fuerit

Dira per incautum ſerpant contagia vulgus.
Non tam creber agens hyemem ruit aequore turbo,

before the dreadful contagion ſpreads itſelf over the unwary flock. The whirlwind which brings on a ſtorm,

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" fuerit totus grex ejus contagione " corruptus." Grimoaldus is of the ſame opinion: " Haec inquam ſigna " et indicia, quae febrim ſolent an- " tecedere, ſimul atque perceperis, " crimen vitabis, in quod poteris in- " cidere, ſi dum uni parcis, fuerit " totus grex ejus contagione cor- " ruptus." La Cerda gives the ſame interpretation: " Illud *culpam ferro* " *compeſce* refertur ad eam culpam, " que reſidebit in paſtore, niſi utatur " ferro." Ruaeus ſeems to think that by *culpam* is meant the diſeaſe of the ſheep: " hujus morbum coërce ſta- " tim ferro." But Virgil is not here ſpeaking of any partial diſeaſe, which might be reſtrained by being cut out, but of a general diſorder which ſpreads itſelf over the whole body, making the ſheep loath it's food, and lag heavily behind the flock. I am perſuaded therefore, that by *culpam* he means the infected ſheep, and by *ferro compeſce*, that it ſhould be killed, to prevent the contagion from ſpreading. Thus in the ſecond Georgick, he uſes *ramos compeſce*, to expreſs the pruning of trees, to hinder the too luxuriant ſpreading of the branches:

" — — — Tum denique dura
" Exerce imperia, et ramos compeſce
" fluentes."

All the tranſlators have concurred in underſtanding *culpam compeſce*, to be meant of killing the ſheep. Thus May:

" — — — Straight kill that ſheepe
" Before th' infection through th'
" whole flocke doe creepe."

And Dryden:

" Revenge the crime, and take the
" traytor's head,
" E'er in the faultleſs flock the dire
" contagion ſpread:"

And Dr Trapp:

" Delay not, kill th' infected; e'er
" thro' all
" Th' unwary flock the dire con-
" tagion ſpread."

470. *Non tam creber agens, &c.*] After theſe diſeaſes, to which the ſheep are ſubject, our Poet adds that the diſtempers of cattle are innumerable. Hence he takes occaſion to ſpeak of a great plague, by which all the country about the Alps was laid waſte.

" The words *agens hyemem*," ſays Dr Trapp, " are commonly explain- " ed by *tempeſtatem ferens*. And then " it ſhould be rendered not *in* but *be-* " *fore* a ſtorm. But I rather under- " ſtand it, *agens* for *agitans hyemem*, " or *aërem in hyeme*, i. e. *procella*. " Surely a multitude of whirlwinds " do not *precede* a ſtorm; but *are* " *themſelves* one, or at leaſt *parts* of " one."

I do not think that *creber agens hyemem turbo* is to be underſtood to mean

and ruſhes upon the main, is not ſo frequent, as the plagues of cattle are many: nor do theſe diſeaſes prey on ſingle bodies, but ſweep off whole folds on a ſudden, both lambs, and ſheep, and the whole ſtock entirely. This any one may know, who ſees the lofty Alps, and the Noric caſtles on the hills, and the fields of Iapidian Timavus, and the realms of the ſhepherds even now after ſo long a time deſerted, and the lawns lying waſte far and wide.

Quam multae pecudum peſtes: nec ſingula morbi
Corpora corripiunt; ſed tota aeſtiva repente,
Spemque gregemque ſimul, cunctamque ab origine gentem.
Tum ſciat, aërias Alpes, et Norica ſiquis
Caſtella in tumulis, et Iapidis arva Timavi,
Nunc quoque poſt tanto videat deſertaque regna
Paſtorum, et longe ſaltus lateque vacantes.
Hic quondam morbo caeli miſeranda coorta eſt

Here formerly a moſt miſerable plague aroſe by the corruption of the air,

NOTES.

mean, that many whirlwinds precede one ſingle ſtorm, but that the ſea is toſſed by many whirlwinds, each of which precedes a ſtorm. That a violent ſtorm is uſually preceded by a whirlwind is moſt certain: therefore to enter into a debate, whether the whirlwind is to be accounted a forerunner of a ſtorm, or a part of the ſtorm itſelf, would be a mere logomachy.

471. *Quam multae pecudum peſtes.*] The Poet cannot mean that peſtilences or murrains are as common among the cattle, as ſtorms on the ſea. *Peſtis* is a more general word, and includes all the ſeveral great misfortunes that attend them. Thus a little before, he calls a ſerpent *Peſtis acerba boum.*

472. *Aeſtiva.*] "*Aeſtivae* are the "ſhady places, in which the cattle "avoid the heat of the ſun in ſummer; thus Statius:

"— — *Et umbroſi patuere aeſtiva*
"*Lycaei.*"

SERVIUS.

473. *Spemque gregemque.*] Servius interprets this, *agnos cum matribus*, which is generally received.

474. *Tum ſciat, &c.*] "The ſenſe "is this, if any one knows what ſort "of places theſe were, when they "were full of cattle, he may now "ſee them empty, though it is a long "time ſince the peſtilence." SERVIUS.

Aërias Alpes.] The Alps are called *aëriae*, from their great height: they divide Italy from France and Germany.

Norica.] *Noricum* was a region of Germany, bordering on the Alps. Great part of it is what we now call *Bavaria.*

Iapidis arva Timavi.] Some read *Iapygis*; but *Iapygia* was a part of the kingdom of Naples, far diſtant from the Alps, of which Virgil is here ſpeaking. *Iapidis* is certainly the true meaning: for *Iapidia* was in the Venetian territory, where the river *Timavus* flows. This part of Italy is now called *Friuli.*

Schrevelius and Maſvicius read *arma* inſtead of *arva.*

Timavus is a river of Carniola: it is now called Timavo.

478. *Hic.*] It is *hinc* in one of the Arundelian manuſcripts.

Virgil is generally thought to ſpeak in this place of the plague which broke

Tempeſtas, totoque autumni incanduit aeſtu, *and raged through all the heat of autumn,*

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broke out in Attica, in the firſt year of the Peloponneſian war, which has been ſo accurately deſcribed by Hippocrates, Thucydides, and Lucretius. This laſt author, whom our Poet ſeems to emulate, derives this plague from Egypt:

"Haec ratio quondam morborum,
" et mortifer aeſtas
"Finibu' Cecropiis funeſtos reddidit
" agros,
"Vaſtavitque vias, exhauſit civibus
" urbem
"Nam penitus veniens Aegypti e fi-
" nibus ortus,
"Aëra permenſus multum, campoſ-
" que natantes,
"Incubuit tandem populo Pandionis:
" omnes
"Inde catervatim morbo mortique
" debantur."

A plague thus rais'd, laid learned Athens waſte;
Thro' ev'ry ſtreet, thro' all the town it paſs'd,
Blaſting both man and beaſt with pois'nous wind:
Death fled before, and ruin ſtalk'd behind.
From Egypt's burning ſands the fever came,
More hot than thoſe that rais'd the deadly flame.
At length the raging plague did Athens ſeize,
The plague; and death attending the diſeaſe.
Then men did die by heaps, by heaps did fall,
And the whole city made one funeral.

CREECH.

But Thucydides ſays it began firſt in that part of Ethiopia, which borders upon Egypt, then it fell upon Egypt and Libya, and into the greateſt part of the Perſian territories; and then it ſuddenly invaded the city of Athens: Ἤρξατο δὲ τὸ μὲν πρῶτον, ὡς λέγεται, ἐξ Αἰθιοπίας τῆς ὑπὲρ Αἰγύπτου, ἔπειτα δὲ καὶ ἐς Αἴγυπτον καὶ Λιβύην κατέβη, καὶ ἐς τὴν Βασιλέως γῆν τὴν πολλήν, ἐς δὲ τὴν Ἀθηναίων πόλιν ἐξαπιναίως ἐνέπεσε. But Virgil ſeems to make his peſtilence much more ancient than that of Athens, for he mentions Chiron, who lived at leaſt five hundred years before Hippocrates, who flouriſhed about the beginning of the Peloponneſian war. Beſides, Thucydides mentions the plague of which he ſpeaks, as not proceeding even to the *Morea*; but depopulating only Athens, and the moſt populous cities in that neighbourhood: Καὶ ἐς μὲν Πελοπόννησον οὐκ ἐσῆλθεν, ὅ, τε καὶ ἄξιον εἰπεῖν, ἐπενείματο δὲ Ἀθήνας μάλιστα, ἔπειτα δὲ καὶ τῶν ἄλλων χωρίων τὰ πολυανθρωπότατα. It does not ſeem therefore, that this peſtilence invaded the Alpine countries, which were not ſo very populous, abounding only with large paſtures. However, as Virgil no doubt had ſome view to the peſtilence deſcribed by Thucydides and Lucretius, I ſhall lay the parallel places in thoſe authors, before the reader.

479. *Totoque autumni incanduit aeſtu.*] Servius interprets this "It burnt "in the firſt part of the autumn, "which always makes a peſtilence "grievous." In this he is followed by

and deſtroyed all kinds of cattle, all kinds of wild beaſts, and poiſoned the lakes, and infected the paſtures with it's venom. Nor did they die after the common manner, but when the burning drought inſinuating itſelf into all the veins had contracted the miſerable limbs, the corrupted moiſture oozed out, and converted all the tainted bones into it's ſubſtance.

Et genus omne neci pecudum dedit, omne ferarum ;
Corrupitque lacus : infecit pabula tabo.
Nec via mortis erat ſimplex : ſed ubi ignea venis
Omnibus acta ſitis miſeros adduxerat artus,
Rurſus abundabat fluidus liquor ; omniaque in ſe
Oſſa minutatim morbo collapſa trahebat.

NOTES.

by Grimoaldus, La Cerda, and almoſt all the Commentators. In this ſenſe May tranſlates it:

" Hence by corruption of the ayre ſo
" ſtrong
" A plague aroſe, and rag'd all au-
" tumne long :"

And Dryden :

" During th' autumnal heats th'in-
" fection grew."

Dr Trapp ſeems to underſtand the Poet to mean that the plague raged with ſuch heat, as is uſual in autumn :

" 'Twas here, long ſince, a plague
" from tainted air
" Roſe, and with all the fires of au-
" tumn burn'd."

481. *Corrupitque lacus.*] It is *corripuit* in the King's and in one of Dr Mead's manuſcripts. Pierius reads *corripuit*, but he ſays it is *corrupit* in the Medicean, and in ſome other ancient manuſcripts. *Corrupit* is generally received.

482. *Nec via mortis erat ſimplex.*] The Commentators agree that theſe words mean, that they died after an unuſual manner. Thus Dryden tranſlates them, *Strange death!*

483. *Sitis.*] A parching heat and thirſt attends all malignant fevers. Thus Lucretius :

" Intima pars homini vero flagravit
" ad oſſa :
" Flagravit ſtomacho flamma, ut
" fornacibus intus :"

And

" Inſedabiliter ſitis arida."

Thucydides mentions a moſt intolerable thirſt, and inward burning, inſomuch that thoſe who were ſeized with the plague could not bear their cloaths, nor ſo much as any linnen thrown over them; that they ran into the cold water, that ſome who were neglected threw themſelves into wells, and that thoſe who drank largely did not fare the better for it: Τὰ δὲ ἐντὸς οὕτως ἐκαίετο ὥσθ' μήτε τῶν πάνυ λεπτῶν ἱματίων, καὶ σινδόνων τὰς ἐπιβολὰς, μήτ' ἄλλο τι ἢ γυμνὸν ἀνέχεσθαι, ἤδιστά τε ἂν ἐς ὕδωρ ψυχρὸν σφᾶς αὐτοὺς ῥίπτειν. καὶ πολλοὶ τοῦτο τῶν ἠμελημένων ἀνθρώπων καὶ ἔδρασαν ἐς φρέατα, ἀπαύστῳ τῇ δίψῃ ξυνεχόμενοι. καὶ

ἐν

Saepe in honore Deum medio ſtans hoſtia ad aram,
Lanea dum nivea circumdatur infula vitta,
Inter cunctantes cecidit moribunda miniſtros.
Aut ſi quam ferro mactaverat ante ſacerdos,
Inde neque impoſitis ardent altaria fibris;
Nec reſponſa poteſt conſultus reddere vates:
Ac vix ſuppoſiti tinguntur ſanguine cultri,
Summaque jejuna ſanie infuſcatur arena.
Hinc laetis vituli vulgo moriuntur in herbis,
Et dulces animas plena ad praeſepia reddunt.
Hinc canibus blandis rabies venit, et quatit aegros

Oftentimes, in the midſt of a ſacrifice to the gods, the victim ſtanding before the altar, whilſt the woolly fillet is encompaſſed with a ſnowy garland, drops down dying amongſt the delaying miniſters. Or if the prieſt happened to ſtab any one, before it died, then the entrails being laid on the altars would not burn, nor could the augur give anſwers, when he was conſulted; but the knives with which they are ſtuck, are ſcarce tinged with blood, and the ſurface of the ſand is but juſt ſtained with thin gore. Hence the calves frequently die in the plentiful paſtures, and give up their ſweet breath at full cribs. Hence the gentle dogs run mad,

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ἐν τῷ ὁμοίῳ καθειστήκει τό, τε πλέον καὶ ἔλασσον πολύ.

486. *Saepe in honore Deum*, &c.] He comes now to relate particular inſtances of the dire effects of this peſtilence. The victims dropped down dead ſuddenly before the altars: or if they lived to bear the knife of the ſacrificer, their fleſh would not burn; nor could the augurs divine any thing from the inſpection of their entrails. He then mentions the effects of this diſeaſe on calves, dogs, and ſwine.

Thucydides ſays that prayers to the gods and inquiries at the oracles were of no ſervice, and at laſt were laid aſide: Ὅσα τε πρὸς ἱεροῖς ἱκέτευσαν, ἢ μαντείοις καὶ τοῖς τοιούτοις ἐχρήσαντο, πάντα ἀνωφελῆ ἦν. τελευτῶντές τε αὐτῶν ἀπέστησαν, ὑπὸ τοῦ κακοῦ νικώμενοι.

Aram.] It is *aras* in ſeveral of the old editions.

487. *Lanea*] Pierius reads *linea*; but he ſays it is *lanea* in the Mediçean, the Lombard, and in ſome other ancient manuſcripts. I find *laurea* in ſome of the old editions; but *lanea* is generally received.

Infula.] The *Infula* was a ſort of diadem or fillet, with which the heads of the victims were bound. Ruaeus ſays the *vittae* were the ornaments which hung down from the *Infula*.

488. *Miniſtros.*] Pierius ſays it is *magiſtros* in the Roman manuſcript.

489. *Mactaverat.*] It is *mactaverit* in the King's manuſcript.

Sacerdos.] Dryden has groſsly tranſlated this word *holy butcher*.

491. *Nec reſponſa poteſt conſultus reddere vates.*] The entrails of the victims were thought not to diſcover the will of the gods, unleſs they were ſound.

492. *Ac.*] It is *aut* in the King's, both the Arundelian, one of Dr Mead's manuſcripts, and in ſeveral of the oldeſt editions. In ſome of them it is *at*.

493. *Jejuna ſanie.*] In theſe morbid bodies, the liquids were almoſt waſted, and, inſtead of blood, there came out only a corrupted matter.

496. *Hinc canibus blandis rabies venit.*] The madneſs to which dogs are ſubject, is attended with moſt dreadful conſequences. Their bite communicates the madneſs, not only

and a rattling cough ſhakes the wheezing ſwine, and torments their ſwelling throats. The conquering horſe is ſeized, unhappy in his toils, and forgetful of his food,

Tuſſis anhela ſues, ac faucibus angit obeſis. 497
Labitur infelix ſtudiorum, atque immemor herbae
Victor equus, fonteſque avertitur, et pede terram

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ly to other animals, but to mankind alſo. The moſt terrible of all the ſymptoms of this diſtemper is the *Hydrophobia*, or dread of water: the patient, however thirſty, not being able to drink any ſort of liquor, without being thrown into moſt horrid convulſions. The reader may find the deſcription of ſeveral caſes, in the Philoſophical Tranſactions. The beſt remedy for this diſeaſe was communicated to the Royal Society by Mr Dampier, and has ſince been received by the College of Phyſicians into their Diſpenſatory, under the name of *Pulvis Antiliſſus*, being a compoſition of black pepper and the aſh-coloured ground liver-wort, in equal quantities. The doſe of this powder is four ſcruples. The perſon, who has the misfortune to be bitten, ought to bleed immediately, and waſh the place carefully, where the bite was received, with ſalt water; and it is no bad precaution, to deſtroy all the cloaths which were worn at the time, when the accident happened. It ſhould be taken faſting, for ſeveral mornings, in warm milk, beer, ale, broth, or other ſuch like convenient vehicle. It muſt be taken before the ſymptoms of madneſs appear; for otherwiſe it will be ineffectual. See the Philoſophical Tranſactions, No. 237, p. 49, or Lowthorp's Abridgment, Vol. III. p. 284.

Thucydides does not mention any thing of the dogs running mad: he only ſays they were more obnoxious to this diſtemper than other animals, becauſe of their greater familiarity with men: Οἱ δὲ κύνες μᾶλλον αἰσθησιν παρεῖχον τοῦ ἀποβαίνοντος, διὰ τὸ ξυνδιαιτᾶσθαι.

497. *Faucibus angit obeſis.*] Swine are ſubject to coughs, and inflammatory ſwellings in the throat; whence the Poet with great propriety uſes the word *angit*, *angina* being the Latin name for a Quinſey.

498. *Labitur infelix ſtudiorum, &c.*] Having briefly made mention of dogs and ſwine; he now ſpeaks more largely of the violent effects of this diſtemper on horſes:

Infelix ſtudiorum.] Thus we have *victus animi*, *fortunatus laborum*, *laeta laborum*, *&c.*

Immemor herbae.] Some render this *unmindful of victory*, taking *herbae* to expreſs thoſe herbs, which were uſed by the Ancients to denote conqueſt. But I rather believe, that Virgil means only *paſture*. Thus in the eighth Eclogue;

" Immemor herbarum quos eſt mira-
" tâ juvenca."

Dryden has introduced both ſenſes:

" The victor horſe, forgetful of his
" food,
" The palm renounces, and abhors
" the flood."

499. *Pede terram crebra ferit.*] " In the Lombard manuſcript it is

crebro

Crebra ferit: demiſſae aures: incertus ibidem
Sudor, et ille quidem morituris frigidus; ater
Pellis, et ad tactum tractanti dura reſiſtit.
Haec ante exitium primis dant ſigna diebus,
Sin in proceſſu coepit crudeſcere morbus,
Tum vero ardentes oculi, atque attractus ab alto

and loaths the ſprings, and ſtamps frequently on the ground with his foot: his ears hang down: a doubtful ſweat breaks out, which grows cold when they are dying: their ſkin grows dry, and feels hard and rough. Theſe were the ſymptoms at the beginning, but when the diſeaſe began to increaſe, their eyes were inflamed, and their breath was fetched deep,

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"*crebro ferit*, nor need we be afraid "of the falſe quantity, for Cariſius "acknowledges the adverb *tertio* for "a dactyl, and *ſero* is in the meaſure "of a trochee in Statius." PIERIUS.

The moſt violent diſeaſes of horſes are frequently attended with an unuſual ſtamping on the ground.

500. *Demiſſae aures.*] The hanging down of the ears is mentioned by Columella, as a ſymptom of pain in a horſe's head: "Capitis dolorem "indicant lachrymae, quae profluunt, "aureſque flaccidae, et cervix cum "capite aggravata, et in terram ſum-"miſſa."

Incertus ſudor.] By a *doubtful ſweat*, he either means a ſweat of which it may be doubted whether it is a good or a bad ſymptom, or elſe a ſweat that comes and goes uncertainly and irregularly.

501. *Morituris frigidus.*] In the Cambridge, one of the Arundelian, and one of Dr Mead's manuſcripts it is *moriturus*.

A cold ſweat is univerſally known to be a bad ſymptom.

Aret pellis.] The dryneſs of the ſkin is inconſiſtent with the ſweating juſt mentioned. We muſt therefore underſtand the Poet, not to mean that all theſe ſymptoms were found in every horſe, but that they were variouſly affected. The cold ſweat is a ſign of a diminution of the vital powers; and the dryneſs and hardneſs of the ſkin ſhew that there is a great inward heat, and an obſtruction of the matter, which ought to be perſpired through the pores of the ſkin.

502. *Et ad tactum.*] In the Roman manuſcript it is *at*; and in the Lombard it is *tractum*, according to Pierius.

503. *Dant.*] It is *dat* in one of the Arundelian manuſcripts.

505. *Ardentes oculi.*] Thucydides, in his deſcription of the plague at Athens, ſays they were at firſt ſeized with a heat and heavineſs in the head, with a redneſs and inflammation of the eyes: Πρῶτον μὲν τῆς κεφαλῆς θέρμαι ἰσχυραὶ, καὶ τῶν ὀφθαλμῶν ἐρυθήματα, καὶ φλόγωσις ἐλάμβανε. Thus alſo Lucretius:

"Principio, caput incenſum fervore "gerebant:
"Et dupliceis oculos ſuffuſa luce ru-"benteis."

Firſt fierce unuſual heats did ſeize the head;
The glowing eyes, with blood-ſhot beams look'd red,
Like blazing ſtars, approaching fate foreſhew'd.

CREECH.

Atrac-

and ſometimes loaded with a groan, and their long ſides heaved with ſobs: black blood guſhes out of their noſtrils, and their rough tongue cleaves to their clotted jaws. At firſt it was of ſervice to drench them with the

Spiritus, interdum gemitu gravis, imaque longo
Ilia ſingultu tendunt: it naribus ater
Sanguis, et obſeſſas fauces premit aſpera lingua. 507
Profuit inſerto latices infundere cornu

NOTES.

Attractus ab alto ſpiritus.] In the King's manuſcript, it is *abſtractus*.

Thucydides ſpeaks of their fetching their breath with difficulty, and with a ſtrong ſmell: πνεῦμα ἄτοπον, καὶ δυσωδες ἠφίει.

506. *Imaque longo ilia ſingultu tendunt.*] Thucydides ſays that moſt of them had ſobs or hickups, attended with ſtrong convulſions: Λύγξ τὲ τοῖς πλείοσιν ἐνέπιπ]ε κενὴ, σπασμὸν ἐνδιοδῦσα ἰσχυρὸν. Thus Lucretius:

" Intolerabilibuſque malis erat anxius
" anguor
" Aſſidue comes, et gemitu commiſta querela,
" Singultuſque frequens noctem per-
" ſaepe, diemque
" Corripere aſſidue nervos et membra
" coactans,
" Diſſolvebat eos, defeſſos ante, fa-
" tigans."

To theſe fierce pains were join'd continual care,
And ſad complainings, groans, and deep deſpair,
Tormenting, vexing ſobs, and deadly ſighs,
Which rais'd convulſions, broke the vital ties
Of mind and limbs.

507. *It naribus ater ſanguis, &c.*] In one of Dr Mead's manuſcripts it is *autem* inſtead of *ater*.

Thucydides ſays their inner parts, their throat and tongue diſcharged blood: καὶ τὰ ἐντὸς, ἥ τε φάρυγξ καὶ ἡ γλῶσσα, εὐθὺς αἱματώδη ἦν. Thus alſo Lucretius:

" Sudabant etiam fauces intrinſecus
" atro
" Sanguine, et ulceribus vocis via
" ſepta coïbat;
" Atque animi interpres manabat
" lingua cruore,
" Debilitata malis, motu gravis, aſ-
" pera tactu."

The mouth and jaws were filled with clotted blood;
The throat with ulcers: the tongue could ſpeak no more,
But overflow'd, and drown'd in putrid gore,
Grew uſeleſs, rough, and ſcarce could make a moan.

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509. *Profuit inſerto latices, &c.*] Wine was frequently given to horſes by the Ancients. Virgil ſays this was found of ſervice at firſt, but afterwards it proved deſtructive to them, throwing them into a fury, by increaſing their ſpirits. Dryden underſtands our Author to mean, that the wine was of ſervice at the beginning of the diſtemper, but was deſtructive, if given too late:

" A drench

Lenaeos; ea viſa ſalus morientibus una.
Mox erat hoc ipſum exitio, furiiſque refecti
Ardebant, ipſique ſuos, jam morte ſub aegra,
Dii meliora piis, erroremque hoſtibus illum!
Diſciſſos nudis laniabant dentibus artus.
Ecce autem duro fumans ſub vomere taurus

Lenaean liquor: this ſeemed the only hope to preſerve them from death: but afterwards even this was their deſtruction: and being recruited with rage they burned: and, (oh! may the gods give a better mind to the pious, and that error to their enemies!) when they were in the pangs of death, they tore their own mangled fleſh with their naked teeth. But lo the bull ſmoaking under the weight

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" A drench of wine has with ſucceſs
" been us'd;
" And thro' a horn the gen'rous
" juice infus'd:
" Which timely taken op'd his cloſing
" jaws;
" But if too late, the patient's death
" did cauſe.
" For the too vig'rous doſe too fiercely
" wrought;
" And added fury to the ſtrength it
" brought.
" Recruited into rage he grinds his
" teeth
" In his own fleſh, and feeds ap-
" proaching death."

This ſenſe is very good; but I believe it is not that which Virgil meant.

513. *Dii meliora piis*, &c.] This was a frequent form among the Ancients of expreſſing their abhorrence of any great miſchief, by wiſhing it from themſelves to their enemies. Something like this is in the eighth Aeneid:

" Quid memorem infandas caedes? quid facta tyranni
" Effera? *Dii capiti ipſius generique reſervent.*"

Errorem.] Pierius ſays it is *ardorem* in the Roman manuſcript.

514. *Diſciſſos nudis laniabant dentibus artus.*] In one of Dr Mead's manuſcripts it is *Diffiſſos.*

" The word *nudis* ſeems to imply,
" that by tearing their fleſh, they at
" the ſame time tore the gums from
" their teeth, *ut foeditatem expri-*
" *meret, adjecit nudis*; ſays a Com-
" mentator in the *Varior.* And
" what he means I know not." Dr TRAPP.

This Commentator is Philargyrius, I take his meaning to be, that the gums being ulcerated, and rotted away from their teeth, was a filthy ſight; which every one muſt allow that has ſeen it.

Tho' perhaps by *naked teeth* the Poet may intend to expreſs the horrid grinning of the horſe in the agonies of death: for Lucretius has uſed the ſame expreſſion for the grinning of dogs:

" Mollia ricta fremunt duros *nudan-*
" *tia dentes.*"

515. *Ecce autem duro fumans*, &c.] As the Poet had before ſpoken of bulls and horſes together, when he treated of their generation, and the ways of managing them; ſo now he joins them in diſtreſs, and deſcribes the miſery of the bull immediately after that of the horſe. This paſſage

Concidit et mixtum ſpumis vomit ore cruorem,
Extremoſque ciet gemitus: it triſtis arator,
Moerentem abjungens fraterna morte juvencum,
Atque opere in medio defixa relinquit aratra.
Non umbrae altorum nemorum, non mollia poſſunt
Prata movere animum, non qui per ſaxa volutus
Purior electro campum petit amnis; at ima
Solvuntur latera, atque oculos ſtupor urget inertes.
Ad terramque fluit devexo pondere cervix.
Quid labor aut benefacta juvant? quid vomere terras
Invertiſſe graves? atqui non Maſſica Bacchi
Munera non illis epulae nocuere repoſtae:

of the plough drops down, and caſts out of his mouth blood mixt with foam, and gives his laſt groans: the melancholy ploughman goes away, unyoaking the ſteer that grieves at his brother's death, and leaves the forſaken plough in the middle of his toil. But he can receive no pleaſure from the ſhade of the lofty woods, nor from the ſoft meadows, no, nor from the river, which rolling over the rocks flows clearer than amber through the plain; his flanks grow flabby, a deadneſs ſeizes his heavy eyes, and his unwieldy neck hangs drooping to the ground. What do his toils and good ſervices now avail? or what benefit is it to him to have turned the heavy clods with the ſhare? he never ſuffered by the maſſic gifts of Bacchus, or by luxurious banquets.

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is wonderfully poetical. He repreſents the bull dropping down under the yoak, and the unhappy farmer leaving the plough in the middle of the field. Hence he ſlides into a beautiful digreſſion, concerning the wholeſome ſimplicity of the food of theſe animals, which he oppoſes to the luxurious and deſtructive diet of mankind. He repreſents the mortality among the kine to have been ſo great, that they were forced to uſe buffaloes for the ſacrifices of Juno, to bury the corn in the ground with their hands, and to draw their waggons themſelves, for want of cattle.

517. *Extremoſque ciet gemitus: it triſtis arator.*] The pauſe in this verſe is too beautiful, not to be obſerved. The departure of the mournful ploughman, and the grief of the ſurviving bullock, for the death of his partner are exceedingly moving. The ſlow meaſure of the next line, conſiſting of ſpondees, is no leſs worthy of obſervation.

519. *Relinquit.*] It is *reliquit* in one of Dr Mead's manuſcripts, and in ſeveral of the oldeſt editions.

520. *Non umbrae*, &c.] This relates to the ſurviving bullock, who is repreſented as inconſolable. He receives no ſatisfaction from ſhady woods, fine meadows, and clear ſtreams: but he falls away, his eyes grow ſtupid and heavy, and his neck hangs down, not being able to ſupport his head.

Non mollia poſſunt prata movere animum.] Pierius has *Non gramina poſſunt grata movere animum*; but he ſays the common reading is in all the ancient manuſcripts.

522. *At.*] It is *et* in the King's manuſcript.

524. *Pondere.*] It is *vertice* in the King's manuſcript.

525. *Quid labor*, &c.] Theſe ſix lines are not without reaſon admired by Scaliger, who declares he had rather have been the author of them, than to have had the favour of Croeſus or Cyrus.

526. *Maſſica Bacchi munera.*] See the note on book II, ver. 143.

528. *Victu.*]

Frondibus et victu paſcuntur ſimplicis herbae.
Pocula ſunt fontes liquidi, atque exercita curſu
Flumina, nec ſomnos abrumpit cura ſalubres.
Tempore non alio dicunt regionibus illis
Quaeſitas ad ſacra boves Junonis, et uris
Imparibus ductos alta ad donaria currus.
Ergo aegre raſtris terram rimantur, et ipſis
Unguibus infodiunt fruges, monteſque per altos
Contenta cervice trahunt ſtridentia plauſtra.

His food was leaves and plain graſs, and his drink the clear ſprings, and rivers exerciſed with running. Nor did care ever diſturb his wholeſome reſt. At no other time do they ſay that kine were wanting for the ſacrifices of Juno, and that the chariots were drawn by unequal buffaloes to the high temples. Therefore with difficulty they till the earth with harrows, and ſet the corn with their very nails, and draw the rattling waggons over the high mountains with ſtrained necks.

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528. *Victu.*] Pierius ſays it is *victum*, in the Lombard manuſcript, which he thinks no inelegant reading.

529. *Atque.*] Schrevelius reads *aut.*

530. *Abrumpit.*] Some read *abrupit.*

531. *Tempore non alio*, &c.] Servius, and after him many others imagine that the Poet here alludes to the famous ſtory of Cleobis and Biton, the ſons of a prieſteſs of Juno at Argos, who, when the beaſts were not ready at the time of the ſacrifice, yoaked themſelves, and drew their mother to the temple. The prieſteſs hereupon intreated the goddeſs, to reward the piety of her ſons with the greateſt good, that could befal men: which ſhe granted by cauſing them to be found dead in their beds the next morning. The reader will find this ſtory related by Herodotus, by Plutarch in his treatiſe of Conſolation, addreſſed to Apollonius, and by Cicero, in his firſt book of Tuſculan Queſtions. But I do not find any mention of a ſcarcity of cattle by means of any plague; but only that the mules or bullocks were either not ready ſoon enough, or were tired as they drew the chariot. Beſides, the ſcene of this ſtory is laid at Argos, whereas Virgil is ſpeaking of the Alps.

532. *Uris.*] See the note on book II. ver. 374.

533. *Alta ad donaria.*] "*Donaria* are *properly* the places where "the *gifts* to the gods are laid up. "Hence the word is transferred to "ſignify *temples*. For thus *pulvinaria* alſo are uſed for temples, "whereas they are properly the "cuſhions or couches, which uſe to "be ſpread in temples." SERVIUS.

534. *Ergo aegre*, &c.] The Poet deſcribes the great mortality of cattle, by ſaying the people were forced to ſcratch the earth with their nails, in order to ſow or rather *ſet* their corn, ſcarce being able to drag the harrows over the fields, and that they ſtrained their own necks with the yoaks.

536. *Contenta.*] This is generally interpreted not *contented*, but *ſtrained.*

It will not, I believe, be diſagreeable to the reader, if I now lay before him an abſtract of the account of the diſeaſe which raged among the Kine in England, in the

The wolf does not now exerciſe his wiles around the folds, Non lupus inſidias explorat ovilia circum,

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year 1714. This account was drawn up by Mr Bates, then Surgeon to his Majeſty's houſhold, who was appointed, together with four Juſtices of the Peace, by the Lords Juſtices, to inquire into this diſtemper, and by him communicated to the Royal Society. It is printed in the *Philoſophical Tranſactions*, No. 358, page 872. Jones's *Abridgment*, Vol. V. p. 48.

This Gentleman obſerves, that all Cows have naturally a purgation by the *Anus* for five or ſix weeks in the ſpring, from what the Cow-keepers call the *frimneſs* of the graſs; during which time they are briſk and lively, their milk becomes thinner, of a blueiſh colour, ſweeter to the taſte, and in greater plenty. But the ſpring preceding this diſtemper, was unuſually dry all over Europe. Hence there was but little graſs, and that ſo dry, and void of that *frimneſs* which it has in other years, that Mr Bates could not hear of one Cow-keeper, who had obſerved his Cows to have that purgation in the ſame degree as uſual; and very few who had obſerved any at all. They all agreed that their Cows had not given above half ſo much milk that ſummer as they did in others; that ſome of them were almoſt dry; that the milk they did give was much thicker, and yellower than in other years. It was obſerved by the whole town, that very little of the milk then ſold would boil without turning; and it is a known truth, that the weakeſt of the common purges deprive a Cow entirely of her milk; from all which circumſtances he thinks it evident, that the want of that natural purgation was the ſole cauſe of this diſeaſe; by producing thoſe obſtructions, which terminated in a putrefaction, and made this diſtemper contagious.

The ſymptoms of this diſtemper were, that they firſt refuſed their food; the next day they had huſkiſh coughs, and voided excrements like clay; their heads ſwelled, and ſometimes their bodies. In a day or two more, there was a great diſcharge of a mucous matter by their noſe, and their breaths ſmelled offenſively. Laſtly a ſevere purging, ſometimes bloody, which terminated in death. Some Cows died in three days, and others in five or ſix, but the bulls lived eight or ten. During their whole illneſs, they refuſed all manner of food, and were very hot.

Of ſixteen Cows which he diſſected, the five firſt had herded with thoſe that were ill, and the ſymptoms of this diſtemper were juſt become viſible; in theſe, the gall-bladders were larger than uſual, and filled with bile of a natural taſte and ſmell, but of a greener colour. Their ſweet-breads were ſhrivelled, and ſome of the glands obſtructed and tumefied. Many of the glands in their meſenteries were twice or thrice their natural bigneſs. Their lungs were a little inflamed, and their fleſh felt hot. All other parts of the bowels appeared as in a healthful ſtate. The next ox that he opened, had been ill about

Nec gregibus nocturnus obambulat; acrior illum — *nor does he proul by night about the flocks: a ſharper*

NOTES.

two days: In them the livers were blacker than uſual, and in two of them there were ſeveral bags, filled with a petrified ſubſtance like chalk, about the bigneſs of a pea. Their gall-bladders were twice their natural bigneſs, and filled with a greener bile than the firſt. Their ſweet-breads were ſhrivelled, ſome of their glands very large and hard, and of a blackiſh colour. The glands in their meſenteries were many of them five times as big as naturally, and of a blackiſh colour. Their lungs were inflamed, with ſeveral bags forming. Their inteſtines were full of red and black ſpots. Their fleſh was very hot, though not altered in colour. The five laſt that he opened, were very near dying; in them he found the liver to be blackiſh, much ſhrivelled and contracted, and in three of them there were ſeveral bags, as big as nutmegs, filled with a chalky ſubſtance. Their gall-bladders were about three times as big as uſual, and filled with a deep green bile. Their ſweet-breads were ſhrivelled and contracted, many of their glands very large and hard, and of a black colour. The glands in their meſenteries were many of them diſtended to eight or ten times their natural bigneſs, were very black, and in the pelvis of moſt of thoſe glands in two Cows, there was a yellow putrefaction, of the conſiſtence of a ſandy ſtone. Their inteſtines were of the colour of a ſnake, their inner coat excoriated by purging. Their lungs were much inflamed, with ſeveral bags containing a yellow purulent matter, many of them as big as a nutmeg. Their fleſh was extream hot, though very little altered in colour. Theſe were the general appearances; but in ſome other diſſections, he obſerved the following remarkable particulars. In one the bile was petrified in it's veſſels, and reſembled a tree of coral, but of a dark yellow colour, and brittle ſubſtance. In another there were ſeveral inflammations on the liver, ſome as large as a half-crown, cracked round the edges, and appeared ſeparating from the ſound part, like a peſtilential carbuncle. In a third, the liquor contained in the *Pericardium*, appeared like the ſubſidings of lime water; and had excoriated, and given as yellow a colour to the whole ſurface of the heart and *Pericardium*, as lime water could poſſibly have done.

All the medicines that were applied proved ineffectual, and the method by which the contagion was at laſt ſuppreſſed, was this: they divided their Cows into ſmall parcels, by which means they loſt only that parcel in which the contagion happened; for otherwiſe the diſeaſe would ſpread from one infected Cow, thro' a whole herd. They alſo brought all their Cows to be burned or buried with quick lime, to encourage which, the King allowed them a reward, out of his own Civil Liſt, for every Cow ſo brought, which amounted in the whole to 6774 *l.* 1 *s.* 1 *d.* The

care ſubdues him: the timerous deer and flying ſtags now wander among the dogs, and about the houſes. Now the waves eaſt upon the ſhore the offspring

Cura domat; timidi damae, cervique fugaces
Nunc interque canes, et circum tecta vagantur. 540
Jam maris immenſi prolem, et genus omne natantum

NOTES.

number of Bulls and Cows loſt by this diſeaſe were five thouſand four hundred and eighteen, in the Counties of Middleſex, Eſſex, and Surry; and of Calves, four hundred and thirty-nine.

537. *Non lupus inſidias explorat*, &c.] The Poet, having already mentioned the deſtruction which was made among the cattle, now repreſents this waſting peſtilence as extending itſelf through earth, ſea, and air: he obſerves that Phyſick was of no ſervice, and that even the divine maſters of the art failed. To compleat the horror of this Peſtilence, he repreſents Tiſiphone, one of the Furies, ſpreading death and deſtruction all around, the cattle falling by heaps, their hides uſeleſs, and the wool ſpreading the infection in thoſe who preſumed to weave it into garments.

Thucydides ſays, that the Peſtilence, which he deſcribes, was more dreadful, than can be expreſſed by words, and was more grievous than could be born by human nature, which ſhewed it plainly to be none of the common ſort of diſeaſes. For even beaſts and birds of prey, which uſe to feed on human carcaſes, would hardly touch the bodies of thoſe, who lay unburied, and if they taſted them, they died themſelves: Γενόμενον γὰρ κρεῖσσον λόγου τὸ εἶδος τῆς νόσου, τά τε ἄλλα χαλεπωτέρως ἢ κατὰ τὴν ἀνθρωπείαν φύσιν προσέπιπτεν ἑκάστῳ, καὶ ἐν τῷδε ἐδήλωσε μάλιστα ἄλλο τι ὂν ἢ τῶν ξυντρόφων τι. τὰ γὰρ ὄρνεα καὶ τετράποδα ὅσα ἀνθρώπων ἅπτεται, πολλῶν ἀτάφων γιγνομένων, ἢ οὐ προσήει, ἢ γευσάμενα διεφθείρετο. Thus alſo Lucretius:

" Multaque humi cum inhumata
" jacerent corpora ſupra
" Corporibus, tamen alituum genus
" atque ferarum
" Aut procul abſiliebat, ut acrem
" exiret odorem:
" Aut ubi guſtarat, languebat morte
" propinqua.
" Nec tamen omnino temere illis
" ſolibus ulla
" Comparebat avis, nec noctibu'
" ſaecla ferarum
" Exibant ſylvis: languebant plera-
" que morbo,
" Et moriebantur."

541. *Jam maris immenſi prolem.*] The Poet here openly contradicts Ariſtotle, who ſays, that a peſtilential diſeaſe does not ſeem ever to invade fiſhes, as it often does men, horſes, oxen, and other animals, both tame and wild: Νόσημα δὲ λοιμῶδες μὲν ἐν οὐδενὶ τοῖς ἰχθύσι φαίνεται ἐμπίπτον, οἷον ἐπὶ τῶν ἀνθρώπων συμβαίνει πολλάκις, καὶ τῶν ζωοτόκων καὶ τετραπόδων, εἰς ἵππους καὶ βοῦς καὶ τῶν ἄλλων εἰς ἔνια καὶ ἥμερα καὶ ἄγρια: and that the animals of the rivers and lakes are not ſubject

to

Littore in extremo, ceu naufraga corpora, fluctus
Proluit: inſolitae fugiunt in flumina phocae.
Interit et curvis fruſtra defenſa latebris
Vipera, et attoniti ſquamis aſtantibus hydri.
Ipſis eſt aër avibus non aequus, et illae
Praecipites alta vitam ſub nube relinquunt.
Praeterea jam nec mutari pabula refert,
Quaeſitaeque nocent artes: ceſſere magiſtri

of the vaſt ocean, and all ſorts of fiſhes, like ſhipwrecked bodies; and unuſual ſea calves fly into the rivers. The viper periſhes, in vain defended by it's winding den; and the water ſnakes aſtoniſhed with erected ſcales. The air no longer agreed even with the birds, but down they fell, leaving their lives under the lofty clouds. Moreover, it was of no ſervice now to change their poſture, and the arts of medicine were injurious: the maſters themſelves failed,

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to the plague: Τοῖς δὲ παλαμίοις καὶ λιμνάιοις, λοιμῶδες μὲν οὐδὲ τούτοις οὐδενὶ γίνεται.

543. *In flumina.*] In the King's manuſcript it is *ad flumina*. Pierius found the ſame reading in the Lombard manuſcript.

549. *Quaeſitaeque nocent artes.*] Thucydides ſays the Phyſicians at firſt could be of no ſervice to the ſick, becauſe they did not know the nature of the diſtemper, but died themſelves above all others, becauſe of their greater communication with the ſick: Υ̓́ουτε γὰρ ἰατροὶ ἤρκουν τὸ πρῶτον θεραπεύοντες ἀγνοίᾳ, ἀλλ' αὐτοὶ μάλιστα ἔθνησκον ὅσῳ καὶ μάλιστα προσήεσαν, οὔτε ἄλλη ἀνθρωπεία τέχνη οὐδεμία. And afterwards he ſays, thoſe who were taken care of, and thoſe who were not, died alike: that there could be found no remedy that was of ſervice: that what did good to one did harm to another: Ἔθνησκον δὲ, οἱ μὲν, ἀμελείᾳ, οἱ δὲ καὶ πάνυ θεραπευόμενοι. ἔν τε οὐδὲν καλέσαι ἴαμα, ὡς εἰπεῖν, ὅ, τι χρῆν προσφέροντας ὠφελεῖν. τὸ γὰρ τῷ ξυνεγκὸν ἄλλον τοῦτο ἔβλαπτε. Thus alſo Lucretius:

" Nec requies erat ulla mali, de-
" feſſa jacebant
" Corpora, muſſabat tacito Medi-
" cina timore: "

And again,

" Nec ratio remedî communis certa
" dabatur.
" Nam quod alîs dederat vitales aëris
" auras
" Volvere in ore licere, et caeli
" templa tueri:
" Hoc aliis erat exitio, lethumque
" parabat."

Thus alſo Mr Bates, in the account above mentioned, ſays, " ſe-
" veral Phyſicians attempted the
" cure, and made many eſſays for
" that purpoſe; but the diſſections
" convinced me of the improbabi-
" lity of their ſucceeding, with
" which I acquainted their Excel-
" lencies. However they having
" received a *Recipe* and directions
" from ſome in Holland, ſaid to
" have been uſed there with good
" ſucceſs, gave me orders to make
" trial of it: but the effect was an-
" ſwerable to my expectation, for

even Chiron the ſon of Philyra, and Melampus the ſon of Amythaon. The pale Tiſiphone, being ſent into the light from the Stygian darkneſs, rages: ſhe drives diſeaſes and fear before her, and riſing, uprears her devouring head higher every day.

Phillyrides Chiron, Amythaoniuſque Melampus.
Saevit et in lucem Stygiis emiſſa tenebris
Pallida Tiſiphone, morbos agit ante metumque,
Inque dies avidum ſurgens caput altius effert.
Balatu pecorum, et crebris mugitibus amnes,
The rivers, and withering banks,

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" in very many inſtances I was not " ſenſible of the leaſt benefit. . . . . " I think there is no one method in " practice, but what was tried on " this occaſion, though I cannot ſay " that any of them was attended " with an appearance of ſucceſs; ex- " cept that of bleeding plentifully, " and giving great quantities of " cooling and diluting liquids. But " by this method, the inſtances of " ſucceſs were ſo few, that they do " not deſerve any further mention."

550. *Phillyrides Chiron, Amythaoniuſque Melampus.*] Chiron was the ſon of Saturn and Philyra, as was obſerved in the note on ver. 92. When he was grown up, he retired to the woods, and having there learned the nature and virtues of plants, he became an excellent Phyſician; and the herb *Centaury* had it's name from this famous Centaur. He inſtructed Aeſculapius in Phyſick, Hercules in Aſtronomy, and Achilles in Muſick. He was a practical Aſtronomer, and is thought, together with Muſaeus, to have framed the firſt ſphere that was ever made among the Greeks, for the uſe of the Argonautic expedition, in which he had two grandſons engaged. He is ſuppoſed by Sir Iſaac Newton, to have been about eighty-eight years old at that time.

Melampus was the ſon of Amythaon and Dorippe. He was ſaid to be famous for augury, and to underſtand the voices of birds and other animals. He was alſo a moſt famous Phyſician, and had a temple erected to him, with the inſtitution of ſolemn feaſts and ſacrifices. He aſſiſted Bias in taking away the oxen of Iphiclus, and cured the daughters of Proetus of their madneſs.

Hence we may obſerve, that Virgil did not ſuppoſe the peſtilence here deſcribed to be the ſame with that at Athens, but ſeveral years more ancient, even before the Argonautic expedition. For we have ſeen already, that Chiron was an old man at the time of that expedition. Iphiclus, whoſe oxen Melampus took away, was the twin-brother of Hercules, who was an Argonaut. The age of Proetus is not very certain; only thus much we may affirm, that he lived many years before the Argonautic expedition. Chiron therefore and Melampus were contemporaries, and this peſtilence happening in their time, was before the Argonautic expedition, not leſs than five hundred years before the famous Plague of Athens.

May has injudiciouſly repreſented theſe two great Phyſicians, as no better than Cow-leaches;

" All

Arenteſque ſonant ripae, colleſque ſupini.
Jamque catervatim dat ſtragem, atque aggerat ipſis
In ſtabulis turpi dilapſa cadavera tabo:
Donec humo tegere, ac foveis abſcondere diſcunt.
Nam neque erat coriis uſus: nec viſcera quiſquam
Aut undis abolere poteſt, aut vincere flamma:
Nec tondere quidem morbo illuvieque pereſa
Vellera, nec telas poſſunt attingere putres.
Verum etiam inviſos ſi quis tentarat amictus;
Ardentes papulae, atque immundus olentia ſudor

and bending hills reſound with the bleatings of ſheep, and frequent lowings. And now ſhe deſtroys them by multitudes, and heaps up in the ſtalls the rotting carcaſſes: till at laſt they found the way to cover them with earth, and bury them in pits. For even their hides were of no uſe; nor could any one cleanſe their entrails with water, or purge them with fire. Nor could their fleeces corrupted with ſores and filth be ſhorn, nor could any one touch the putrid wool: but if any tried the odious cloathing; then carbuncles, and a filthy ſweat overſpread their ſtinking

NOTES.

" All arts are hurtful, *leaches* do no
" good;
" Not learned Chiron, nor Melampus
" ſage:"

In which he is followed by Dryden:

" The learned *leaches* in deſpair de-
" part:
" And ſhake their heads, deſpairing
" of their art."

555. *Arenteſque.*] Pierius ſays it is *horrenteſque* in the Roman manuſcript.

556. *Jamque catervatim dat ſtragem.*] Thus Lucretius:

" Incubuit tandem populo Pandionis:
" omnes
" Inde *catervatim* morbo mortique
" dabantur."

Aggerat.] In the King's manuſcript it is *aggregat.*

558. *Foveis.*] It is *foſſis* in the King's manuſcript. Pierius found the ſame reading in the oldeſt manuſcripts; and thinks it better than *foveis.* He obſerves that *foſſae* are the trenches or great ditches, which ſurround fortified places, and thence convey a more ample image of this mortality than *foveae*, which are only pits to catch wolves, or for other ſuch like mean uſes.

Diſcunt.] So I read with Heinſius, Paul Stephens, Maſvicius, and others. The King's manuſcript alſo has *diſcunt.* The common reading is *diſcant.*

563. *Verum etiam.*] Pierius ſays it is *quin etiam* in the Roman manuſcript.

564. *Ardentes papulae.*] I have tranſlated theſe words *carbuncles*; which are enumerated among the ſymptoms of a Peſtilence. Dr Hodges, who was a Phyſician at London, in the time of the great Plague in 1665, and has left us the moſt authentick account of that diſeaſe, deſcribes the carbuncle to be a ſmall pimple, which on the waſting or evacuation of it's liquor, becomes a cruſty tubercle, ſomething like a grain of millet, encompaſſed with a circle as red as fire, riſing at firſt with an itching, and afterwards being accompanied with a vehement pain and intenſe heat:

limbs: and in a short time the sacred fire consumed their infected members.

Membra sequebatur: nec longo deinde moranti
Tempore contactos artus sacer ignis edebat.

NOTES.

heat: "Est pustula minutula, cujus "liquore utpote pauciſſimo ocyus ab- "sumpto, vel evacuato, tuberculum "se exerit cruſtosum, granulo milii "haud absimile, furtim prorepens, "circulo rubicundiſſimo, velut igneo "cincta, cum pruritu imprimis, dein "cum vehementi dolore, et ardore, "intensiſſimo orta, a lixivio venefico "causticante." Servius also interprets *ardentes papulae, carbunculi.* Dryden seems to have been led by the sound of the word *papulae*, to place the seat of these carbuncles in the peoples *paps.*

Immundus sudor.] Servius interprets this *morbus pedicularis*, in which he is followed by May;

"Hot carbuncles did on their bodies "grow,
"And *lice-engendring* sweat did over- "flow:"

And Dryden:

"Red blisters rising on their paps ap- "pear,
"And flaming carbuncles; and noi- "some sweat,
"And clammy dews, that loathsom "*lice* beget."

But I do not find any sufficient authority for this interpretation.

566. *Contactos artus.*] In the King's manuscript, and in some of the old editions, it is *contractos.*

Sacer ignis.] By this seems to be meant an *Erysipelas*, or St Anthony's fire. Thucydides mentions small pustules, and creeping tetters among the symptoms of the plague: Καὶ τὸ μὲν ἔξωθεν ἁπτομένῳ σῶμα, οὐκ ἄγαν θερμὸν ἦν, οὔτε χλωρὸν, ἀλλ' ὑπέρυθρον, πελιδνὸν, φλυκταίναις μικραῖς καὶ ἕλκεσιν ἐξηνθηκὸς. Thus also Lucretius:

"Et simul ulceribus, quasi inustis "omne rubere
"Corpus, ut est per membra sacer "cum diditur ignis."

The End of the third Book.

PUBLII VIRGILII MARONIS GEORGICORUM

Liber Quartus.

PROTINUS aërii Mellis caeleſtia dona
Exequar, hanc etiam, Maecenas, aſpice partem.
Admiranda tibi levium ſpectacula rerum,

Next I ſhall purſue the celeſtial gift of aërial honey: and do you, O Maecenas, vouchſafe to read this alſo. I ſhall lay before you the wonderful actions of theſe ſmall animals,

NOTES.

1. *Protinus aërii mellis*, &c.] The Poet has devoted the whole fourth book to Bees, in which he treats of the ſurprizing cuſtoms and manners of this wonderful inſect.

Virgil calls honey *aërial* and *celeſtial*, becauſe it was the opinion of the ancient Philoſophers, that it was derived from the dew of heaven. Ariſtotle ſays it comes from the dew of the air, eſpecially at the riſing of the conſtellations, and the falling of the rainbow, Μέλι δὲ τὸ πίπτον ἐκ τοῦ ἀέρος, καὶ μάλιστα τῶν ἄστρων ἀνατολαῖς, καὶ ὅταν καταστὴῳ ἡ ἶρις. Pliny has almoſt tranſlated theſe words of Ariſtotle, but he ſeems to have read σείριος for ἶρις: "Venit "hoc ex aëre, et maxime ſiderum "exortu, praecipueque ipſo ſirio ex- "plendeſcente fit." This author adds, that it is a doubt whether it is the ſweat of heaven, or ſome *ſaliva* of the conſtellations, or an excretory juice of the air; "ſive ille eſt caeli "ſudor, ſive quaedam ſiderum ſaliva, "ſive purgantis ſe aëris ſuccus." This heavenly dew they thought was received

the bravery of their leaders, and the manners and employments, and people, and battles of the whole state. My subject is small, but my glory will not be small; if the adverse deities permit, and Apollo hears my invocation.

Magnanimosque duces, totiusque ordine gentis
Mores, et studia, et populos, et praelia dicam.
In tenui labor, at tenuis non gloria, si quem
Numina laeva sinunt, auditque vocatus Apollo.

NOTES.

received by the flowers, and thence gathered by the Bees. This is certain, that there is a juice to be found at the bottom of all flowers, and that this liquor has a sweet taste like honey, even in such plants as afford the most bitter juices, not excepting the *Aloë* itself. It does not seem to fall from the air, but rather to exude from some fine secretory vessels adapted to this purpose. It is highly probable, that this sweet liquor is the matter from which the Bees extract their honey.

4. *Totiusque ordine.*] In the Bodleian, both the Arundelian, and in both Dr Mead's manuscripts, it is *totiusque ex ordine.* Pierius found the same reading in several ancient manuscripts. It is admitted also by Paul Stephens, and several of the old Editors.

6. *At.*] It is *ac* in the King's manuscript, which is admitted also by Paul Stephens.

7. *Numina laeva.*] In the King's manuscript it is *laeta.*

The Commentators are divided about the sense of the word *laeva*, which is sometimes taken in a good sense, and sometimes in a bad one. Servius takes it in a good sense; and supports his opinion by another passage, where *intonuit laevum* signifies a prosperous omen. In this he is followed by May:

" ——— Nor thinke the glory
" slight,
" Though slight the subject be, to
" him, whom ere
" Th'invoked Gods, and pleas'd
" Apollo hear: "

And Addison:

" A trifling theme provokes my
" humble lays,
" Trifling the theme, not so the
" Poet's praise,
" If great Apollo, and the tuneful
" Nine
" Join in the piece, to make the
" work divine: "

And Dryden:

" Slight is the subject, but the praise
" not small,
" If heav'n assist, and Phoebus hear
" my call."

Aulus Gellius understands Virgil to mean *unpropitious* by *laeva*; " Propterea Virgilium quoque aiunt, " multae antiquitatis hominem sine " ostentationis odio peritum, numina " laeva in Georgicis deprecari, sig- " nificantem quandam vim esse hu- " jusce modi Deorum in laedendo " magis quam in juvando potentem . . . . . In istis autem diis, " quos placari oportet uti mala a nobis

Principio ſedes apibus ſtatioque petendae, *In the firſt place a ſeat and ſtation are to be ſought for the Bees,*

NOTES.

" nobis vel a frugibus natis amo-
" veantur, Averruncus quoque ha-
" betur et Robigus." Grimoaldus alſo has paraphraſed the paſſage before us according to this interpretation: " Id quod praeſtare me poſſe
" reor, dummodo Dii adverſi pla-
" cabuntur, ita ut ne obſint, et A-
" pollo Poëtarum amicus, a me in-
" vocatus adeſſe voluerit, ita ut
" proſit." This is alſo approved by La Cerda and Ruaeus. Dr Trapp's tranſlation alſo is in this ſenſe:

" — — Small the argument: not
" ſmall
" The glory; if the unpropitious
" pow'rs
" Oppoſe not, and Apollo hears our
" pray'r."

" The word *laeva*," ſays this learned Gentleman, " may ſignify either
" *propitious*, or the direct contrary.
" If the former; *ſinunt* muſt mean
" *permit* by *aſſiſting:* if the other;
" *permit* by *not hindring*. The lat-
" ter is certainly, upon all accounts,
" the better."

The Romans generally eſteemed omens appearing on the left hand, as good: but this rule did not obtain univerſally among their augurs; for Cicero, in his firſt book *de Divinatione*, informs us, that a raven on the right hand, and a crow on the left, were looked upon as ſure omens: " Quid augur, cur a dextra corvus,
" a ſiniſtra cornix faciat ratum?" In his ſecond book he ſpeaks of thunder from the left being accounted proſperous in the Roman augury, and obſerves, that the Greeks and Barbarians preferred the right hand, but the Romans the left: " Quae autem
" eſt inter augures conveniens et
" conjuncta conſtantia? ad noſtri
" augurii conſuetudinem dixit En-
" nius,

" Cum tonuit laevum bene tem-
" peſtate ſerena.

" at Homericus Ajax apud Achil-
" lem querens de ferocitate Troja-
" norum neſcio quid, hoc modo nun-
" tiat:

" Proſpera Jupiter his dextris fulgo-
" ribus edit.

" Ita nobis ſiniſtra videntur; Graiis
" et Barbaris dextra meliora. Quan-
" quam haud ignoro, quae bona
" ſint, ſiniſtra nos dicere: etiam ſi
" dextra ſint. Sed certe noſtri ſi-
" niſtrum nominaverunt, externique
" dextrum, quia plerumque melius
" id videbatur." Thunder from the left was, I believe, always accounted a good omen by the Romans. Thus we have juſt now ſeen that it was ſo accounted by Ennius: and Virgil has mentioned *Intonuit laevum* as a good omen in the ſecond and in the ninth Aeneid. Pliny tells us, that the Eaſt was accounted the left hand of heaven, which was divided by the augurs into ſixteen points; that the eight eaſtern points were called

where the winds have no entrance, Quo neque ſit ventis aditus, nam pabula venti

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called the left, and the eight weſtern points the right; and that the thunder which came from the eaſtern points was accounted proſperous, but that which came from the north-weſt was eſteemed the worſt: "Laeva "proſpera exiſtimantur, quoniam "laeva parte mundi ortus eſt. . . . "In ſedecim partes caelum in eo "reſpectu diviſere Thuſci. Prima "eſt a ſeptentrionibus ad aequinoc-"tialem exortum: ſecunda ad me-"ridiem, tertia ad aequinoctialem "occaſum, quarta obtinet quod reli-"quum eſt ab occaſu ad ſeptentriones. "Has iterum in quaternas diviſere "partes, ex quibus octo ab exortu ſi-"niſtras, totidem e contrario appel-"lavere dextras. Ex his maxime "dirae quae ſeptentrionem ab occaſu "attingunt." Notwithſtanding theſe arguments, I believe Virgil has never uſed *laevus* in a good ſenſe, except in the two places quoted above, where it relates to thunder. In the firſt Eclogue he plainly uſes it in a bad ſenſe:

"Saepe malum hoc nobis, ſi mens
"non *laeva* fuiſſet,
"De caelo tactas memini praedicere
"quercus;

where Servius himſelf interprets *laeva*, *ſtulta*, *contraria*. We find the ſame expreſſion in the ſecond Aeneid:

"Et ſi fata Deum, ſi mens non *laeva*
"fuiſſet,
"Impulerat ferro Argolicas violare
"latebras."

Upon this paſſage Servius obſerves, that *laevum* ſignifies *adverſe*, when it relates to human affairs, but *proſperous*, when it relates to the heavenly. But this criticiſm does not ſeem to agree with a paſſage in the tenth Aeneid:

"Non ſecus ac liquida ſi quando
"nocte cometae
"Sanguinei lugubre rubent: ac Si-
"rius ardor,
"Ille ſitim morboſque ferens morta-
"libus aegris
"Naſcitur et *laevo* contriſtat *lumine*
"caelum."

Thus threat'ning comets, when by night they riſe,
Shoot ſanguine ſtreams, and ſadden all the ſkies:
So Sirius, flaſhing forth ſiniſter lights
Pale human kind with plagues, and with dry famine frights.

DRYDEN.

Here *laevum* is applied to the baleful light of Sirius or the Dog-ſtar, which is ſent by the Gods, as much as thunder and lightning. To conclude, I think it difficult to aſſign a true reaſon, why the Ancients uſed right and left in theſe different ſenſes. Thoſe which Plutarch has given are by no means ſatisfactory: and upon the whole, I rather believe that by *numina laeva* the *adverſe Deities* are here meant.

8. *Principio ſedes apibus*, &c.] In this paragraph the Poet treats of a proper ſtation for the Bees, and enumerates

Ferre domum prohibent, neque oves hoedique petulci
Floribus inſultent, aut errans bucula campo
Decutiat rorem, et ſurgentes atterat herbas.
Abſint et picti ſqualentia terga lacerti
Pinguibus a ſtabulis, meropeſque ; aliaeque volucres,
Et manibus Procne pectus ſignata cruentis.

for winds hinder them from carrying home their food, and where no ſheep or wanton kids may inſult the flowers, and where no heifer wandering in the plain may ſhake off the dew, and bruiſe the riſing herbs. And let painted lizards with ſcaly backs be far from the rich hives, and bee-eaters and other birds, and Procne, whoſe breaſt is ſtained by bloody hands.

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merates what are to be avoided, and what are convenient for them.

Statio.] In this word the Poet alludes to military diſcipline, which figure he almoſt conſtantly preſerves. Pliny purſues this metaphor, ſaying "Interdiu ſtatio ad portas more caſtrorum, noctu quies in matutinum, donec una excitet gemino aut triplici bombo, ut buccino aliquo."

13. *Picti ſqualentia terga lacerti.*] Lizards are ſcaly four-footed animals, with long tails. There are many ſorts of them, one of which is the moſt celebrated under the name of Crocodile or Alligator. The green lizard is the moſt common in Italy: that which we have in England is ſmaller, and of various colours: it is commonly called an Eft or Newt. We have alſo a water Eft, which is frequently ſeen in ſtanding waters.

14. *Meropeſque.*] Pierius found *meropes* without *que* in the Medicean manuſcript: it is the ſame in one of Dr Mead's copies.

The *Merops*, *Apiaſter*, or *Bee-eater*, is ſhaped like a King-fiſher. It is about the ſize of a Blackbird. It's feet are exactly like thoſe of the Kingfiſher, as is alſo it's bill, only it bends a little more downward. The top of the head is reddiſh; the neck and ſhoulders green, with a mixture of red. It is yellow under the chin, and it's breaſt and belly are blue. It feeds on Bees and other inſects. It is found in Italy, but has been obſerved to be moſt frequent in the iſland of Candy or ancient Crete. It builds in caverns, and is a bird of paſſage. May tranſlates *meropes wood-peckers*; Addiſon *wood-pecks*; Dryden *the titmouſe and the pecker's hungry brood*; and Dr Trapp *the wood-pecker*. *Bee-eater* would not have ſounded very elegantly in verſe, but they might have preſerved the original word *merops*. However, it is certainly wrong to call it by the name of another well known bird, to which it does not bear any reſemblance.

15. *Manibus Procne pectus ſignata cruentis.*] It is *Progne* in the King's, both the Arundelian, one of Dr Mead's manuſcripts, and in ſeveral of the printed editions. But the moſt correct reading ſeems to be *Procne*, as it is in the Roman, and others of the moſt ancient manuſcripts, according to Pierius. The ſame author found *Procne* alſo in ſome ancient inſcriptions at Rome.

Procne and Philomela, according to the fable, were the daughters of Pandion,

For theſe make wide waſte, and carry away the bees themſelves, a grateful food to their cruel young. But let them have clear ſprings, and pools green with moſs, and a ſmall rivulet running through the graſs: and let a palm or vaſt wild olive overſhade the entrance, that when their new kings lead the firſt ſwarms in the ſpring,

Omnia nam late vaſtant, ipſaſque volantes
Ore ferunt dulcem nidis immittibus eſcam.
At liquidi fontes, et ſtagna virentia muſco
Adſint, et tenuis fugiens per gramina rivus,
Palmaque veſtibulum, aut ingens oleaſter inumbret.
Ut, cum prima novi ducent examina reges

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Pandion, King of Athens. Procne was married to Tereus, King of Thrace, by whom ſhe had a ſon named Itys. Tereus afterwards violated Philomela, and cut out her tongue, to prevent her telling her ſiſter: ſhe found means however to diſcover his wickedneſs, to revenge which the two ſiſters murdered Itys, and gave his fleſh to his father to eat. When the banquet was over, they produced the head of the child, to ſhew Tereus in what manner they had entertained him. He being highly enraged, purſued them with his drawn ſword, and was changed into a Hoopoo. Philomela became a Nightingale, and Procne a Swallow, which has the feathers of it's breaſt ſtained with red, to which the Poet here alludes. Thus alſo OVID:

" — — Neque adhuc de pectore caedis
" Exceſſere notae, ſignataque ſanguine pluma eſt."

The Swallow is known to feed on inſects. Hence the Poet mentions it among thoſe animals, which are dangerous to Bees.

18. *Liquidi fontes.*] Varro often inculcates this precept, that Bees ſhould have clear water near them: " Quae propae ſe loca habeat ea ubi " pabulum ſit frequens, et aqua " pura;" and " Cibi pars, quod " potio, et ea iis aqua liquida, unde " bibant eſſe oportet:" and " In " qua diligenter habenda cura, ut " aqua ſit pura, quod ad mellificium " bonum vehementer prodeſt."

20. *Palma.*] The Palm is of ſeveral ſorts; but that which is cultivated in Italy is, I believe, chiefly the Date tree. Pliny ſays Judaea is moſt famous for Palms, which grow alſo in Italy, but do not bear fruit. He adds, that they do not grow ſpontaneouſly in Italy, but only in the hotter countries: " Judaea inclyta " eſt vel magis palmis. . . . . Sunt " quidem et in Europa, vulgoque " Italia, ſed ſteriles. . . . Nulla eſt " in Italia ſponte genita, nec in alia " parte terrarum, niſi in calida: fru- " gifera vero nuſquam niſi in fer- " vida."

Oleaſter.] See the note on book II. ver. 182.

Inumbret.] " In the Roman and " ſome other very ancient manu- " ſcripts it is *inumbret*, but more " have *obumbret*." PIERIUS.

In the Bodleian manuſcript it is *adumbret*. In the King's, the Cambridge, both the Arundelian, and in both Dr Mead's manuſcripts it is *obumbret*; which is admitted alſo by moſt

Vere ſuo, ludetque favis emiſſa juventus,
Vicina invitet decedere ripa calori:
Obviaque hoſpitiis teneat frondentibus arbos.
In medium, ſeu ſtabit iners, ſeu profluet humor,
Tranſverſas ſalices, et grandia conjice ſaxa:
Pontibus ut crebris poſſint conſiſtere, et alas
Pandere ad aeſtivum ſolem; ſi forte morantes
Sparſerit, aut praeceps Neptuno immerſerit Eurus.
Haec circum caſiae virides, et olentia late

and the youth comes ſporting out of their hives, the neighbouring bank may invite them to retire from the heat, and the tree may receive them in it's leafy ſhelter. Whether the water is ſtanding or running, throw willows acroſs, and caſt great ſtones in it: that they may have frequent bridges to reſt upon, where they may expand their wings to the ſummer ſun; if at any time thoſe which tarry late have been diſperſed or plunged into the water by the boiſtrous South-eaſt wind. Round theſe places let green Caſia,

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moſt of the old Editors, and by Paul Stephens, Schrevelius, and La Cerda. Heinſius, Ruaeus, and Maſvicius read *inumbret*.

22. *Ludetque.*] In one of Dr Mead's manuſcripts it is *laudetque*.

23. *Decedere.*] Pierius ſays it is *diſcedere* in the Roman manuſcript.

26. *Tranſverſas ſalices, et grandia conjice ſaxa.*] Varro would have a ſmall ſtream drawn near the apiary, not above two or three fingers deep, with ſeveral ſhells or ſmall ſtones ſtanding a little above the ſurface of the water, that the Bees may drink: "Eamque propinquam, quae praeterfluat, aut in aliquem locum influat, ita ut ne altitudine aſcendat duo aut tres digitos; in qua aqua jaceant teſtae, aut lapilli, ita ut extent paulum, ubi aſſidere et bibere poſſint." Dryden ſeems to underſtand the Poet to mean, that the willows are to be thrown into the ſtanding water, and great ſtones into a running ſtream:

"With oſier floats the ſtanding water ſtrow:
"Of maſſy ſtones makes bridges if it flow."

29. *Immerſerit.*] In one of Dr Mead's manuſcripts, and in ſome of the old editions it is *immiſerit*.

30. *Caſiae.*] See the note on book II. ver. 213. to which I ſhall add in this place an argument, to prove that the *caſia* is not *roſemary*, as ſome have ſuppoſed. Columella, ſpeaking of the plants which ought to grow about an apiary, mentions *caſia* and *roſemary* as two different plants: "Nam ſunt etiam remedio languentibus cythiſi, tum deinde *caſiae*, atque pini, et *roſmarinus*."

Olentia late ſerpylla.] *Serpyllum*, in Greek ἕρπυλλον, is derived from ἕρπω *to creep*, becauſe part of it falling on the ground ſends forth roots, and ſo propagates the plant. It was frequent with the Romans to change the Greek aſpiration into S: thus from ἕρπω they formed *ſerpo*, from ἕρπυλλον *ſerpyllum*, from ὗς *ſus*, from ἥμι *ſemi*, from ἓ *ſe*, from ἕξ *ſex*, from ἑπτὰ *ſeptem*, from ὑπὲρ *ſuper*, &c.

The Ancients mention two ſorts of *ſerpyllum*, one of the gardens, and the other wild. Our *ſerpyllum*, or *mother of thyme*, or *wild thyme*, which is common on ant hills in England,

and far ſmelling wild thyme, and plenty of ſtrong ſcented ſavory flower, and let beds of violets drink the copious ſpring. But whether your Bee-hives are made of hollow cork ſewed together,

Serpylla, et graviter ſpirantis copia thymbrae 31
Floreat, irriguumque bibant violaria fontem.
Ipſa autem, ſeu corticibus tibi ſuta cavatis,

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and grows wild all over Europe, is probably that which Pliny calls the wild, and Dioſcorides the garden *ſerpyllum*. The plant very much reſembles thyme both in appearance and ſmell, and is certainly proper to be planted near Bees.

31. *Graviter ſpirantis copia thymbrae.*] The *thymbra* of the Ancients is generally thought to be ſome ſpecies of *ſatureia*, or ſavoury. To this opinion however it is objected, that Columella mentions *thymbra* and *ſatureia* as two different plants: "Eademque regio foecunda ſit fruti-"cis exigui, et maxime thymi, aut "origani, tum etiam *thymbrae*, vel "noſtratis cunilae, quam *ſatureiam* "ruſtici vocant. . . . . Saporis "praecipui mella reddit thymus. "Thymo deinde proxima *thymbra*, "ſerpyllumque, et origanum. Ter-"tiae notae, ſed adhuc generoſae, "marinus ros, et noſtras cunila, "quam dixi *ſatureiam*." He makes them alſo different in his poem on the culture of Gardens.

"Et *ſatureia* thymi referens, thym-
"braeque ſaporem."

Thus *thymbra* and *ſatureia*, according to this author, are different, and *ſatureia* is the ſame with what he calls *cunila noſtras*. But in his eleventh book he mentions a foreign ſort of *cunila*, *tranſmarina cunila*, which perhaps may be the ſame with the *thymbra*. I believe *cunila* was the common Latin name for what the Greeks called *thymbra*, and that the *cunila noſtras* or *ſatureia* was our *winter ſavoury*, and the *cunila tranſmarina*, for which they alſo retained the Greek name *thymbra*, was the *thymbra Graeca J. B.* which is called alſo *thymbra legitima* by Cluſius. This laſt plant is ſaid to be ſtill called *thymbri*, *thrybi*, and *tribi*, by the Cretans, in whoſe country it grows. The former grows wild in Italy. Both of them have a ſtrong aromatic ſmell, like thyme.

32. *Violaria.*] This word ſignifies places ſet with violets.

33. *Ipſa autem*, &c.] Here the Poet ſpeaks of the ſtructure of the hives, and of the avoiding of ſome things which are offenſive.

Corticibus.] The bark of the cork tree was called *cortex* by way of eminence. Thus Horace: "*Tu cortice* "*levior.*" Pliny ſays the Greeks not inelegantly called this tree the *bark tree*. "Non infacete Græci cor-"ticis arborem appellant." We learn from Columella, that it was this bark, which was uſed for Beehives: "Igi-"tur ordinatis ſedibus, alvearia fa-"bricanda ſunt pro conditione regi-"onis: ſive illa ferax eſt *ſuberis*, "haud dubitanter utiliſſimas alvos "faciemus ex *corticibus*, quia nec "hyeme rigent, nec candent aeſtate, "ſive ferulis exuberat, iis quoque "cum ſint naturae corticis ſimiles,

"e quibus

Seu lento fuerint alvearia vimine texta,
Anguſtos habeant aditus; nam frigore mella
Cogit hyems, eademque calor liquefacta remittit.
Utraque vis apibus pariter metuenda: neque illae
Nequicquam in tectis certatim tenuia cera

or of bending twigs interwoven, let them have narrow entrances; for winter coagulates the honey with cold, and heat melts and diſſolves it. The force of both theſe is equally dangerous to the Bees, nor is it in vain that they diligently ſmear the ſmall chinks in their houſes with wax,

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" e quibus commode vaſa texuntur." Varro ſays that thoſe Bee-hives, which are made of Cork are the beſt: " Optimae fiunt corticeae, deter-" rimae fictiles, quod et frigore " hyeme, et aeſtate calore vehemen-" tiſſime hic commoventur."

34. *Lento vimine.*] Columella having mentioned the excellence of Bee-hives made of cork or ferula, as he was juſt now quoted, adds, that the next in goodneſs are thoſe made of baſket-work; but if neither of theſe are conveniently to be had, he recommends timber hollowed, or cut into planks; and agrees with Varro, that thoſe made of earthen ware are the worſt, becauſe they are too obnoxious to the extremities of heat and cold: " Si neutrum aderit, opere tex-" torio ſalicibus connectuntur: vel ſi " nec haec ſuppetent, ligno cavatae " arboris, aut in tabulas deſectae fa-" bricabuntur. Deterrima eſt con-" ditio fictilium, quae et accendun-" tur aeſtatis vaporibus, et gelantur " hyemis frigoribus." Varro alſo mentions all theſe ſorts: " Alii fa-" ciunt ex viminibus rotundas; alii " e ligno ac corticibus, alii ex arbore " cava, alii fictiles, alii etiam ex fe-" rulis quadratas, longas pedes circi-" ter ternos, latas pedem, ſed ita uti " cum parum ſit qua compleant, eas " coanguſtent, ne in vaſto loco et " inani deſpondeant animum." Virgil mentions only cork and baſket work, the firſt of which is undoubtedly the beſt, though not uſed in England, where it is leſs plentiful than in Italy, which abounds with cork-trees.

35. *Anguſtos habeant aditus.*] Thus alſo Varro: " Media alvo, in " qua introeant apes, faciunt forami-" na parva, dextra ac ſiniſtra;" and Columella; " Foramina, quibus exi-" tus aut introitus datur, anguſtiſſima " eſſe debent."

37. *Utraque vis apibus pariter metuenda.*] The extremes of heat and cold are injurious to Bees, as we have ſeen in ſome of the preceding notes, where the earthen hives are mentioned. Varro alſo obſerves that the greateſt care muſt be taken, leſt the Bees ſhould be deſtroyed by heat or cold: " Providendum vehementer, " ne propter aeſtum aut propter fri-" gus diſpereant."

38. *Cera ſpiramenta linunt.*] The *cera* or *wax* is properly that ſubſtance of which the honey-comb is formed. Thus Varro: " Favus eſt, quem " fingunt multicavatum e cera, cum " ſingula cava ſena latera habeant, " quot ſingulis pedes dedit natura." The *propolis* or *bee-bread* is a glutinous ſubſtance, which is found about the door of the hives; " De his " *Propolim* vocant, e quo faciunt " ad foramen introitus protec-" tum in alvum maxime aeſtate."

and ſtop the openings with fucus and flowers; and for theſe purpoſes gather and preſerve a glue more tenacious than bird-lime or Idaean pitch. Often alſo, if fame be true, they have cheriſhed their families in caverns, which they have digged under ground: and have been found in hollow pumice ſtones, and in the cavity of a hollow tree. Do you alſo ſmear their gaping chambers with ſmooth mud all round, and caſt a few leaves upon them.

Spiramenta linunt, fucoque et floribus oras
Explent, collectumque haec ipſa ad munera gluten,
Et viſco et Phrygiae ſervant pice lentius Idae.
Saepe etiam effoſſis, ſi vera eſt fama, latebris
Sub terra fovere larem, penituſque repertae
Pumicibuſque cavis, exeſaeque arboris antro.
Tu tamen e laevi rimoſa cubilia limo
Unge fovens circum, et raras ſuperinjice frondes.

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The *erithace* is that with which they glue the honey-combs together, to keep any air from coming in between: "Extra oſtium alvei obturant omnia, qua venit inter favos ſpiritus, quam ἐριθάκην appellant Graeci. . . . Erithacen vocant, quo favos extremos inter ſe conglutinant, quod eſt aliud melle, propoli." It ſeems to be this *erithace* therefore, which Virgil means under the ſeveral appellations of *cera*, *fuco*, *floribus*, and *gluten*.

39. *Fuco et floribus.*] The *fucus* is properly a ſort of ſea-weed which was anciently uſed in dying, and in colouring the faces of women. Hence all kind of daubing obtained the name of *fucus*.

By *floribus* the Poet does not mean ſtrictly, that the Bees plaſter their hives with flowers, but with a glutinous ſubſtance gathered from flowers.

41. *Phrygiae . . . pice . . . Idae.*] Hence it appears, that it was not the Cretan but the Phrygrian Ida which was famous for pitch trees.

43. *Sub terra.*] Pierius ſays it is *ſub terram* in ſome manuſcripts, *ſub terras* in the Medicean. I find *ſub terram* in the King's manuſcript, and in an old edition in quarto, printed at Paris in 1494; *ſub terras* in one of the Arundelian manuſcripts.

Fovere larem.] The common reading is *fodere*: but it ſeems to be a tautology to ſay *fodere effoſſis latebris*. I chuſe therefore to read *fovere*, with the Medicean and King's manuſcripts. The ſame reading is admitted alſo by Heinſius and Maſvicius.

44. *Antro.*] Fulvius Urſinus ſays it is *alvo* in his ancient manuſcript. Pierius alſo ſays it is *alvo* in ſeveral copies; but he prefers *antro*.

45. *E laevi.*] The common reading is *et*: but Servius, Heinſius, and Maſvicius read *e*. It is *e* alſo in one of Dr Mead's manuſcripts, and in moſt of the old editions.

Cubilia.] It is *cubicula* in the Bodleian manuſcript.

Limo.] Higinius, as he is quoted by Columella, directs us to ſtop the chinks with mud and cow-dung: "Quicquid deinde rimarum eſt, aut foraminum, luto et ſimo bubulo miſtis illinemus extrinſecus, nec niſi aditus quibus commeent relinquemus."

46. *Raras ſuperinjice frondes.*] Higinius alſo adviſes to cover the hives with boughs and leaves, to defend them from cold and bad weather:

Neu propius tectis taxum ſine, neve rubentes
Ure foco cancros, altae neu crede paludi;
Aut ubi odor coeni gravis, aut ubi concava pulſu
Saxa ſonant, vociſque offenſa reſultat imago.
Quod ſupereſt, ubi pulſam hyemem ſol aureus egit
Sub terras, caelumque aeſtiva luce recluſit;
Illae continuo ſaltus ſylvaſque peragrant,

And do not ſuffer a yew tree near their houſes, nor burn reddening crabs in the fire: nor truſt them near a deep fen, or where there is a ſtrong ſmell of mud, or where the hollow rocks reſound, and return the image of your voice. Moreover, when the golden ſun has driven the winter under ground, and has opened the heavens with ſummer light; they immediately wander over the lawns and groves,

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ther: "Et quamvis porticu protec-
"tet vaſa, nihilo minus congeſtu
"culmorum, et frondium ſuper-
"tegemus, quantumque res patietur,
"a frigore et tempeſtatibus munie-
"mus."

47. *Taxum.*] The yew has always been accounted poiſonous. See the note on book II. ver. 257.

In the ninth Eclogue the Poet mentions the yews of Corſica, as particularly injurious to Bees:

"Sic tua Cyrnaeas fugiant examina
"taxos."

It does not appear from other writers, that Corſica abounded in yews: but the honey of that iſland was infamous for it's evil qualities.

Neve rubentes ure foco cancros.] It is well known that crabs, lobſters, &c. are turned red by the fire. It was cuſtomary among the Romans to burn crabs to aſhes, which were eſteemed a good remedy for burns and ſcalds.

48. *Altae neu crede paludi.*] In fens there are no ſtones for the Bees to reſt upon: hence it appears that ſuch places muſt be very dangerous to theſe inſects.

49. *Ubi odor coeni gravis.*] Ill ſmells are eſteemed very pernicious to Bees: and none can be more offenſive than that of ſtinking mud.

50. *Vociſque.*] In the old Nurenberg edition it is *vocique*.

51. *Quod ſupereſt*, &c.] This paſſage relates to the ſwarming of Bees, and the manner of making them ſettle.

Ubi pulſam hyemem, &c.] The time of the Bees going abroad according to Higinius, as he is quoted by Columella, is after the vernal equinox: "Nam ab aequinoctio verno ſine
"cunctatione, jam paſſim vagantur,
"et idoneos ad foetum decerpunt
"flores." Therefore by winter's being driven away, and the heavens being opened by ſummer light, we muſt underſtand the Poet to mean that time, when the ſpring is ſo far advanced, that the Bees are no longer in danger from cold weather.

53. *Continuo.*] See the note on book III. ver. 75.

Peragrant.] It is *pererrant* in the old Paris edition in quarto, printed in 1498.

Purpureos flores.] I have already obſerved, that purple is frequently uſed by the Poets to expreſs any gay bright colour.

and crop the purple flowers, and lightly skim the rivers. Hence delighted with I know not what ſweetneſs, they cheriſh their offſpring and young brood. Hence they artfully build new wax, and form the clammy honey. Hence when you ſhall ſee a ſwarm iſſuing from their cells fly aloft in the clear air, and like a dark cloud be driven by the wind; obſerve them. They always ſeek the ſweet waters and leafy ſhades: here take care to ſcatter ſuch odours as are directed; bruiſed baum, and the vulgar herb of honey wort.

Purpureoſque metunt flores, et flumina libant
Summa leves. Hinc neſcio qua dulcedine laetae
Progeniem nidoſque fovent: hinc arte recentes
Excudunt ceras, et mella tenacia fingunt.
Hinc ubi jam emiſſum caveis ad ſidera caeli
Nare per aeſtatem liquidam ſuſpexeris agmen,
Obſcuramque trahi vento mirabere nubem;
Contemplator: aquas dulces et frondea ſemper
Tecta petunt: huc tu juſſos adſperge ſapores,
Trita meliſphylla, et cerinthae ignobile gramen:

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55. *Neſcio qua dulcedine laetae.*] Thus in the firſt Georgick:

"Neſcio qua praeter ſolitum dulce-
"dine laetae."

57. *Fingunt.*] Servius, La Cerda, and many of the old Editors read *figunt*. The ſame reading is in one of Dr Mead's manuſcripts.

58. *Hinc.*] It is *hic* in the King's manuſcript.

59. *Aeſtatem.*] It is *aeſtivam* in the King's manuſcript.

63. *Meliſphylla.*] Servius, the old Nurenberg edition, Paul Stephens, La Cerda, and others read *meliphylla*, which reading I find alſo in the King's manuſcript. But in all the other manuſcripts, which I have collated, and in moſt of the printed editions, it is *meliſphylla*.

Meliſphyllon ſeems to be a contraction of *meliſſophyllon*, by which name we find the plant deſcribed by Dioſcorides, who ſays alſo, that ſome call it *melittaena*. He ſays it is ſo called becauſe the Bees delight in this herb: it has ſtalks and leaves like black horehound, only they are bigger and narrower, not ſo rough, and ſmelling like the citron: Μελισσόφυλλον, ὃ ἔνιοι μελίτταιναν καλοῦσι, διὰ τὸ ἥδεσθαι τῇ πόᾳ τὰς μελίττας. Ἔοικε δὲ αὐτῆς τὰ φύλλα καὶ τὰ καυλία τῇ προειρημένῃ βαλλωτῇ, μείζονα δὲ ταῦτα καὶ λεπτότερα, οὐκ οὕτω δασέα, ὄζονλα δὲ κιτρομήλῃ. This deſcription agrees very well with the *Meliſſa* or *Baum*, which is a common herb in the Engliſh gardens. Varro informs us, that the Latin name for this plant is *apiaſtrum*: "Hos circum villam totam alveari-
"um feciſſe, et hortum habuiſſe,
"ac reliquum thymo, et cythiſo
"obſeviſſe, et apiaſtro, quod alii
"μελίφυλλον, alii μελισσόφυλλον,
"quidam μέλινον appellant." Columella however ſpeaks of *apiaſtrum* and *meliphyllum*, as of two different herbs: "Sunt qui per initia veris
"*apiaſtrum* atque, ut ille vates ait,
"trita *meliphylla* et caerinthae ignobile
"gramen aliaſque colligant ſimiles
"herbas, quibus id genus animalium
"delectatur, et ita alvos perfricent,
"ut odor et ſuccus vaſi inhaereat."
Palladius ſeems to make *citreago* the ſame with *meliſſophyllon*, for under the title of April he mentions *citreago* as an herb in which Bees delight:

"Vaſa

Tinnituſque cie, et Matris quate cymbala circum. 64 *Make alſo a tinkling, and beat the cymbals of Cybele round about.*

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"Vaſa autem, quibus recipiuntur, "perfricanda ſunt *citreagine*, vel her- "bis ſuavibus, et conſpergenda im- "bre mellis exigui." And under the title of June, he ſeems to mention *meliſſophyllon* for much the ſame purpoſe: "Ubi globos apium fre- "quentiores videris, uncta manu ſuc- "co *meliſſophylli*, vel apii reges requi- "ras." Perhaps inſtead of *apii* we ſhould read *apiaſtri*, and then he will agree with Columella, in making *meliſſophyllon* and *apiaſtrum* different. It is not improbable however that he meant baum by *citreago*, for, according to Matthiolus, the Italians call that plant *cedronella*, and according to Caeſalpinus *citronella*, from the affinity between the ſmell of it, and that of a citron. Pliny alſo has been cited in contradiction to Varro, as making a diſtinction between *apiaſtrum* and *meliſſophyllon*, becauſe he mentions them both in the twelfth chapter of the twenty-firſt book: "Harum ergo "cauſa oportet ſerere thymum, *apia-* "*ſtrum*, roſam, violas, lilium, cyti- "ſum, fabam, ervilium, cunilam, "papaver, conyzam, caſiam, melilo- "tum, meliſſophyllum, cerinthen." But it may be obſerved, that Pliny more than once has mentioned the ſame plant under different names, one Greek, and the other Latin. For as his work was a compilation, he ſometimes ſets down what the Greek authors have ſaid under the greek name, and the account given by the Latin authors under the Latin name, though they are one and the ſame plant. But with regard to the plant now under conſideration, he plainly enough ſhews in other paſſages, that *meliſſophyllon* and *apiaſtrum* are the ſame. In the eleventh chapter of the twentieth book, he tells us that, according to Hyginus, *apiaſtrum* and *meliſſophyllon* are the ſame: "Apiaſtrum Hyginus quidem meliſ- ſophyllon appellat;" and in the ninth chapter of the twenty-firſt book he ſays expreſsly, that the Latin name of *meliſſophyllon* is *apiaſtrum*: "Meliſſophyllon, quod Apiaſtrum, "meliloton, quod ſertulam Campa- "nam vocamus." I do not remember that *apiaſtrum* occurs any where in this author, except in the paſſages juſt now quoted. We may conclude from what has been ſaid, that *apiaſtrum* was a name which the Romans had formed in imitation of μελισσόφυλλον, both names ſignifying the *Bee-herb*. May has tranſlated it *mill foile*, which is the Engliſh name of *millefolium* or *yarrow*; but this cannot be the plant intended. Addiſon alſo tranſlates it *milfoil*. Dryden has uſed a word which I have not ſeen elſewhere, *melfoil*; but it is a very juſt tranſlation of μελίφυλλον. Dr Trapp has rightly rendered it *baum*.

Cerinthae ignobile gramen.] The name of this plant is derived from κηρίον, a *honey-comb*, becauſe the flower abounds with a ſweet juice, like honey. La Cerda ſays we may ſee how this herb delights the Bees, in Ariſtotle, *lib.* 9. *Hiſt.* But what the Philoſopher has there ſaid does not

They will faſten to the medicated places: they Ipſae conſident medicatis ſedibus: ipſae 65

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appear to me, to be concerning the plant *cerinthe*, but to relate to the *erithace*, ſpoken of already in the note on *ver.* 38. He ſays they have, beſides their honey, another ſort of food which ſome call *cerinthum*, which is not ſo good, and has a ſweetneſs like that of a fig: Ἔστι δὲ αὐταῖς καὶ ἄλλη τροφὴ, ἣν καλοῦσι τινες κήρινθον: ἔστι δὲ τοῦτο ὑποδεεστέρα, καὶ γλυκύτητα συκώδη ἔχον. Now Pliny aſſures us that the *cerinthum*, which he ſays is alſo called *ſandaraca*, is the ſame with the *erithace*; "Praeter haec convehitur "*erithace*, quam aliqui *ſandaracam*, "alii cerinthum vocant." Ariſtotle alſo mentions *ſandaraca* in ſuch a manner, that we may imagine it to be the ſame with that which he had before ſpoken of under the name of *cerinthum*: for he ſays it is a ſubſtance approaching in hardneſs to wax, and ſerves the Bees for food: Τροφὴ δὲ χρῶνται μέλιτι καὶ θεροὺς καὶ χειμῶνος. τίθενται δὲ καὶ ἄλλην τροφὴν ἐμφερῆ τῷ κηρῷ τὴν σκληρότητα, ἣν ὀνομάζουσί τινες σανδαράκην. Thus we ſee that the *cerinthum* or *ſandaraca* of Ariſtotle, is not the name of an herb, as La Cerda and others have imagined; but of a ſubſtance collected by the Bees, to ſerve them for ſuſtenance. *Cerinthe* however is certainly the name of an herb, which grows common in Italy, whence the Poet calls it *ignobile gramen*. Theophraſtus ſays no more of it, than that it flowers in ſummer. Dioſcorides does not mention it. But Pliny has given us a deſcription of it. He ſays it is a cubit high, it's leaf white and bending, it's head hollow, and abounding with a juice like honey; and the Bees are fond of it's flower: "Eſt autem cerinthe folio candido, "incurvo, cubitalis, capite concavo, "mellis ſuccum habente. Horum "floris avidiſſimae ſunt." There are ſeveral ſpecies of *Cerinthe* deſcribed by modern authors: but I believe that of the Ancients is the *Cerinthe flavo flore aſperior C. B.* or *yellow flowered honey wort*. It is one of the moſt common herbs all over Italy and Sicily. In our gardens it grows to the height of a foot and a half or two feet. The ſtalks are about the thickneſs of one's finger, round, ſmooth, whitiſh, and divided into ſeveral branches. The leaves embrace the ſtalk and branches with their baſes, and diminiſh gradually to a point: they are of a blueiſh colour, marked with white ſpots, ſet on both ſides with prickles, and neatly indented. The flowers hang in bunches from the tops of the branches. The empalement is divided into five ſegments neatly indented about the edges: the petal is long, tubular, and of a yellow colour. The ſummits are of a dark colour, and are ſuſtained by yellow chives. each flower is ſucceeded by two ſeeds. May, and after him all the other Tranſlators have rendered *Cerinthe*, *honey-ſuckle*. Philargyrius ſays it derives it's name from Cerinthus a city of Boeotia, where it grows in great

Cerinthe

B. Cole sculp

Intima more ſuo ſeſe in cunabula condent.
Sin autem ad pugnam exierint, nam ſaepe duobus
Regibus inceſſit magno diſcordia motu,
Continuoque animos vulgi, et trepidantia bello
Corda licet longe praeſciſcere: namque morantes
Martius ille aeris rauci canor increpat, et vox
Auditur fractos ſonitus imitata tubarum.

will retire into the inmoſt chambers after their manner. But if they ſhall go out to battle, for diſcord often violently agitates two kings, you may from the beginning perceive a long time beforehand the tumultous diſpoſition of the populace, and their hearts beating with war: for a martial clangor of hoarſe braſs excites the ſluggiſh, and a voice is heard that imitates the broken ſounds of trumpets.

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great plenty. But I believe the name is rather derived from κηρὸς, *wax*.

64. *Tinnituſque cie.*] The making of a tinkling noiſe with brazen utenſils is uſed among us, to cauſe the ſwarms of Bees to ſettle. Ariſtotle mentions this cuſtom, and queſtions whether they hear or not, and whether it be delight or fear that cauſes the Bees to be quieted with theſe noiſes: Δοκοῦσι δὲ χαίρειν αἱ μέλιτται καὶ τῷ κρότῳ. διὸ καὶ κροτοῦντές φασιν ἀθροίζειν αὐτὰς εἰς τὸ σμῆνος, ὀστράκοις τε καὶ φόφοις. ἔστι μέντοι ἄδηλον ὅλως εἴτε ἀκούουσιν, εἴτε μὴ, καὶ πότερον ἢ διὰ ἡδονὴν τοῦτο ποιοῦσιν, ἢ διὰ φόβον. Varro aſcribes it entirely to fear: "Cum a mella-"rio id feciſſe ſunt animadverſae, "jaciundo in eas pulverem, et cir-"cumtinniendo aere, *perterritas* quo "voluerit perducet." Columella alſo is of the ſame opinion: "Quod "ſi eſt abditum ſpecu, fumo elici-"tur, et cum erupit, aeris ſtrepitu "coërcetur. Nam ſtatim ſono *ter-"ritum*, vel in frutice, vel in edi-"tiore ſylvae fronde conſidet, et a "veſtigatore praeparato vaſe recon-"ditur." Pliny aſcribes the effect of theſe noiſes on the Bees to pleaſure: "Gaudent plauſu atque tin-"nitu aeris, eoque convocantur."

Matris quate cymbala.] The prieſts of Cebele, the mother of the gods, uſed to beat brazen drums or cymbals, in the ſacrifices to that goddeſs.

65. *Ipſae conſident medicatis ſedibus.*] Thus Varro ſays the place where we would have the Bees to ſettle muſt be rubbed with *erithace* and baum: "Quocirca examen ubi "volunt conſidere, eum ramum, "aliamve quam rem oblinunt hoc, "admixto apiaſtro."

67. *Sin autem*, &c.] Theſe beautiful lines deſcribe in a very poetical manner the fighting of the Bees. Nothing can be more lively and animated than this deſcription. We here find repreſented the ardor of the warriors, the ſound of the trumpets, the glittering of armour, the ſhouts of the ſoldiers, the fury of the battle, and the bravery of the leaders.

69. *Trepidantia bello corda.*] *Trepidare* ſignifies not only to *fear* and *tremble*, as it is commonly interpreted, but alſo to *haſten*. In the ninth Aeneid it is uſed in this ſenſe:

"Ne trepidate meas, Teucri, de-"fendere naves."

75. *Prae-*

Then haſtily they aſſemble, and brandiſh their wings, and ſharpen their ſtings with their beaks, and fit their claws, and crowd round their king, before his royal tent, and provoke the enemy with loud ſhouts. Therefore as ſoon as they find the weather clear, and the plains of air open, they ruſh forth from the gates: they engage: a noiſe is heard above in the ſky: they are gathered into a vaſt orb, and fall headlong, as thick as hail from the air, or acorns from a ſhaken holm-oak. The kings themſelves, in the midſt of their armies, ſpread their glittering wings, having mighty ſouls in little bodies; and being reſolved not to yield, till the dreadful victor has compelled either one ſide or the other to turn their backs in flight. Theſe violent commotions, theſe fierce encounters, will ceaſe, if you do but ſcatter a little duſt among them. But when you have recalled both leaders from the battle, deſtroy him that appears the worſt, leſt he prove injurious by waſting the honey; and let the better king reign in his court without him.

Tum trepidae inter ſe coëunt, pennisque coruſcant,
Spiculaque exacuunt roſtris, aptantque lacertos,
Et circa regem atque ipſa ad praetoria denſae
Miſcentur, magnisque vocant clamoribus hoſtem.
Ergo, ubi ver nactae ſudum, campoſque patentes,
Erumpunt portis; concurritur; aethere in alto
Fit ſonitus, magnum mixtae glomerantur in orbem;
Praecipiteſque cadunt: non denſior aëre grando,
Nec de concuſſa tantum pluit ilice glandis.
Ipſi per medias acies, inſignibus alis,
Ingentes animos anguſto in pectore verſant.
Uſque adeo obnixi non cedere, dum gravis aut hos,
Aut hos verſa fuga victor dare terga ſubegit.
Hi motus animorum, atque haec certamina tanta
Pulveris exigui jactu compreſſa quieſcent.
Verum ubi ductores acie revocaveris ambos,
Deterior qui viſus, eum, ne prodigus obſit,
Dede neci; melior vacua ſine regnet in aula,
Alter erit maculis auro ſqualentibus ardens,
Nam duo ſunt genera, hic melior, inſignis et ore,

There are two ſorts; the better glows with ſpots of gold,

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75. *Praetoria.*] The *Praetorium* in a camp is the general's tent.

78. *Concurritur: aethere in alto fit ſonitus.*] In ſome editions theſe words are thus pointed; *concurritur aethere in alto: fit ſonitus.*

In the King's manuſcript we find *ab alto.*

81. *Nec.*] It is *non* in the King's manuſcript.

83. *Ingentes animos anguſto in pectore verſant.*] This line ſeems to be an imitation of that of Homer;

Τυδεύς τοι μικρός μὲν ἔην δέμας, ἀλλὰ μαχητής.

85. *Subegit.*] Some read *coëgit*; but Pierius found *ſubegit* in all the ancient manuſcripts.

87. *Pulveris exigui jactu.*] This precept of ſcattering duſt among the warring Bees is taken from Varro. See the note on *ver.* 64.

Quieſcent.] Pierius ſays it is *quieſcunt* in the preſent tenſe, in the Medicean and in moſt of the ancient manuſcripts. I find *quieſcunt* in one of the Arundelian manuſcripts, and *quieſcant* in the Bodleian.

88. *Verum ubi ductores.*] In this paragraph the Poet teaches how to diſtinguiſh the beſt ſort of Bees.

Ambos.] Some read *ambo.*

91. *Squalentibus.*] Servius derives *ſqualentibus* from *ſquamis*, and renders it *ſplendentibus.*

92. *Duo ſunt genera.*] Ariſtotle ſays there are two ſorts of kings; the beſt is red, but the other is various, and

Et rufilis clarus ſquamis; ille horridus alter
Deſidia, latamque trahens inglorius alvum.
Ut binae regum facies, ita corpora plebis;
Namque aliae turpes horrent; ceu pulvere ab alto
Cum venit, et ſicco terram ſpuit ore viator
Aridus; elucent aliae, et fulgore coruſcant
Ardentes auro, et paribus lita corpora guttis.
Haec potior ſoboles: hinc caeli tempore certo
Dulcia mella premes; nec tantum dulcia, quantum
Et liquida, et durum Bacchi domitura ſaporem.
At cum incerta volant, caeloque examina ludunt,
Contemnuntque favos, et frigida tecta relinquunt;
Inſtabiles animos ludo prohibebis inani.

has a more beautiful perſon, and ſhines with bright ſcales; the other is filthy through ſloth, and ingloriouſly drags a large belly after him. And as there are two forms of kings, ſo alſo do the bodies of their people differ. For ſome of them have a naſty roughneſs, like a parched traveller, coming along a duſty road, and ſpitting the dirt out of his dry mouth: the others ſhine, and glitter with brightneſs, being ſpangled with gold and equal ſpots. This is the beſt ſort. From theſe at certain ſeaſons you ſhall ſqueeze ſweet honey, and not only ſweet, but pure, and fit to mend the harſh taſte of wine. But when the ſwarms fly dubiouſly, and ſport in the air, and diſdain their combs, and quit their cool habitations, reſtrain their wandering minds from their vain play.

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and twice as big as the good Bee: Εισὶ δὲ γένη τῶν μελιτ]ῶν πλείω, καθάπερ εἴρηται πρότερον. δύο μὲν ἡγεμόνων. ὅ μὲν βελτίων πυῤῥὸς. ὁ δ' ἕτερος μέλας καὶ ποικιλώτερος. τὸ δὲ μέγεθος διπλάσιος τῆς χρησ]ῆς μελίττης.

Melior.] In the King's manuſcript it is *meliorque.*

95. *Plebis.*] It is *gentis* in the Bodleian manuſcript, and in moſt of the printed editions. I find *plebis* in the King's, the Cambridge, both the Arundelian, and in both Dr Mead's manuſcripts. Several of the oldeſt Editors, Heinſius, and Maſvicius, read alſo *plebis.*

97. *Sicco terram.*] The common reading is *terram ſicco.* Heinſius reads *ſicco terram.* Pierius found the ſame order of words in ſeveral ancient manuſcripts.

101. *Premes.*] It is *premens* in the King's and in one of the Arundelian manuſcripts.

103. *At cum incerta volant,* &c.] This paragraph treats of the means to prevent the Bees from leaving their ſituation.

104. *Frigida tecta.*] By *cool* or *cold hives* Servius underſtands *empty*; "Melle vacua, inoperoſa, contra "fervet opus." La Cerda obſerves that the Greeks and Romans uſed *coldneſs* for *inactivity.* This ſeems to be the received interpretation. May tranſlates it *cold:*

"— — — Forſaking their *cold*
"hive."

Addiſon renders it

"And leave the *cooling* hive."

Dryden's tranſlation is

"And loath their *empty* hives."

According to Dr Trapp it is

"— — — And quit their *vacant*
"hives."

He thinks they are called *cold*, becauſe

Nor is it any great difficulty to hinder them: do but clip the wings of their monarchs: if they are kept at home, none will dare to attempt their airy journey, or move the ſtandard from the camp.

Nec magnus prohibere labor: tu regibus alas
Eripe: non illis quiſquam cunctantibus altum
Ire iter, aut caſtris audebit vellere ſigna. 106

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cauſe they grow *cool* by being left; "*Frigida tecta relinquunt*; for they "become *frigida* by being *relicta*." It is in ſummer that the Bees ſwarm, and as they are to be defended from the extremities of heat and cold, the hives may in this ſenſe be accounted cool in ſummer and warm in winter.

106. *Tu regibus alas eripe.*] In the King's manuſcript it is *rigidus* inſtead of *regibus*.

Dr Trapp treats this precept of clipping the King's wings as impracticable, and makes himſelf merry on the occaſion: "But how ſhall one "*catch* them?" ſays he, "Or if "one could ſeize them; would it "not be difficult to *hold* and *handle* "them, ſo as to *cut their wings?* And "would not their majeſties be apt "to dart out their royal *ſtings*; and "with them their royal *lives?* No "Commentator takes the leaſt no-"tice of this ſtrange difficulty; nor "can I imagine what *Virgil* means. "As if a Maſter-Bee were to be "*ſingled out, laid hold of*, and *ſhorn*, "with as much eaſe as the *bell-wea-"ther* of a flock of ſheep." This precept however has been laid down alſo by Columella: "Qui tamen et "ipſe *ſpoliandus eſt alis*, ubi ſaepius "cum examine ſuo conatur eruptione "facta profugere: nam velut qua-"dam compede retinebimus erronem "ducem detractis alis, qui fugae de-"ſtitutus praeſidio, finem regni non "audet excedere, propter quod ne "ditionis quidem ſuae populo per-"mittit longius evagari." Nor did Pliny think it unworthy to be inſerted in his Natural Hiſtory: "Si quis "alam ei detruncet, non fugiet exa-"men." Columella informs us how we may take hold of the king of the Bees with impunity: namely by perfuming the hand with baum, which will cauſe the Bees not to fly away or reſiſt: "Succo praedictarum her-"barum, id eſt meliſſophylli vel "apiaſtri manu illita, ne ad tactum "diffugiant, leviter inſeres digitos, "et diductas apes ſcrutaberis, donec "auctorem pugnae, quem elidere "debes, reperias." Dryden's tranſlation of the paſſage under conſideration is very ſingular:

"The taſk is eaſy: but to clip the
"wings
"Of their high-flying arbitrary kings.
"At their command the people ſwarm
"away,
"Confine the tyrant, and the ſlaves
"will ſtay."

108. *Vellere ſigna.*] In one of Dr Mead's manuſcripts it is *tollere*: but *vellere ſigna* was uſed by the Romans, to expreſs the moving of their camp. For when they pitched their camp they ſtuck their enſigns into the ground before the general's tent; and plucked

Invitent croceis halantes floribus horti,
Et cuſtos furum atque avium cum falce ſaligna
Helleſpontiaci ſervet tutela Priapi.
Ipſe thymum pinoſque ferens de montibus altis
Tecta ſerat late circum, cui talia curae;
Ipſe labore manum duro terat; ipſe feraces
Figat humo plantas, et amicos irriget imbres.
Atque equidem, extremo ni jam ſub fine laborum
Vela traham, et terris feſtinem advertere proram;

Let gardens breathing with ſaffron flowers invite them, and let the defence of Helleſpontiac Priapus, the guard of thieves and birds with his wooden ſword preſerve them. Let him who has the care of Bees bring thyme and pines from the loſty mountains, and make large plantations of them round the hives: let him harden his hand with labour, let him plant fruitful trees in the ground, and beſtow friendly ſhowers upon them. And now indeed, were I not juſt ſtriking ſail toward the end of my labours, and haſtening to turn my prow to the ſhore,

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plucked them up, when they decamped. Thus in the eleventh Aeneid:

"— — Ubi primum vellere ſigna
"Annuerint ſuperi, pubemque edu-
"cere caſtris."

109. *Croceis halantes floribus horti.*] Saffron flowers ſeem to be put here for odorous flowers in general.

In one of the Arundelian manuſcripts there is *olentes* inſtead of *halantes.*

111. *Helleſpontiaci ſervet tutela Priapi.*] The Poet does not mean that a ſtatue of Priapus ſhould be ſet up to defend the Bees: but that they ſhould be invited by ſuch gardens, as may deſerve to be under the protection of that deity.

Priapus was worſhipped principally at Lampſacum, a city on the Helleſpont.

112. *Thymum.*] The Thyme of the Ancients is not our common Thyme, but the *Thymus capitatus, qui Dioſcoridis C. B.* which now grows in great plenty upon the mountains in Greece. The Attic honey was accounted the beſt, becauſe of the excellence of this ſort of Thyme, which grows about Athens. Thus our Poet:

"Cecropiumque thymum."

That alſo of Sicily was very famous, to which Virgil alſo alludes in the ſeventh Eclogue:

"Nerine Galatea thymo mihi dul-
"cior Hyblae."

This ſort of Thyme has a moſt fragrant ſmell and agreeable taſte; whence the Poet juſtly aſcribes the fragrance of honey to this plant:

"— — Redolentque thymo fra-
"grantia mella."

It is known among us under the name of *the true Thyme of the Ancients.*

Ferens.] In the King's manuſcript it is *feres.*

116. *Atque equidem extremo*, &c.] The Poet having mentioned the advantage of Gardens with reſpect to Bees, takes occaſion to ſpeak of them curſorily; but in ſuch beautiful terms, that every reader muſt wiſh that Virgil had expatiated on this ſubject.

117. *Vela traham*, &c.] A metaphor taken from ſailing, as in the firſt Georgick;

"— Ades-

perhaps I might ſing what care was required to cultivate rich gardens, and the roſes of twice fertile Paeſtum: and how endive, and banks green with celeri, delight in drinking the rills,

Forſitan et pingues hortos quae cura colendi
Ornaret, canerem, biferique roſaria Paeſti;
Quoque modo potis gauderent intuba rivis,
Et virides apio ripae, tortuſque per herbam

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" — — Ades et primi lege littoris
" oram :"

And

" — — pelagoque volans da vela
" patenti."

118. *Pingues hortos.*] It will not perhaps be diſagreeable to the reader, if in this place I make ſome little inquiry into the gardens of the Ancients. Thoſe of the Heſperides, thoſe of Adonis, Alcinous, Semiramis, and Cyrus, have been celebrated with large praiſes. We may eaſily apprehend, what ſort of gardens the moſt magnificent ones of ancient Greece were, by the deſcription which Homer has left us of that of Alcinous. The whole garden was of no larger extent than four acres: and yet it is called by Homer a *large* garden or orchard:

Ἐκτόσθεν δ' αὐλῆς μέγας ὄρχατος ἄγχι θυράων
Τετράγυος.

Our Engliſh word *orchard*, or perhaps rather, as Milton writes it, *orchat*, ſeems to be derived from the Greek word ὄρχατος, which Homer here uſes to expreſs the garden of Alcinous: and indeed it ſeems rather to have been an orchard than what we call a garden. It conſiſted of Pears, Apples, Pomegranates, Figs, Olives, and Vines. Round theſe were beds of herbs and flowers, and the whole was fenced in with a hedge. The garden which Laërtes cultivated with his own royal hands, ſeems to have been much of the ſame ſort. The Romans ſeem to have proceeded much farther in their taſte of Gardening in Virgil's time. We here find not only fruit-trees, and roſes, lilies, and daffodils, with ſome pot-herbs; but alſo rows of elms and planes for ſhade. Columella ſpeaks of incloſing them with walls as well as with hedges: and a few years afterwards, we find them arrived to a degree of magnificence, equal to the fineſt modern gardens: as the reader may ſee in the fifth book of the Epiſtles of the younger Pliny.

119. *Biferique roſaria Paeſti.*] " Paeſtum is a town of Calabria, " where the roſes blow twice in a " year." SERVIUS.

120. *Quoque modo potis gauderent intuba rivis.*] Pierius ſays this verſe is read differently in the Lombard manuſcript:

" Quoque modo *poſitis* gauderent in-
" tyba *fibris*."

The plant which Virgil means in this place is Endive, that being the name of the garden σέρις, whereas the wild ſort is our Succory. See the note on book I. ver. 120.

121. *Virides apio ripae.*] *Apium* is allowed by all to be the Latin name

Creſceret in ventrem cucumis: nec ſera comantem *and how the cucumber creeping along the graſs ſwells into a belly: nor would I have*

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name for what the Greeks called σέλινον. Theophraſtus ſpeaks of ſeveral ſorts: the σέλινον ἥμερον, which is generally thought to be our common Parſley; the ἱπποσέλινον, which ſeems to be what we call Alexanders, the ἐλειοσέλινον, which is what we call Smallage, and the ὀρεοσέλινον, or mountain Parſley. Virgil is generally thought by *apium* to mean the firſt ſort, that being principally cultivated in gardens. But I rather believe he means the Smallage, of which an agreeable ſort has been brought from Italy under the name of *Celeri*, and is now cultivated almoſt every where. The Smallage or Celeri delights in the banks of rivulets, and therefore our Poet ſays *virides apio ripae*, and *potis gauderent rivis*. Columella muſt alſo mean the ſame herb under the name of *apium*, without any epithet, when he ſays it delights in water, and ſhould be placed near a ſpring: "Apium "quoque poſſis plantis ſerere, nec "minus ſemine, ſed praecipue aqua "laetatur, et ideo ſecundum fontem "commodiſſime ponitur." *Apium* is thought to be derived from *apes*, becauſe Bees are fond of that plant.

Tortuſque per herbam creſceret in ventrem cucumis.] In the King's manuſcript, and in the old Paris edition, printed in 1494, it is *herbas*, inſtead of *herbam*.

The Poet gives a beautiful deſcription of the cucumber in a few words. The winding of the ſtalk along the ground, and the ſwelling of the fruit, excellently diſtinguiſh theſe plants.

122. *Sera comantem narciſſum.*] *Sera* is here put adverbially, which is frequent in Virgil. Pierius however found *ſero* in the Lombard and Medicean manuſcripts: I find the ſame reading in the King's, the Bodleian, and in one of Dr Mead's manuſcripts.

We have no reaſon to doubt, but that the *Narciſſus* of the Ancients is ſome ſpecies of that which we now call *Narciſſus* or *Daffodil*. Theophraſtus ſays it has it's leaves ſpread on the ground like the Aſphodel, but broader, like thoſe of Lilies: it's ſtalk is void of leaves, and bears at the top a herbaceous flower, and a large dark coloured fruit, incloſed in a membranaceous veſſel, of an oblong figure. This fruit falling down ſprouts ſpontaneouſly, though ſome gather it for ſowing. The roots alſo are planted, which are large, round, and fleſhy. It flowers very late after the riſing of Arcturus, and about the vernal equinox: Ὁ δὲ Νάρκισσος, ἢ τὸ λείριον· οἱ μὲν γὰρ τοῦτο, οἱ δ' ἐκεῖνο καλοῦσι. τὸ μὲν ἐπὶ τῇ γῇ φύλλον ἀσφοδελῶδες ἔχει, πλατύτερον δὲ πολύ, καθάπερ ἡ κρινωνία. τὸν δὲ καυλὸν ἄφυλλον μέν, ποώδη δὲ, καὶ ἐξ ἄκρου τὸ ἄνθος· καὶ ἐν ὑμένι τινὶ καθάπερ ἐν ἀγγείῳ καρπὸν μέγαν εὖ μάλα καὶ μέλανα τῇ χροιᾷ, σχήματι δὲ προμήκη. οὗτος δ' ἐκπίπτων ποιεῖ βλάστησιν αὐτόματον. οὐ μὲν

paſſed over in ſilence the late flowring daffodil, Narciſſum, aut flexi tacuiſſem vimen acanthi,

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ἀλλὰ καὶ συλλέγοντες πηγνύουσι, καὶ τὴν ῥίζαν φυτεύουσιν. ἔχει ῥίζαν σαρκώδη, στρογγύλην, μεγάλην. ὄψιον δὲ σφόδρα. μετὰ γὰρ ἀρκτοῦρον ἡ ἄνθησις, καὶ περὶ ἰσημερίαν. Dioſcorides ſays it has leaves like thoſe of the Leek, but ſmaller and narrower: the ſtalk is hollow, without leaves, above a ſpan high, ſupporting a white flower, which is yellow on the inſide, and ſometimes purple, the root is white, round, and bulbous. The fruit is in a membranaceous veſſel, dark-coloured and long. The beſt ſort grows in mountainous places, of a good ſmell, the others have a ſmell of Leeks: Νάρκισσος· ἔνιοι καὶ τοῦτο ὡς περὶ τὸ κρίνον λείριον ἐκάλεσαν. τὰ μὲν φύλλα πράσῳ ἔοικε λεπτὰ δὲ καὶ μικρότερα κατὰ πολύ, καὶ στενώτερα· καυλὸν κενὸν, ἄφυλλον, μείζω σπιθαμῆς· ἐφ' οὗ ἄνθος λευκὸν. ἔσωθεν δὲ κροκῶδες, ἐπ' ἐνίων δὲ πορφυροειδὲς· ῥίζα δὲ λεύκη, ἔνδοθεν στρογγύλη, βολβοειδής. καρπὸς ὡς ἐν ὑμένι, μέλας, προμήκης· φύεται ὁ κάλλιστος ἐν ὀρεινοῖς τόποις, εὐώδης, ὁ δὲ λοιπὸς πρασίζει. Pliny ſays the Narciſſus is a ſort of purple Lily, with a white flower, and a purple cup: it differs from Lilies in that it's leaves come from the root: the beſt ſort grows in the mountains of Lycia. There is another ſort with a herbaceous cup. All of them flower late; namely, after the riſing of Arcturus, and about the autumnal equinox: "Sunt et purpurea lilia, "aliquando gemino caule, carnoſiore "tantum radice, majoriſque bulbi, "ſed unius. Narciſſum vocant hu- "jus alterum genus flore candido, "calyce purpureo. Differentia a li- "liis eſt et haec, quod narciſſis folia "in radice ſunt, probatiſſimis in Ly- "ciae montibus. Tertio generi cae- "tera eadem, calyx herbaceus. Om- "nes ſerotini. Poſt arcturum enim "florent, ac per aequinoctium au- "tumnum." And in another place he ſays, there are two ſorts of *Narciſſus* uſed in medicine; one with a purple, and the other with a herbaceous flower: "Narciſſi duo genera "in uſu Medici recipiunt, unum pur- "pureo flore, et alterum herbaceum." From what theſe ancient authors have ſaid, we may gather a pretty good deſcription of their *Narciſſus*. The roots are large, round, and fleſhy, according to Theophraſtus; white, round, and bulbous, according to Dioſcorides. They all agree, that the leaves proceed from the root, and that the ſtalk is naked. According to Theophraſtus, the leaves are like thoſe of Aſphodel; according to Dioſcorides, like thoſe of Leeks, but ſmaller and narrower, in which they agree very well. The flower, according to Theophraſtus, is greeniſh, according to Dioſcorides white, and either yellow or purple within; according to Pliny, it is white, with either a purple or greeniſh cup. What Dioſcorides calls the inſide, is what Pliny calls the cup; for the flowers of the Daffodil form a cup in the middle, which is ſometimes different, ſometimes of the ſame colour with the reſt of flower. The fruit, according

Pallentesque hederas, et amantes littora myrtos. *or the stalks of the bending acanthus, or the pale ivy, or the myrtles that love the shores,*

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cording to both the Greek authors, is membranaceous, long, and of a dark colour. Hence we may be sure, that some species of our Daffodil is the *Narcissus* of the Ancients: and probably the *Narcissus albus circulo purpureo C. B.* and the *Narcissus albus circulo croceo minor C. B.* may be the two sorts. The last of these seems to be the flower, into which the youth Narcissus was changed, according to Ovid:

"——Croceum pro corpore florem
"Inveniunt, foliis medium cingenti-
"bus albis."

There seems to be but one difficulty attending this determination: the species of Daffodil known among us flower early in the spring, and seldom later than in May; whereas Theophrastus, Virgil, and Pliny, place their season in September. But to this it may be answered, that in Greece, these flowers may appear much later in the year. Busbequius says he was presented with Daffodils near Constantinople, in December; and that Greece abounds with Hyacinths and Daffodils of a wonderful fragrance: "Unum diem Hadria-
"nopoli commorati progredimur
"Constantinopolim versus jam pro-
"pinquam, veluti extremum nostri
"itineris actum confecturi. Per
"haec loca transeuntibus ingens ubi-
"que florum copia offerebatur, Nar-
"cissorum, Hyacinthorum et eorum
"quas Turcae Tulipam vocant:
"non sine magna admiratione nostra,
"propter anni tempus, media plane
"hieme, floribus minime amicum,
"Narcissis et Hyacinthis abundat
"Graecia miro fragrantibus odore."
Tournefort found the yellow Daffodil common on the banks of the Granicus, in December, and another sort about the same time, near Ephesus.

123. *Flexi vimen acanthi.*] I have already mentioned the *Acanthus*, in the note on book II. ver. 119. It has been there observed that there are two sorts of Acanthus; one an Egyptian tree, and the other a garden herb, which the Poet means in this place. The *Acanthus* of Theophrastus is the Egyptian tree, of which we have spoken already. The herb *Acanthus* is described by Dioscorides. He says the leaves are much longer and broader than those of Lettuce, divided like Rocket, blackish, fat, and smooth: the stalk is two cubits high, of the thickness of one's finger, smooth, encompassed near the top at certain distances with long, prickly leaves, out of which proceeds a white flower: the seed is long and yellow: the roots are long, mucous, red, and glutinous: Ἄκανθα· ἡ ἑρπάκανθα· οἱ δὲ μελάμφυλλον, παιδέρωτα, φύεται ἐν παραδείσοις, καὶ ἐν πετρώδεσι, καὶ παρύγροις χωρίοις· ἔχει δὲ πλατύτερα φύλλα πολλῷ καὶ μακρότερα θριδακος, ἐσχισμένα ὡς τὰ τοῦ εὐζώμου, ὑπομέλανα, λισπαρά, λεῖα· καυλὸν λεῖον, δίπηχυν, πάχος δακτύλου· ἐκ διαστημάτων πρὸς τῇ κορυ-

For I remember that under the lofty towers of Oebalia, where black Galesus moistens the yellow fields, I saw an old Corycian, who had a few

Namque sub Oebaliae memini me turribus altis
Qua niger humectat flaventia culta Galesus
Corycium vidisse senem ; cui pauca relicti

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φῇ περιειλημμένον φυλλαρίοις τισίν, οἱονεὶ κιτταρίοις, ὑπομήκεσιν, ἀκανθώδεσιν· ἐξ ὧν τὸ ἄνθος πρόεισι λευκὸν· σπέρμα ὑπόμηκες, μήλινον. θυρσοειδὴς δὲ ἡ κεφαλή. ῥίζαι δὲ ὑπείσι γλίσχραι, μιξώδεις, ἐμπυροι, μανραί. The *Acantha* of Dioscorides is generally allowed to be that plant which is cultivated in gardens, under the name of *Acanthus sativus* or *Brank-ursine*. Most Botanists also are of opinion, that it is the *Acanthus* of Virgil: but the chief difficulty is to shew the reason, why he calls it *flexi vimen Acanthi*. These words seem to express a twining plant. I believe we must entirely depend upon a passage of Vitruvius, for the solution of this difficulty. This famous author tells us, that a basket covered with a tile having been accidentally placed on the ground over a root of *Acanthus*, the stalks and leaves burst forth in the spring, and spreading themselves on the outside of the basket, were bent back again at the top, by the corners of the tile. Callimachus, a famous Architect, happening to pass by, was delighted with the novelty and beauty of this appearance, and being to make some pillars at Corinth, imitated the form of this basket surrounded with *Acanthus*, in the capitals. It is certain that there cannot be a more lively image of the capital of a Corinthian pillar, than a basket covered with a tile, and surrounded by leaves of Brank-ursine, bending outward at the top. To this Virgil may allude in the words now under consideration. But then we must not translate them with Dryden,

"— — — The winding trail
"Of Bear's foot."

for it is by no means a *trailing* plant.

124. *Pallentesque hederas.*] In some of the old editions it is *pallentes*, without *que*.

See the note on book II. ver. 258.

Amantes littora myrtos.] Myrtles delight in growing near the sea-shore. Thus in the second Georgick :

"Littora myrteis laetissima."

125. *Oebaliae.*] "Oebalia is La-
"conia, whence Castor and Pollux
"are called by Statius *Oebalidae*
"*fratres*." SERVIUS.

The Poet means Tarentum by the *lofty towers of Oebalia*, because a colony from Laconia, under the conduct of Phalantus, came to Calabria, and augmented the city of Tarentum.

126. *Niger.*] Schrevelius, following Erythraeus, reads *piger*.

Galesus.] Galesus is a river of Calabria, which flows near Tarentum.

127. *Corycium.*] Some think that Corycius is the name of the old man here spoken of. But it seems more probable,

Jugera ruris erant; nec fertilis illa juvencis, *acres of forſaken ground; nor was his land rich enough for the plough,*

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probable, that it is the name of his country: for Corycus is the name of a mountain and city of Cilicia. Pompey had made war on the Cilicians, of which people ſome being received into friendſhip, were brought by him, and planted in Calabria, about Tarentum. Virgil's old man may therefore reaſonably be ſuppoſed to be one of Pompey's Cilicians, who had theſe few acres given him near Tarentum, and perhaps improved the culture of gardens in Italy, from the knowledge he had obtained in his own country.

127. *Relicti.*] Servius interprets this word *forſaken and contemptible*; which interpretation he confirms by obſerving that no land could be more contemptible, than that which is fit neither for wines, corn, nor paſture. Thus alſo Grimoaldus paraphraſes it, "cui rus erat parvum atque de-"ſertum." La Cerda contends that it means *hereditary*, obſerving that *relinquere* is a word uſed in making wills, and confirms this interpretation by a paſſage in Varro, which he thinks the Poet here deſigns to imitate. That author ſpeaking of two brothers, who had a ſmall farm left them by their father, uſes the word *relicta*. Ruaeus however renders it *deſerti*, May alſo follows Servius:

"Few akers of *neglected* ground un-
"dreſt."

Addiſon alſo tranſlates it

"A few *neglected* acres."

Dryden is of the ſame opinion:

"Lord of few acres, and thoſe
"*barren* too."

Dr Trapp follows La Cerda:

"A few *hereditary* acres:"

"Left him, *ſays he*, by his relations.
"This adds much to the grace of
"the narrative. The little land he
"had, and which he ſo improved,
"was his own: he paid no rent
"for it." This interpretation has it's beauty, but I believe it is not Virgil's meaning. The old Corycian, being one of the Cilicians ſettled in Calabria by Pompey, his land there could not be hereditary. Nor could the perſon here ſpoken of be the ſon of one of thoſe Cilicians, born in Calabria, becauſe he calls him an old man. Thoſe people had not been brought over above forty years, when Virgil was writing his Georgicks, and not quite fifty years, when the Poet died. And he ſpeaks of his ſeeing this old man, as of a thing that had paſſed long ago. We muſt therefore, with Servius, tranſlate *relicti*, *forſaken*. The land was neither fit for vineyards, corn, nor paſture, and therefore the Calabrians neglected it. But this old man knew how to make uſe of it, by converting it into a garden, and apiary. Virgil therefore ſhews the Romans, that a piece of land might be fit neither for corn, which is the ſubject of his firſt book,

nor good for paſture, nor proper for vines. Yet he planting a few potherbs among the buſhes, and white

Nec pecori opportuna ſeges, nec commoda Baccho.
Hic rarum tamen in dumis olus, albaque circum

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nor vines, of which he treats in his ſecond, nor cattle, which take up the third: and yet that by the example of this foreigner, they might know how to cultivate it to advantage.

129. *Seges.*] See the note on book II. ver. 266.

130. *Hic.*] Pierius ſays it is *hinc* in the Lombard manuſcript.

In dumis.] Ruaeus, and after him Dr Trapp, think *in dumis* is put for *in loco* prius *dumoſo*.

Albaque circum lilia.] The white lilies are thoſe, which were moſt celebrated and beſt known among the Ancients. Theophraſtus ſpeaks of red lilies only by hear-ſay: Εἰπερ δὴ καθάπερ φασὶν ἔνια καὶ πορφυρᾶ ἦν. Thus our Poet celebrates them here for their whiteneſs, and alſo in the twelfth Aeneid:

" — — Mixta rubent ubi Lilia
" multa
" Alba roſa."

In the tenth Eclogue he mentions the largeneſs of lilies:

" Florentes ferulas et *grandia* Lilia
" quaſſans."

This may be meant either of the flower, which is very large, or of the whole plant, which, according to Pliny, exceeds all other flowers in tallneſs: " Nec ulli florum excelſitas " major, interdum cubitorum trium." This author has given an excellent deſcription of the white lily, in the words immediately following. He ſays the neck is always languid, and unable to ſuſtain the weight of the body, which elegantly deſcribes the bending down of the flower. It is of a remarkable whiteneſs, the leaves [that is, the petals] being ſtreaked on the outſide, growing gradually broader from a narrow origin, in form of a cup, of which the brims bend outward, having ſlender threads, and ſaffron ſummits in the middle: " Languido ſemper collo, et non " ſufficiente capitis oneri. Candor " ejus eximius, foliis foris ſtriatis, et " ab anguſtiis in latitudinem pau- " latim ſeſe laxantibus, effigie cala- " thi, reſupinis per ambitum labris, " tenuique filo et ſemine, ſtantibus in " medio crocis. Ita odor colorque " duplex, et alius calycis, alius ſta- " minis, differentia anguſta." By *crocis* I take this author to mean the yellow *apices* or *ſummits*; and by *tenui filo et ſemine* perhaps he means the *ſtile* and *ovary*. The lilies were planted by the old Corycian, for the ſake of his Bees: for Pliny mentions them among the flowers in which thoſe inſects delight: " Ve- " rum hortis coronamentiſque ma- " xime alvearia et apes conveniunt, " res praecipui quaeſtus compendii- " que cum favit. Harum ergo cauſa " opportet ſerere thymum, apia- " ſtrum, roſam, violas, lilium." Virgil alſo ſpeaks of them in the ſixth

Lilia, verbenaſque premens, veſcumque papaver, 131 *lilies round about, and vervain and eſculent poppies,*

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ſixth Aeneid, as being the delight of Bees:

" Ac veluti in pratis, ubi apes aeſtate
" ſerena
" Floribus inſidunt variis, et candida
" circum
" Lilia funduntur."

Thick as the humming Bees, that hunt the golden dew;
In ſummer's heat on tops of lilies feed,
And creep within their bells, to ſuck the balmy ſeed.

DRYDEN.

131. *Verbenas.*] The *Verbena*, from whence our Engliſh name *Vervain* is derived, was a ſacred herb among the Romans. We read in the firſt book of Livy how this herb was uſed in the moſt ancient league, of which the memory was preſerved among them: that between Tullus Hoſtilius, the third king of Rome, and the Albans. The form was this: The *Fetialis* ſaid to Tullus, *Do you command me, O King, to ſtrike a league with the* Patur patratus *of the people of Alba?* when the King had commanded him, he proceeded thus, *O King, I demand the* Sagmina *of you.* The King anſwered, *Take it pure.* Then the *Fetialis* brought the pure herb from the Tower. . . . The *Fetialis* was M. Valerius, and he appointed Sp. Fuſius to be the *Pater patratus*, touching his head and hair with the Vervain: " Foedera alia aliis legi-
" bus, caeterum eodem modo omnia
" fiunt. Tum ita factum accepi-
" mus: nec ullius vetuſtior foede-
" ris memoria eſt. Fetialis regem
" Tullum ita rogavit: *Jubeſne me*
" *rex cum patre patrato populi Albani*
" *foedus ferire?* jubente rege, *Sag-*
" *mina*, inquit, *te, rex, poſco.* Rex
" ait, *puram tollito.* Fetialis ex arce
" graminis herbam puram attulit.
" . . . . Fetialis erat M. Valerius,
" is patrem patratum Sp. Fuſium fe-
" cit, *verbena* caput capilloſque tan-
" gens." Pliny ſays expreſsly, that by *ſagmina* and *verbenae* were meant the ſame thing, namely, the herb from the tower, pluckt up with it's earth: and that it was uſed by the embaſſadors, when they were ſent to reclaim any thing that had been carried away by the enemies; and that one of them was therefore called *Verbenarius:* " Interim fortius
" augetur autoritas: quae quanta
" debeatur etiam ſurdis, hoc eſt ig-
" nobilibus herbis perhibebitur. Si-
" quidem autores imperii Romani
" conditoreſque immenſum quiddam
" et hinc ſumpſere, quoniam non ali-
" unde ſagmina in remediis publicis
" fuere, et in ſacris legationibuſque
" verbenae. Certe utroque nomine
" idem ſignificatur, hoc eſt, gramen
" ex arce cum ſua terra evulſum: ac
" ſemper et legati cum ad hoſtes cla-
" rigatumque mitterentur, id eſt, res
" raptas clare repetitum, unus utique
" Verbenarius vocabatur." In another place he calls it *Hierabotane*, *Periſtereon*, and *Verbenaca*; and there adds, that it was uſed in bruſhing the table of Jupiter, and in purifying houſes. He ſays there are two ſorts

equalled in his mind the wealth of kings: and returning home late at night, loaded his table with unbought dainties. He was the first to gather roses in the spring, and fruits in autumn:

Regum aequabat opes animis; seraque revertens
Nocte domum, dapibus mensas onerabat inemptis.
Primus vere rosam, atque autumno carpere poma;

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of it, one full of leaves, which is called the female, and the male with fewer leaves. The branches of both are many, slender, a cubit long, and angular. The leaves are like those of the oak, but smaller, narrower, and more deeply divided. The flower is glaucous. The root long and slender. It grows in watry places. Some do not distinguish them, reckoning only one sort, because both of them have the same effects: "Nulla tamen Romanae nobilitatis plus habet quam "Hierabotane. Aliqui Peristereon, "nostri Verbenacam vocant. Haec "est quam legatos ferre ad hostes in- "dicavimus. Hac Jovis mensa ver- "ritur, domus purgantur, lustran- "turque. Genera ejus duo sunt: "foliosa, quam foeminam putant: "mas rarioribus foliis. Ramuli utri- "usque plures, tenues, cubitalis, an- "guloſi. Folia minora quam Quer- "cus, angustioraque, divisuris majo- "ribus, flos glaucus, radix longa, "tenuis. Nascitur ubique in planis "aquosis. Quidam non distinguunt, "sed unum omnino genus faciunt, "quoniam utraque eosdem effectus "habeat." The Vervain was used in incantations, to which the Poet alludes in the eighth Eclogue:

"Effer aquam, et molli cinge haec
"altaria vitta:
"*Verbenasque* adole pingues, et mas-
"cula thura."

It was thought to be good against serpents and venemous bites, and was recommended as a sovereign medicine for a great variety of diseases.

131. *Premens.*] It has been observed, in the note on book II. ver. 346, that *virgulta premere* properly signifies the increasing of a plant by layers. But here *premens* must be understood of planting in general. Dryden seems to understand it *bruising:*

"Yet lab'ring well his little spot of
"ground,
"Some scatt'ring potherbs here and
"there he found.
"Which cultivated with his daily
"care,
"And *bruis'd* with Vervain, were his
"frugal fare.
"Sometimes white lilies did their
"leaves afford,
"With wholesom poppy-flow'ers, to
"mend his homely board."

This whole passage is erroneously translated; for the Poet does not speak of *bruising* Vervain, but of planting it. The Vervain and Lilies do not seem to have been planted for potherbs, but the Vervain for medicinal uses, and the Lilies for the Bees: nor were the Lilies planted for the sake of their *leaves*, but of their flowers. The Poppies also were not planted for their *flowers*, but for their seeds.

Vescumque papaver.] See the notes on book I. ver. 78 and 212.

135. *Etiam-*

Et cum triſtis hyems etiamnum frigore ſaxa
Rumperet, et glacie curſus fraenaret aquarum,
Ille comam mollis jam tum tondebat acanthi,
Aeſtatem increpitans ſeram, zephyroſque morantes.
Ergo apibus foetis idem atque examine multo
Primus abundare, et ſpumantia cogere preſſis
Mella favis: illi tiliae, atque uberrima pinus;

and when ſad winter even ſplit the rocks with cold, and with ice reſtrained the courſe of the rivers, in that very ſeaſon he could crop the ſoft acanthus, accuſing the ſlow ſummer, and the loitering zephyrs. He therefore was the firſt to abound with pregnant Bees, and plentiful ſwarms; and to ſqueeze the frothing honey from the combs: he had limes and plenty of pines;

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135. *Etiamnum.*] The common reading is *etiam nunc.* I follow Heinſius.

"In ſome manuſcripts it is *etiam-*
"*num*, which word is frequently
"uſed by Pliny; from the Greek
"ἔτι καὶ νῦν." PIERIUS.

137. *Ille comam mollis jam tum tondebat acanthi.*] "Achilles Statius
"obſerves, that this verſe is read in
"all the ancient manuſcripts of Vir-
gil thus:

"*Ille comam mollis jam tondebat Hya-*
"*cinthi.*

"and the like number, that is, a
"ſhort ſyllable being made long, af-
"the fourth foot, is uſed by Virgil
"himſelf, in the ſixth Eclogue:

"— — *Molli fultus Hyacintho:*

"and by Catullus:

"*Jam venict virgo, jam dicetur Hy-*
"*menaeus:*

"and

"*Tum Thetis humanos non deſpexit*
"*Hymenaeos.*" LA CERDA.

I have not met with this reading in any of the manuſcripts, that I have collated. Addiſon tranſlates this verſe;

"He then would prune the tender'ſt
"of his trees."

But the *Acanthus* here ſpoken of is an herb, and by *comam* is meant the leaves. The epithet *mollis* is added, to expreſs the ſoftneſs and tenderneſs of theſe leaves. Thus alſo this herb is called by Theocritus ὔγρος Ἄκανθος. Or it may ſerve to diſtinguiſh this *Acanthus* from another ſpecies, which grows wild, and has very prickly leaves.

139. *Ergo apibus foetis.*] The Poet always takes care in his digreſſions, not to forget the principal ſubject. Therefore he mentions in this place the benefits, which accrued to the old Corycian, from this extraordinary care of his garden, with regard to his Bees.

141. *Tiliae.*] Columella ſays limes are hurtful to Bees: "At Ti-
"liae ſolae ex omnibus ſunt nocen-
"tes."

Pinus.] Columella alſo mentions the Pine, as agreeable to Bees: "Poſt haec frequens ſit incrementi
"majoris ſurculus, ut roſmarinus, et
"utraque cythiſus. Eſt enim ſativa,

and as many fruits as ſhewed themſelves in early bloſſom, ſo many did he gather ripe in autumn. He alſo tranſplanted into rows the far-grown elms, and hard pear-trees, and thorns when they were able to bear plumbs,

Quotque in flore novo pomis ſe fertilis arbos
Induerat, totidem autumno matura tenebat.
Ille etiam ſeras in verſum diſtulit ulmos,
Eduramque pyrum, et ſpinos jam pruna ferentes,

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" et altera ſuae ſpontis, itemque ſem-
" per virens *Pinus.*"

144. *Ille etiam*, &c.] Moſt of the Commentators and Tranſlators ſeem not to have rightly apprehended the meaning of this paſſage. The Poet plainly deſigns to expreſs the great ſkill of his old acquaintance, in removing large trees. Every one of the trees here mentioned has an epithet added to it, to ſignify it's being well grown. The elms are called *ſerae*, that is, *late*, *old*, or *far grown:* the pears are called *hard*; the thorns are ſaid to be *already bearing plumbs*; and the planes are expreſsly ſaid to be already ſo large, as to ſpread a ſhade, ſufficient to cover thoſe who ſit under them. May ſeems to have underſtood the Poet's meaning:

" He could to order old grown elms
" tranſpoſe,
" Old peare trees hard, and black
" thorne bearing ſloes,
" The plaine tree too, that drinking
" ſhade beſtowes."

Dr Trapp's tranſlation is not very deficient:

" He too in ranks diſpos'd the late-
" grown elms,
" And the hard pear-tree, and the
" plumb ev'n then
" Laden with fruitage; and the plane
" which yields
" To Bacchus' ſons it's hoſpitable
" ſhade."

But Addiſon has quite loſt the ſenſe of his author:

" In rows his elms and knotty pear-
" trees bloom,
" And thorns ennobled now to bear
" a plumb;
" And ſpreading plane-trees, where
" ſupinely laid
" He now enjoys the cool, and quaffs
" beneath the ſhade:"

And Dryden:

" He knew to rank his elms in
" even rows;
" For fruit the grafted pear-tree to
" diſpoſe:
" And tame to plumbs the four-
" neſs of the ſloes.
" With ſpreading planes he made a
" cool retreat,
" To ſhade good fellows from the
" ſummer's heat."

145. *Eduram.*] See the note on book II. ver. 65.

Spinos jam pruna ferentes.] " The
" plumb-tree is called *ſpinus*, in the
" maſculine gender; for thorns
" [*ſentes*] are called *hae ſpinae.*"
SERVIUS.

I have tranſlated *ſpinos* in this place *thorns*, becauſe the plumb is a thorny tree;

Jamque miniſtrantem platanum potantibus umbras.
Verum haec ipſe equidem ſpatiis excluſus iniquis
Praetereo, atque aliis poſt me memoranda relinquo.

and the plane-tree when it ſpread a ſhade over thoſe who drank under it. But for my part, as I am confined in too narrow a ſpace, I muſt paſs over this ſubject, and leave it for others to treat of after me.

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tree; and becauſe our wild ſort, which bears the ſloes, is called the *black thorn.*

146. *Platanum.*] See the note on book II. ver. 70.

Umbras.] Schrevelius, Paul Stephens, and ſome others read *umbram.* Pierius found *umbras* in all the ancient manuſcripts. It is *umbras* in all thoſe, which I have collated.

Before we leave theſe verſes, wherein the Poet ſpeaks of tranſplanting great trees, it may not be improper to ſet down what our famous Evelyn has ſaid on this ſubject.

"A great Perſon in Devon, "planted oaks as big as twelve oxen "could draw, to ſupply ſome defect "in an avenue to one of his houſes; "as the Right Honourable the Lord "Fitz-Harding, late Treaſurer of "his Majeſty's Houſhold aſſured me; "who had himſelf likewiſe practiſed "the removing of great Oaks by a "particular addreſs extreamly inge-"nious, and worthy the communi-"cation. Chuſe a tree as big as "your thigh, remove the earth from "about him; cut through all the "collateral roots, till with a compe-"tent ſtrength you can enforce him "down upon one ſide, ſo as to come "with your ax at the top root; cut "that off, redreſs your tree, and ſo "let it ſtand covered about with the "mould you looſened from it, till "the next year, or longer if you "think good, then take it up at a fit "ſeaſon; it will likely have drawn "new tender roots apt to take, and "ſufficient for the tree, whereſoever "you ſhall tranſplant him. Some "are for laying bare the whole root, "and then dividing it into four parts, "in form of a croſs, to cut away the "interjacent rootlings, leaving only "the croſs and maſter-roots that "were ſpared to ſupport the tree; "and then covering the pit with "freſh mould (as above) after a year "or two, when it has put forth, "and furniſhed the interſtices you "left between the croſs-roots, with "plenty of new fibres and tender "ſhoots, you may ſafely remove the "tree itſelf, ſo ſoon as you have "looſened and reduced the four de-"cuſſated roots, and ſhortned the "top roots; and this operation is "done without ſtooping or bending "the tree at all: and if in removing "it with as much of the clod about "the new roots, as poſſible, it would "be much better."

147. *Equidem.*] In the King's manuſcript, and in the old Nurenberg edition it is *quidem.*

Excluſus.] It is *diſcluſus* in ſome old editions: but all the ancient manuſcripts have *excluſus.*

148. *Aliis.*] Servius ſays the Poet means here Gargilius Martialis. This author is often quoted by Palladius; but I do not remember that he is mentioned by Columella. Hence I conclude, that he did not exiſt

Now I ſhall proceed to ſhew what manners Jupiter has added to the Bees; for what reward they following the loud ſounds,

Nunc age, naturas apibus quas Jupiter ipſe
Addidit, expediam: pro qua mercede canoros 150

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exiſt in the days of Virgil, and therefore could not be particularly meant by our Poet, unleſs he had the gift of propheſy, as ſome have imagined. Columella, in his tenth book, has endeavoured to ſupply, what Virgil has ommitted, concerning Gardening. His Poem begins thus:

" Hortorum quoque te cultus, Sylvine, docebo,
" Atque ea, quae quondam ſpatiis exclusus iniquis,
" Cum caneret laetas segetes, et munera Bacchi,
" Virgilius nobis poſt ſe memoranda reliquit."

Among the Moderns, Rapin, a learned Jeſuit, has written a fine Poem on Gardens, in four books. He alſo profeſſedly treads in the footſteps of Virgil:

" Vatibus ignotam nam me novus incitat ardor
" Ire viam, magno quae primum oſtenſa Maroni,
" Extremo cum vela trahens ſub fine laborum,
" Italiae pingues hortos quae cura colendi
" Ornaret, canere agricolis, populoque parabat.
" Fas mihi divini tantum veſtigia vatis
" Poſſe ſequi; ſummoque volans dum tendit Olympo,
" Sublimem aſpicere, et longe obſervare tuendo."

148. *Poſt me memoranda.*] "In ſome manuſcripts it is *poſt haec memoranda:* but the Lombard, and ſome others have *poſt commemoranda.* In the Medicean and ſome others, it is *poſt me memoranda*, which reading ſeems to have been admitted by Columella." PIERIUS.

I find *poſt memoranda* in one of the Arundelian manuſcripts, *poſt haec memoranda* in one of Dr Mead's, and *poſt commemoranda* in the Bodleian, and in the other Arundelian and Dr Mead's manuſcripts. Ruaeus, and moſt of the Editors has *poſt commemoranda.* But it is *poſt me memoranda* in the King's, and in the Cambridge manuſcripts, which reading is admitted alſo by Heinſius, Paul Stephens, Maſvicius, and others.

149. *Nunc age*, &c.] Here the Poet begins to ſpeak of the polity of the Bees, by which all their actions contribute to the publick good. He tells us in this paſſage, that Jupiter beſtowed this extraordinary oeconomical genius on the Bees, as a reward for the ſervice they did him, when an infant, by feeding him with their honey, in the cave where he was concealed from the devouring jaws of his father Saturn.

150. *Addidit.*] This word expreſſes, that theſe manners did not originally belong to the Bees, but were added by the favour of Jupiter.

Pro qua mercede.] Servius interprets this, *for what favour or labour.* La Cerda interprets *mercede merit*, becauſe

Curetum ſonitus crepitantiaque aera ſecutae,
Dictaeo caeli regem pavere ſub antro.
Solae communes natos, conſortia tecta
Urbis habent, magniſque agitant ſub legibus aevum;
Et patriam ſolae et certos novere penates:
Venturaeque hyemis memores, aeſtate laborem

and tinkling braſs of the Curetes, fed the king of heaven under the Dictaean den. They alone have children in common, and the united buildings of a city, and paſs their lives under eſtabliſhed laws; and they alone have a country of their own, and certain habitations: and being mindful of the future winter, they labour in ſummer,

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becauſe *merces* and *mercor* are derived from *mereor*. This interpretation, he ſays, is the only one that agrees with this paſſage, for the Poet is ſpeaking of the *merit*, by which the Bees were admitted to aſſiſt the Curetes in nurſing Jupiter. But, as was juſt now obſerved, the Poet ſeems rather to mean, that he will ſpeak of the *reward* which they had for their ſervice.

Canoros Curetum ſonitus, crepitantiaque aera.] According to the fable, Saturn intended to have devoured the infant Jupiter, to avoid which, he was concealed among the Curetes, the clangor of whoſe braſen armour and cymbals, as they danced, would drown his cries: thus Lucretius:

"Dictaeos referunt Curetas, qui Jo-
"vis illum
"Vagitum in Creta quondam occul-
"taſſe feruntur,
"Cum pueri circum puerum pernice
"chorea
"Armati in numerum pulſarent aeri-
"bus aera,
"Ne Saturnus eum malis mandaret
"adeptus,
"Aeternumque daret matri ſub pec-
"tore vulnus."

Theſe repreſent thoſe armed prieſts, who ſtrove
To drown the tender cries of infant Jove;
By dancing quick they made a greater ſound,
And beat their armour, as they danc'd around;
Leſt Saturn ſhould have found and eat the boy,
And Ops for ever mourn'd her prattling joy.

CREECH.

152. *Dictaeo . . . . ſub antro.*] *Dictae* or *Dictaeus mons* is a mountain of Crete, where Jupiter was ſaid to be concealed.

154. *Magniſque agitant.*] In one of Dr Mead's manuſcripts, and in ſome of the printed editions, it is *magnis agitant*, without *que*.

155. *Et patriam ſolae et certos novere penates.*] "In ſome manuſcripts "we read *a patriam ſolae, et certos* "*novere penates.* For *a* is not al-"ways an interjection of lamenting, "but ſometimes ſignifies admiration. "But that *a* is written without an "aſpiration has been elſewhere "proved from Probus. In the Lom-"bard munuſcript, there is no *et* "in the ſecond place; but it is read "*Et patriam ſolae certos novere pena-*"*tes.* But thoſe who take away "*et* here, deprive the verſe alſo of "all it's elegance." PIERIUS.

156. *Laborem.*] In one of the Arundelian manuſcripts it is *labore*.

157. *In*

and lay up what they get for the public uſe. For ſome are employed in getting food, and by agreement labour in the fields: ſome within the houſe lay tears of daffodils, and tough glue from the barks of trees, for the foundations of the combs; and then ſuſpend the tenacious wax: others bring up the growing young, the hope of the nation: others work the pureſt honey, and diſtend their cells with liquid nectar. There are ſome to whoſe lot it fallen the guarding of the gates: and theſe by turns conſider the waters and clouds of heaven, or unlade the burdens of thoſe who return, or forming a troop drive out the drones, a ſluggiſh race from the hives. The work glows, and the fragrant honey is ſcented with thyme.

Experiuntur, et in medium quaeſita reponunt.
Namque aliae victu invigilant, et foedere pacto
Exercentur agris: pars intra ſepta domorum
Narciſſi lacrymam, et lentum de cortice gluten
Prima favis ponunt fundamina: deinde tenaces
Suſpendunt ceras: aliae ſpem gentis adultos
Educunt foetus: aliae puriſſima mella
Stipant, et liquido diſtendunt nectare cellas.
Sunt, quibus ad portas cecidit cuſtodia ſorti:
Inque vicem ſpeculantur aquas, et nubila caeli:
Aut onera accipiunt venientum, aut agmine facto
Ignavum fucos pecus a praeſepibus arcent.
Fervet opus, redolentque thymo fragrantia mella.

NOTES.

157. *In medium.*] See the note on book I. ver. 127.

158. *Victu.*] *Victu* is here put for *victui*.

Pacto.] In the King's manuſcript it is *parco*.

159. *Intra.*] In one of the Arundelian manuſcripts it is *inter*.

Sepia.] In one of Dr Mead's manuſcripts it is *tecta*.

160. *Narciſſi lacrymam.*] I have ſpoken of the *Narciſſus*, in the note on ver. 122. It has there been obſerved that the flowers of *Narciſſus* or Daffodil form a cup in the middle. Theſe cups are ſuppoſed to contain the tears of the youth Narciſſus, who wept to death. To this Milton alludes in his Lycidas;

"Bid Amaranthus all his beauty
"ſhed,
And *Daffodillies* fill their *cups* with
"tears,
"To ſtrew the laureat herſe where
"Lycid lies."

Lentum de cortice gluten.] Pierius found *lectum* in the Lombard and ſome other ancient manuſcripts. The ſame reading is in the King's manuſcript.

165. *Portas cecidit.*] In one of the Arundelian manuſcripts it is *portam tendit*.

167. *Aut onera accipiunt*, &c.] This and the two following lines are repeated in the firſt Aeneid.

168. *Ignavum fucos pecus a praeſepibus arcent.*] The Drones are a ſort of Bees without ſtings, which do not aſſiſt the others in their labour. On this account it is generally thought, that they are expelled by the labouring Bees. Some affirm that the Drones are the males, and that, after the work of generation is over, they are driven from the hive by theſe amazons.

Ruaeus renders *fucos*, *gueſpes*; but I believe *gueſpes* ſignify *waſps*. The *drones* are called *bourdons*.

In one of the Arundelian manuſcripts it is *urgent* inſtead of *arcent*.

169. *Thymo.*] See the note on ver. 112.

Fragrantia.] Pierius found *flagrantia* in the Lombard manuſcript. The

Ac veluti, lentis Cyclopes fulmina maſſis
Cum properant, alii taurinis follibus auras
Accipiunt redduntque, alii ſtridentia tingunt
Aera lacu: gemit impoſitis incudibus Aetna.
Illi inter ſeſe magna vi brachia tollunt
In numerum, verſantque tenaci forcipe ferrum.
Non aliter, ſi parva licet componere magnis,

As when the Cyclops haſten to form thunder-bolts out of the ſtubborn maſs; ſome receive the air and drive it out again from bellows made of bull hides: others plunge the hiſſing braſs in water: Aetna groans with the weight of their anvils. They lift their arms with great force in tuneful order; and turn the iron with their griping tongs. Juſt ſo, if I may compare great things with ſmall,

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The ſame reading is in both Dr Mead's manuſcripts.

170. *Ac veluti*, &c.] The Poet compares the labour of the Bees to that of the Cyclops, in forming thunder-bolts; and then ſpeaks of the various offices which are aſſigned to theſe political inſects in their republick, and the cautions which they uſe in defending themſelves againſt riſing winds.

173. *Aetna.*] It is *antrum* in one of the Arundelian manuſcripts.

175. *In numerum.*] That is, in a certain order, making a ſort of harmony with the regular ſtrokes of their hammers of different weights. We learn from Iamblichus, that the ſound of the Smith's hammers taught Pythagoras to invent the monochord, an inſtrument for meaſuring the quantities and proportions of ſounds geometrically. This Philoſopher obſerving that the diverſity of ſound was owing to the ſize of the hammers, ſuſpended four equal ſtrings, ſuſtaining weights of twelve, nine, eight, and ſix pounds. Then ſtriking alternately the ſtrings which ſuſtained the twelve and ſix pounds, he found that the diapaſon or octave was formed by the proportion of two to one. The twelve and eight pound weights taught him that the diapente or fifth was in the proportion of three to two; and the twelve and nine pounds that the diateſſaron or fourth was as four to three. The whole paſſage is too long to be here inſerted: therefore I muſt refer the curious reader, for farther ſatisfaction, to the twenty-ſixth chapter of Iamblichus, *de vita Pythagorae.*

176. *Non aliter, ſi parva licet componere magnis.*] This compariſon of the Bees to the labouring Cylops, has by ſome been thought very improper, as being rather ridiculous than great. But Mr Pope is of another opinion, who, in his Poſtſcript to the tranſlation of the Odyſſey, judiciouſly obſerves, that there is a great difference between the actions of irrational beings, and the low actions of ſuch as are rational, when they are repreſented in a pompous ſtyle. "One may "add, that the uſe of the grand ſtyle "on little ſubjects, is not only ludi- "crous, but a ſort of tranſgreſſion "againſt the rules of proportion and "mechanicks: It is uſing a vaſt "force to lift a feather: I believe, "now I am upon this head, it will "be found a juſt obſervation, that "the low actions of life cannot be "put into a figurative ſtyle without "being ridiculous, but things natural "can. Metaphors raiſe the latter into

does an innate desire of growing rich prompt the Athenian Bees, each of them in their proper Office. The elder have the care of their towns, repair the combs, and erect the artificial edifices. But the younger return wearied home, late at night, with their thighs laden with thyme. They feed also at large on arbutes, and hoary willows, and casia, and glowing saffron, and fat limes, and deep coloured hyacinths.

Cecropias innatus apes amor urget habendi,
Munere quamque suo. Grandaevis oppida curae,
Et munire favos, et daedala fingere tecta.
At fessae multa referunt se nocte minores,
Crura thymo plenae; pascuntur et arbuta passim,
Et glaucas salices, casiamque, crocumque rubentem,
Et pinguem tiliam, et ferrugineos hyacinthos.

NOTES.

"into dignity, as we see in the "Georgicks; but throw the former into ridicule, as in the Lutrin. "I think this may be very well accounted for; laughter implies censure; inanimate and irrational beings are not objects of censure; "therefore these may be elevated as "much as you please, and no ridicule "follows: but when rational beings "are represented above their real "character, it becomes ridiculous "in art, because it is vicious in morality. The Bees in Virgil, would "be ridiculous by having their actions and manners represented on "a level with creatures so superior "as men; since it would imply folly "or pride, which are the proper objects of ridicule."

177. *Cecropias.*] The Poet calls the Bees *Cecropias*, from Cecrops king of Attica, where the honey was famous.

178. *Grandaevis oppida curae.*] This passage is taken from Aristotle, who observes, that the older Bees work within doors, and thence become more hairy; but that the younger sort go abroad, and therefore are smoother: Τῶν δὲ μελιττῶν αἱ μὲν πρεσβύτεραι τὰ εἴσω ἐργάζονται, καὶ δασείαί εἰσι διὰ τὸ εἴσω μένειν. αἱ δὲ νέαι ἔξωθεν φέρουσι, καὶ εἰσὶ λειότεραι.

179. *Fingere.*] In one of Dr Mead's manuscripts it is *figere*.

181. *Crura thymo plenae.*] The hairiness of the Bees legs serves to retain the juices which they gather from flowers.

Arbuta.] See the notes on book I. ver. 148, and on book III. ver. 300.

182. *Glaucas salices.*] See the note on book II. ver. 13.

Casiam.] See the note on book II. ver. 213.

Crocumque rubentem.] The petal of the saffron flower is purple, but the three divisions of the style, which are the only part in use, are of the colour of fire.

183. *Pinguem tiliam.*] See the note on book II. ver 449.

Ferrugineos hyacinthos.] There are many flowers commonly known in gardens under the name of Hyacinth, but none of them agree with the description which we find of this flower among the Poets, who represent it as having the letters A I inscribed on it's petals. Thus Moschus, in his epitaph on Bion, calls upon the Hyacinth to take more marks of A I on it's petals:

Omnibus una quies operum, labor omnibus unus. *All of them labour together, and all reſt at the ſame time.*

NOTES.

Νυν ὑάκινθε λάλει τὰ σὰ γράμματα, καὶ φυλλον Α Ι, Α Ι
Λάμβανε σοῖς πετάλοισι· καλὸς πεθνακε μελικτός.

The Poets feign that the boy Hyacinthus, who was unfortunately killed by Apollo, was changed by that deity into a Hyacinth, which therefore was marked with theſe notes of lamentation to expreſs Apollo's grief. Thus Ovid:

"Semper eris mecum, memorique haerebis in ore.
"Te lyra pulſa manu, te carmina noſtra ſonabunt:
"Floſque novus ſcripto gemitus imitabere noſtros."

"— — *Thou ſhalt with me abide*
"*And ever in my memory reſide.*
"*Our harp and verſe thy praiſes ſhall reſound:*
"*And in thy flowre my ſorrow ſhall be found.*"

SANDYS.

It is alſo feigned, that the ſame flower aroſe from the blood of Ajax, when he ſlew himſelf; thoſe letters being half the name of that hero. Thus Ovid:

"— — — Rubefactaque ſanguine tellus
"Purpureum viridi genuit de cespite florem,
"Qui prius Oebalio fuerat de vulnere natus.
"Litera communis mediis puerique viroque
"Inſcripta eſt foliis: haec nominis, illa querela."

— — — *The bloud that fell,*
A purple flowre ingendred on the ground:
Created firſt by Hyacinthus *wound.*
The tender leaves indifferent letters paint;
Both of his name, and of the gods complaint.

SANDYS.

To this Virgil ſeems to allude in the third Eclogue:

"Dic quibus in terris inſcripti nomina regum
"Naſcantur flores; et Phyllida ſolus habeto."

Nay tell me firſt, in what new region ſprings
A flow'er that bears inſcrib'd the names of kings:
And thou ſhalt gain a preſent as divine
As Phoebus ſelf for Phillis ſhall be thine.

DRYDEN.

I muſt not forget to obſerve, that the *vaccinium* mentioned by our Poet in the ſecond and tenth Eclogues, is not different from what in other places he calls *hyacinthus*: the latter being the Greek name, and the former a Latin name derived from it. For the

In the morning they ruſh out of their gates without delay: and when Mane ruunt portis; nuſquam mora: rurſus eaſdem 185

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the Aeolians, who affected to change the υ into the dipthong ου, as θυγάτηρ into θουγάτης, wrote οὐακίνθιον and οὐακίννιον for the diminutive ὑακίνθιον; and οὐακίννιον in Roman letters is *vaccinium*. This opinion is confirmed by a line in the tenth Eclogue;

" Et nigrae violae ſunt et vaccinia
" nigra;"

which is a literal tranſlation of a line in the tenth Idyllium of Theocritus:

Καὶ τὸ ἶον μέλαν ἐνὶ, καὶ ἀ γραπτὰ ὑάκινθος.

Here Virgil himſelf tranſlates ὑάκινθος *vaccinium*. The form of the Hyacinth is particularly deſcribed by Ovid:

" Ecce cruor, qui fuſus humi ſigna-
" verat herbam,
" Deſinit eſſe cruor: Tyrioque ni-
" tentior oſtro
" Flos oritur, formamque capit quam
" lilia, ſi non
" Purpureus color huic, argenteus eſ-
" ſet in illis.
" Non ſatis hoc Phoebo eſt; is enim
" fuit auctor honoris.
" Ipſe ſuos gemitus foliis inſcribit; &
" A I, A I
" Flos habet inſcriptum, funeſtaque
" litera ducta eſt."

. . . . . .

Behold! the bloud which late the graſs had dide,
Was now no bloud: from whence a flowre full-blown
Far brighter than the Tyrian ſcarlet ſhone:
Which ſeem'd the ſame, or did reſemble right
A Lillie; changing but the red to white.
Not ſo contented (for the youth receiv'd
That grace from Phoebus) in the leaves he weav'd
The ſad impreſſion of his ſighs: A I! A I!
They now in funeral characters diſplay.

SANDYS.

We here learn, that the flower in queſtion was ſhaped like a lily, was of a red colour, and was marked with the letters A I. I have more than once mentioned the difficulty of preciſely determining the colours mentioned by the Ancients. Ovid calls the flower of the Hyacinth *Tyrio nitentior oſtro*, and *purpureus*. Virgil calls it in this place *ferrugineus*, and in the third Eclogue he calls it *ſuave rubens*; and in the eleventh Aeneid he ſpeaks of it's great brightneſs:

" Qualem virgineo demeſſum pol-
" lice florem
" Seu mollis violae, ſeu languentis
" Hyacinthi;
" Cui neque *fulgor* adhuc, necdum
" ſua forma receſſit."

Hence we can only gather, that the colour of this flower is a deep ſhining red. I take the epithet *ferrugineos* in this place only to expreſs the deepneſs of the colour. Thus in the firſt

P. 433.

Hyacinthus Poeticus.

B. Cole sculp

Veſper ubi e paſtu tandem decedere campis — *the evening admoniſhes them to return at length from feeding in the fields,*

NOTES.

firſt Georgick it is uſed to ſignify the dusky redneſs of the ſun, after the murder of Julius Caeſar :

" Cum caput obſcura nitidum fer-
" rugine texit."

See the note on book I. ver. 467. In the ſixth Aeneid the boat of Charon is called *ferruginea*, where no doubt it means *dusky :*

" Et ferruginea ſubvectat corpora
" cymba."

In the ninth Aeneid the ſon of Arcens is ſaid to be

" ——— Ferrugine clarus Ibera ;"

That is, adorned with a deep purple garment dyed in Spain : and in the eleventh book it is joined with the Tyrian colour :

" Ipſe peregrina ferrugine clarus et
" oſtro."

It is probable that all theſe ſeveral epithets, *purpureus*, *ſuave rubens*, *ferrugineus*, mean a ſort of crimſon, the colour of human blood, the Hyacinth being feigned to have riſen from the blood of Hyacinthus, and afterwards from that of Ajax.

Having ſaid thus much of the Hyacinth of the Poets, it will be time to conſider what flower will agree with the deſcription which they have given of it.

Various ſorts of flowers have been propoſed, by the Botanical Criticks, for this Hyacinth, the diſcuſſing of all which would be too tedious in this place. Some inſiſt on the Lark's-ſpur, which does not ſeem to me to bear any reſemblance of a Lily, nor do the letters inſcribed appear, till the flower has been curiouſly diſſected. Others propoſe the red Lily, but this, as was obſerved before, was a flower little known among the Ancients, nor is the colour right. Others mention *Xyris*, or *ſtinking Gladdon*, the flowers of which are not ſufficiently beautiful. Others, with more probability, think the *Gladiolus* or *Corn-flag* to be the flower in queſtion ; but I have never been able to diſcover in that flower the letters A I. I am pretty well ſatisfied, that the flower celebrated by the Poets, is what we now are acquainted with under the name of *Lilium floribus reflexis*, or *Martagon*, and perhaps may be that very ſpecies which we call *Imperial Martagon*. The flowers of moſt ſorts of Martagons have many ſpots of a deeper colour ; and ſometimes I have ſeen theſe ſpots run together in ſuch a manner, as to form the letters A I, in ſeveral places, which I have cauſed to be repreſented in the figure.

The Tranſlators have grievouſly erred in tranſlating the names of the plants here ſpoken of. May tranſlates *arbuta*, *wildings* ; and *caſiam*, *cinnamon*, and renders *ferruginos* very improperly *pale*, and *glaucas*, *green*.

then they ſeek their habitations, and then they take care of their bodies. They make a murmuring noiſe, and hum about the ſides and entrance of the hives. Afterwards, when they are laid down on their beds, they are ſilent all night, and a ſweet ſleep poſſeſſes their wearied limbs. But when rain impends, they do not depart far from their hives, nor do they truſt the ſky, when eaſt winds approach; but drink the water in ſafety near the walls of their city,

Admonuit, tum tecta petunt, tum corpora curant,
Fit ſonitus, muſſantque oras et limina circum.
Poſt, ubi jam thalamis ſe compoſuere, ſiletur
In noctem, feſſoſque ſopor ſuus occupat artus.
Nec vero a ſtabulis pluvia impendente recedunt
Longius, aut credunt caelo adventantibus euris;
Sed circum tutae ſub moenibus urbis aquantur,

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" — — — — They feed upon
" Wildings, green Willows, Saffron,
" Cinnamon.
" Pale Hyacinths, and fruitful Lin-
" den trees.

Addiſon omits the *arbuta*, and inſerts *the balmy reed* inſtead of them; he tranſlates *caſiam*, *lavender*; and *hyacinthos*, *violets*:

" On Lavender, and Saffron buds
" they feed,
" On bending Oſiers, and the balmy
" Reed;
" From purple Violets and the Teile
" they bring
" Their gather'd ſweets, and rifle
" all the ſpring,"

Dryden's tranſlation is not more exact.

" He ſpoils the ſaffron flow'rs, he ſips
" the blues
" Of Vi'lets, wilding Blooms, and
" Willow dews."

Dr Trapp has ſucceeded much better; only he has fallen into a common error of taking the *caſia* to be *lavender*.

" They ſuck the *Arbutus*, and Wil-
" lows grey,
" Sweet Lavender, and *Crocus*' yel-
" low flow'r,
" The purple Hyacinth, and gum-
" my Lime."

184. *Omnibus una quies*, &c.] This paſſage is taken from Ariſtotle, who ſays, that in the morning they are all ſilent, till one of them calls the reſt up with two or three hums: then they all go out to work. And when they return, they are at firſt tumultuous, but grow more quiet by degrees, till at laſt one flies buzzing round the reſt, as if it commanded ſilence, upon which they are all immediately quiet: Ὄρθριαι δὲ σιωπῶσιν, ἕως ἂν μία ἐγείρῃ βομβήσασα δὶς ἢ τρίς· τότε δ' ἐπ' ἔργον ἀθρόαι πέτονται, καὶ ἐλθοῦσαι πάλιν, θορυβοῦσι τὸ πρῶτον· κατὰ μικρὸν δ' ἧττον, ἕως ἂν μία περιπετομένη βομβήσῃ, ὥσπερ σημαίνουσα καθεύδειν. εἶτ' ἐξαπίνης σιωπῶσι.

187. *Tum.*] In the old Nurenberg edition it is *dum*.

188. *Limina.*] In the old Nurenberg edition it is *lumina*.

190. *Sopor*

Excurſuſque breves tentant, et ſaepe lapillos,
Ut cymbae inſtabiles fluctu jactante ſaburram,
Tollunt: his ſeſe per inania nubila librant.
Illum adeo placuiſſe apibus mirabere morem,

and try ſhort excurſions; and take up little ſtones, as boats that totter on the toſſing wave, take ballaſt: with theſe they poiſe themſelves through the empty clouds. But of all the properties of Bees this moſt of all will cauſe your wonder,

NOTES.

190. *Sopor ſuus.*] Servius interprets this *ipſis aptus.*

194. *Saepe lapillos*, &c.] This is taken from Ariſtotle: Ὅταν δὲ ἄνεμος ᾖ μέγας, φέρουσι λίθον ἐφ' ἑαυτᾶις, ἔρμα πρὸς τὸ πνεῦμα.

197. *Illum adeo placuiſſe*, &c.] The Poet's account of the generation of Bees is by no means conſiſtent with the doctrine of the modern Philoſophers, who aſſert, with great probability, that no animal, nor even plant, is produced without a concurrence of the two ſexes. However, the doctrine of equivocal generation was ſo generally admitted by the Ancients, that it is no wonder the Poet ſhould aſſent to it. We find this opinion related by Ariſtotle, in his fifth book of the Hiſtory of Animals. "There are various opini-
"ons," ſays the Philoſopher, "con-
"cerning the generation of Bees.
"For ſome deny that they either
"copulate or being forth their young,
"thinking that they gather their
"produce. Nor are theſe agreed
"about the flower from which they
"gather them: but ſome will have
"it to be from the honey-wort,
"ſome from the reed, and others
"from the olive; which laſt, in
"favour of their opinion, urge that
"there are more ſwarms of Bees
"in proportion, as the olive-trees
"are fruitful. Some are of opinion,
"that only the Drones are produced
"after this manner; but that the
"Bees are produced by the leaders.
". . . . Others will have it, that
"they are produced by copulation,
"and affirm that the Drones are
"the males, and the Bees the fe-
"males:" Περὶ δὲ τὴν γένεσιν τῶν μελιτ]ῶν οὐ τὸν αὐτὸν τρόπον πάντες ὑπολαμβάνουσιν. οἱ μὲν γὰρ φάσιν οὐ τίκ]ειν, οὐδὲ ὀχεύεσθαι τὰς μέλιτ]ας, ἀλλὰ φέρειν τὸν γόνον. Καὶ φέρειν οἱ μὲν ἀπὸ τοῦ ἄνθοις τοῦ καλύν]ρου, οἱ δὲ ἀπὸ τοῦ ἄνθους τοῦ καλάμου, ἄλλοι δὲ ἀπὸ τοῦ ἄνθους τῆς ἐλαίας, καὶ σημεῖον λέγουσιν, ὅτι ἂν ἐλαιῶν φορὰ γένηται, τότε καὶ ἐσμοὶ αἱ]ενται πλεῖσ]α· οἱ δὲ φασι τὸν μὲν τῶν κηφήνων φέρειν αὐτὰς γόνον, ἀπό τινος ὕλης τῶν εἰρημένων, τὸν δὲ τῶν μελιτ]ῶν τίκτειν τοὺς ἡγεμόνας. . . . . οἱ δὲ φασιν ὀχεύεσθαι, καὶ εἶναι ἄῤῥενας μὲν τοὺς κηφῆνας, θηλείας δὲ τὰς μελίτ]ας. Pliny has almoſt tranſlated the words of Ariſtotle. But he has added, that the Bees certainly ſit like hens, and that the young Bee at it's firſt appearance is a worm: "Quod certum eſt, gal-
"linarum modo incubant. Id quod
"excluſum eſt, primum vermicu-
"lus videtur candidus, jacens tranſ-
"verſus, adhaerenſque ita ut paſ-
"cere videatur." But the modern Philoſophers have been more happy in diſcovering the nature of theſe wonderful inſects. The labouring

that they do not copulate, or enervate their bodies by luſt, or labour to bring forth their young. But they themſelves gather their young from leaves and ſweet herbs. They themſelves alſo produce their king, and their ſmall citizens: and repair their palaces and waxen realms. Often alſo, whilſt they wander over the hard rocks, have they battered their wings, and voluntarily yielded up their lives under their burthens: ſo great is their love of flowers: ſuch their glory in making honey. Therefore, though their age has but a narrow bound,

Quod nec concubitu indulgent, nec corpora ſegnes
In venerem ſolvunt, aut foetus nixibus edunt;
Verum ipſae e foliis natos et ſuavibus herbis.
Ore legunt: ipſae regem parvoſque Quirites
Sufficiunt, aulaſque et cerea regna refingunt.
Saepe etiam duris errando in cotibus alas
Attrivere, ultroque animam ſub faſce dedere.
Tantus amor florum, et generandi gloria mellis.
Ergo ipſas quamvis anguſti terminus aevi

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Bees do not appear to be of either ſex: the Drones are diſcovered to have the male organs of generation; and the King is found to be of the female ſex. This King, or rather Queen, is wholly employed in the increaſe of the family, laying ſeveral thouſand eggs every ſummer, from each of which is hatched a ſmall white worm, which in due time changes either to a Bee or a Drone. The Kings, the labouring Bees, and the Drones, are all promiſcuoſly hatched from theſe eggs: and the ſame order of nature has lately been obſerved in the Waſps.

198. *Concubitu.*] *Concubitu* is uſed for *concubitui*, as before *victu* for *victui*.

200. *Verum ipſae e foliis natos.*] So I read with Heinſius, all the manuſcripts that I have collated, and moſt of the editors. In ſeveral of the oldeſt editions it is *verum ipſae natos foliis*. Paul Stephens and Schrevelius read *verum ipſae foliis natos* without *e*, which reading Pierius alſo admitted; who obſerves, that in ſome manuſcripts it is *ipſae natos foliis*; and *ipſae e foliis* in the Roman copy, which he thinks an elegant reading. La Cerda reads *ipſae foliis natos*.

By *foliis* perhaps the Poet means the petals or leaves of flowers; for Ariſtotle ſpeaks wholly of flowers.

202. *Refingunt.*] Servius and Pierius read *refigunt*, but this laſt commentator thinks *refingunt* better, as he found it in the Roman, the Medicean, and in ſome other of the older manuſcripts. It is *refigunt* in the Cambridge, the Bodleian, one of the Arundelian, and in one of Dr Mead's manuſcripts, which reading is admitted by moſt of the oldeſt editors, and by Grimoaldus, Paul Stephens, La Cerda, Schrevelius, and others. But Heinſius, Rueeus, Maſvicius, and moſt of the later editions have *refingunt*.

203. *Saepe etiam duris*, &c.] Theſe three lines ſeem to be miſplaced: for here they interrupt the ſenſe. They ſeem to come in more properly after ver. 196. I am indebted for this obſervation to the learned Sir Daniel Molyneux, Baronet, F. R. S.

206. *Anguſti.*] Some read *anguſtus*; but Pierius found *anguſti* in all the manuſcripts that he could procure.

207. *Neque*

Excipiat neque enim plus ſeptima ducitur aeſtas,
At genus immortale manet, multoſque per annos
Stat fortuna domus, et avi numerantur avorum.
Praeterea regem non ſic Aegyptus, et ingens

for they do not live above ſeven years, yet does the ſtock remain immortal, and the fortune of the family ſubſiſts for many years, and they can number grandfathers of grandfathers. Beſides neither Egypt, nor great

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207. *Neque enim plus ſeptima ducitur aeſtas.*] Ariſtotle ſays that Bees live ſix years, and that ſome laſt ſeven; but if a ſwarm ſubſiſts nine or ten years, it is thought very happy: Βίος δὲ τῶν μελιτ]ῶν ἔτη ἓξ· ἔνιαι δὲ τῶν μελιτ]ῶν καὶ ἑπ]ὰ ἔτη ζῶσιν· Ἐπὰν δὲ σμῆνος διαμένῃ ἔτη ἐννέα ἢ δέκα, ἐυ δοκεῖ διαγεγενῆσθαι. Columella ſays that no ſwarms can be brought to live above ten years: "Durantque, ſi diligenter excultae "ſunt, in annos decem, nec ullum "examen hanc aetatem poteſt ex- "cedere, quamvis in demortuarum "locum quotannis pullos ſubſtituant. "Nam fere decimo ab internitione "anno, gens univerſa totius alvei "conſumitur."

210. *Praeterea regem*, &c.] In this paragraph the Poet compares the obedience of the Bees to their King, with that of the moſt ſervile nations, the Egyptians, Lydians, Parthians, and Medes; which he takes from Ariſtotle. "The Kings," ſays the Philoſopher, "never go abroad to "feed or on any other occaſion, "without being accompanied by "the whole multitude: and if, "when they are abroad, the King "happens to ſtray, they all ſearch "after him with the utmoſt dili- "gence, till they find him. We "have been informed alſo, that, "when he is unable to fly, the people "carry him, and that they all de- "part when he dies: or if they "do tarry, that they make only "combs and not honey: and that "nothing can hinder them all from "departing in a ſhort time:" Οἱ δὲ βασιλεῖς οὐ πέτονται ἔξω, ἐὰν μὴ μετὰ ὅλου τοῦ ἐσμοῦ, οὔτ' ἐπὶ βοσκὴν, οὔτ' ἄλλως· φασὶ δὲ καὶ ἐὰν ἀποπλανηθῇ ὁ ἀφεσμὸς, ἀνοχνευούσας μεταθεῖν ἕως ἂν ἔυρωσι τὸν ἡγεμόνα τῇ ὀσμῇ· λέγεται δὲ καὶ φέρεσθαι αὐτὸν ὑπὸ τοῦ ἐσμου, ὅταν πέτεσθαι μὴ δύνηται, καὶ ἐὰν ἀπόλλυται, ἀπόλλυσθαι τὸν ἀφεσμόν· ἐάν δ' ἄρα χρόνον τινὰ διαμείνωσι, καὶ κηρία οὐ ποιήσωσι μέλι οὐκ ἐγγίνεσθαι, καὶ αὐτὰς ταχὺ ἀπόλλυσθαι. But notwithſtanding the general opinion concerning the allegiance of theſe inſects, Swammerdam, a Dutch writer, contends that their government is a republick, which ſubſiſts by mutual affection, without any deſpotic or monarchical power: "Non tamen "ſicco pede praeterire potuimus "*Rempublicam* Apum, quae ſolo "amore, ſine ulla poteſtate deſpo- "tica aut monarchica, continetur." The French Academicians, under the reign of Lewis XIV, remarked with much complaiſance, that among the Bees the privilege of generation belongs only to the royal family; all the ſubjects being condemned

Lydia, nor the people of the Parthians, nor the Median Hydaſpes Lydia, nec pòpuli Parthorum, aut Medus Hydaſpes

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demned to barrenneſs. Many obſervations equally uſeful might be made on the oeconomy of theſe inſects. I wonder none of our own writers will contend for a mixt government among them; or be polite enough to ſhew the happineſs of being under a female adminiſtration.

Ægyptus.] The Egyptians were remarkable adorers of their monarchs; many of the heathen gods being the deified kings of that people.

Ingens Lydia.] Lydia was a region of Aſia minor, famous for their rich King Croeſus, and their golden river Pactolus.

211. *Populi Parthorum.*] Parthia was a region of Aſia, bounded on the weſt by Media, on the north by Hyrcania, on the eaſt by Ariana, and on the ſouth by the deſerts of Carmania. Theſe people are reported to have been ſo ſubmiſſive to their King, as to kiſs his foot, and to touch the ground with their mouths, when they approached him.

Medus Hydaſpes.] The Hydaſpes, of which we find ſuch abundant mention among the ancient writers, was a river of India. But here Virgil ſeems to ſpeak of a Median river of the ſame name, which however I do not find mentioned by any of the ancient Geographers. Servius ſays expreſsly it is a river of Media, but on what authority I do not know. La Cerda ſays that the Poet juſtly calls this river Median, becauſe it waſhes Media before it empties it's ſelf into the Indus. If this were true, it would have been a river of too much conſequence, to be paſſed over in ſilence, as it muſt flow through a greater extent of land than the Indus it's ſelf. But no ſuch river ſeems to be known by any Geographer, either ancient or modern. Ruaeus ſays that Virgil is ſingular in placing this river in Media, which I believe is true. But Catrou, in his note on this paſſage, ſays the Hydaſpes was a river of Perſia, and gives us a caution, not to confound this river with the Indian Hydaſpes: "L'hydaſpe "étoit un fleuve de Perſe, peu "éloigné de la ville de Suſa, l'une "des capitales de la Perſe. Il ne "faut pas confondre ce fleuve Hy-"daſpe avec un autre de même "nom, qui fut dans les Indes, le "terme des conquêtes d'Alexandre." I wiſh this learned Father had favoured us with ſome good authority to ſupport what he ſays. The river meant by him ſeems to be the Choaſpes, which perhaps Virgil might, with a poetical liberty, call the Hydaſpes of the Medes. This river riſing in Media flows through Suſiana, near the city Suſa, one of the capitals of the Perſian empire. The water of it was ſo very famous, that according to Plutarch, the Perſian kings would drink of no other. Ἔιτα τῶν μὲν Περσῶν βασιλέων καταγελῶμεν, εἴγε δὴ ἀληθὲς, ὅτι τὸ τοῦ Χοάσπου μόνον ὕδωρ πίνοντες, ἄνυδρον αὐτοῖς τὴν ἄλλην ποιοῦσιν οἰκουμένην. The reader may find in Xenophon

Obſervant. Rege incolumi mens omnibus una eſt :
Amiſſo rupere fidem ; conſtructaque mella
Diripuere ipſae, et crates ſolvere favorum.
Ille operum cuſtos : illum admirantur, et omnes
Circumſtant fremitu denſo, ſtipantque frequentes ;
Et ſaepe attollunt humeris, et corpora bello
Objectant, pulchramque petunt per vulnera mortem.
His quidam ſignis, atque haec exempla ſecuti

are ſo obſequious to their King. Whilſt the King is ſafe, they remain united ; but when he is dead, they diſſolve their ſociety, pull down the fabrick of their honey, and tear in pieces the ſtructure of their combs. He is the guard of their works : him they admire, and ſurround with frequent ſhoutings, and croud about him ; and often carry him on their ſhoulders, and for his ſake expoſe their bodies in war, and ſeek a glorious death by wounds. Some being led by theſe appearances, and following theſe examples,

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Xenophon abundant inſtances of the extraordinary obedience which was paid by the Medes and Perſians to their monarch.

212. *Mens omnibus una eſt.*] *Eſt* is wanting in one of Dr Mead's manuſcripts.

216. *Frequentes.*] It is *frementes* in the Bodleian manuſcript.

219. *His quidam ſignis*, &c.] The Poet obſerves, that ſome Philoſophers, conſidering the great ſagacity of theſe inſects, have ſuppoſed them to partake of the divine mind ; and hence takes occaſion to ſpeak of the Platonic ſyſtem of a ſoul animating the univerſe.

At the latter end of the ſecond book our Poet declares himſelf an admirer of Epicurus ; and in this place he plainly follows the doctrines of Plato, in which he has been accuſed of inconſiſtency. But let it be obſerved, that he has not ſhewn himſelf attached to the whole Epicurean Philoſophy. The doctrine of that Philoſopher, which Virgil adopts, is, that happineſs conſiſts in a conſtant tranquillity of mind ; and that a wiſe man ought to lay aſide the fear of death. He had indeed in his younger days been a more ſtrict follower of Epicurus, as we may gather from the ſixth Eclogue. But perhaps in his riper years he might, as well as his friend Horace, lay aſide ſome of thoſe doctrines. The belief of a divine mind governing the univerſe, and of a future ſtate, plainly appears in this Georgick, and in the ſixth Aeneid. It may be objected, that he does not here propoſe the Platonic ſyſtem as his own opinion, becauſe he ſays only that *ſome* have advanced this doctrine. But then it muſt be conſidered, that he has put the ſame ſentiments in the mouth of Anchiſes, in the Elyſian fields, which he would not have done, if he had not thought them to be true. I know it will be replied, that the Commentators are almoſt unanimouſly of opinion, that Virgil himſelf declares what he has ſaid of the future ſtate, in the ſixth Aeneid to be a fiction, which he plainly expreſſes by the paſſage of Aeneas through the ivory gate. But it ſeems improbable, that the Poet ſhould beſtow ſo much pains in compoſing that fine account of the infernal regions, ſhould take an opportunity of making ſo delicate a compliment to Auguſtus and the Roman people, and at laſt

have ſaid that the Bees are endowed with a part of the divine mind, and with aetherial influences. For their opinion is that the Deity paſſes through the whole

Eſſe apibus partem divinae mentis, et hauſtus 220
Aetherios dixere. Deum namque ire per omnes

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conclude with giving them to underſtand, that there was no truth in what he had been ſaying. The tranſparent gate of horn was that through which the true ſhades were ſent; and the opake gate of ivory ſerved for the paſſage of falſe viſions:

" Sunt geminae ſomni portae; quarum altera fertur
" Cornea, qua veris facilis datur exitus umbris:
" Altera candenti perfecta nitens elephanto;
" Sed falſa ad caelum mittunt inſomnia manes."

Two gates of ſleep there are: the one of horn,
Through which with eaſe the real fantoms paſs;
With poliſh'd elephant the other ſhines,
Through which the Manes ſend falſe dreams to light.

Dr TRAPP.

Aeneas therefore being a ſolid body, and no real ſhade, was not ſent out at the gate appropriated to true viſions, but at that through which falſe viſions, being bodies of a more denſe ſubſtance than the true, were accuſtomed to paſs:

" His ubi tum natum Anchiſes unaque Sibyllam
" Proſequitur dictis, portaque emittit eburna."

Here then the ſire Anchiſes with his ſon,
And his prophetick guide, in ſuch diſcourſe
Confers; and ſends them through the iv'ry gate.

Dr TRAPP.

Had he been let out at the horn gate, the whole muſt have been taken for a *Viſion*, though a true one: but Aeneas being yet a living body, and no proper inhabitant of thoſe regions, had been admitted, before the ſeparation of his ſoul from his body, to converſe with ſpirits, not in a viſion, but in reality. The opake gate was therefore the moſt proper for the paſſage of a ſoul, whilſt yet encumbred with a terreſtrial body.

220. *Partem divinae mentis.*] Horace uſes an expreſſion like this, for the human ſoul:

" — — — — Quin corpus onuſtum
" Heſternis vitiis *mentem* quoque praegravat una,
" Atque affigit humo *divinae particulam aurae.*"

221. *Deum namque ire per omnes*, &c.] We are informed by Plutarch, in his ſecond book of the opinions of Philoſophers, that all of them, except Democritus, Epicurus, and the reſt, who aſſert the doctrine of a *vacuum* and atoms, held the univerſe to be animated Ὅι μὲν ἄλλοι πάντες ἔμψυχον τὸν κόσμον καὶ προνοίᾳ διοικούμενον.

Terraſque, tractuſque maris, caelumque profundum.
Hinc pecudes, armenta, viros, genus omne ferarum,
Quemque ſibi tenues naſcentem arceſſere vitas.
Scilicet huc reddi deinde ac reſoluta referri
Omnia : nec morti eſſe locum, ſed viva volare

earth, the extent of the ſea, and the height of heaven. That hence the flocks, the herds, men, and all ſorts of wild beaſts, nay all creatures, at their birth draw in their lives. That all of them, when diſſolved, are hither returned: that there is no place for death, that they fly alive among the ſtars,

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κούμενον. Δημόκριτος δὲ καὶ Ἐπίκουρος καὶ ὅσοι τὰ ἄτομα εἰσηγοῦνται καὶ τὸ κενὸν, οὔτε ἔμψυχον, οὔτε προνοίᾳ διοικεῖσθαι, φύσει δέ τινι ἀλόγῳ. This opinion of the ſoul of the univerſe is farther inculcated by our Poet, in the ſixth Aeneid :

" Principio caelum, ac terras, cam-
" poſque liquentes,
" Lucentemque globum lunae, Ti-
" taniaque aſtra
" *Spiritus* intus alit, totamque infuſa
" per artus
" *Mens* agitat molem, et magno ſe
" corpore miſcet."

Know firſt, that heav'n, and earth's compacted frame,
And flowing waters, and the ſtarry flame,
And both the radiant lights, one common ſoul
Inſpires, and feeds, and animates the whole.
This active mind *infus'd thro' all the ſpace,*
Unites and mingles with the mighty maſs.

DRYDEN.

Thus alſo Aeſchylus :

Ζεύς ἐστιν αἰθήρ, Ζεὺς δὲ γῆ, Ζεὺς δ' οὐρανὸς,
Ζεύς τοι τὰ πάντα :

and Lucan,

" Jupiter eſt quodcunque vides, quo-
" cunque moveris."

224. *Arceſſere vitas.*] Pierius found *accerſere* in ſome ancient manuſcripts. In one of Dr Mead's it is *acceſſere*. The King's manuſcript has *vitam* inſtead of *vitas*.

225. *Ac reſoluta.*] In the King's manuſcript it is *ad reſoluta :* in one of Dr Mead's it is *aere ſoluta*.

226. *Nec morti eſſe locum.*] According to Plutarch, it was the opinion of Pythagoras and Plato, that the ſoul did not die, but that, when it left the body, it returned to the kindred ſoul of the univerſe : the Stoicks thought the ſouls of the ignorant periſhed with their bodies; and that thoſe of the wiſe endured till the conflagration. Democritus and Epicurus were of opinion, that the ſoul and body died together : Pythagoras and Plato held, that the irrational part periſhed, but not the rational; the ſoul being (though not God himſelf yet) the work of the eternal God : Πυθαγόρας, Πλάτων ἄφθαρτον εἶναι τὴν ψυχήν· ἐξιοῦσαν γὰρ εἰς τὸ τοῦ παντὸς ψυχὴν ἀναχωρεῖν πρὸς τὰ ὁμογενές· οἱ Στωϊκοὶ, ἐξιοῦσαν τῶν σωμάτων ὑποφέρεσθαι, τὴν μὲν ἀσθενεστέραν ἅμα τοῖς συγκρίμασι γενέσθαι·

and riſe up to the high heaven. If at any time you would open their auguſt manſion, and the honey preſerved in their treaſuries, firſt gargle your mouth with water and ſpirt it out, and drive in perſecuting ſmoak with your hand. Twice do they compreſs the plenteous honey; there are two ſeaſons of taking it, one as ſoon as the Pleiad

Sideris in numerum, atque alto ſuccedere caelo.
Si quando ſedem auguſtam, ſervataque mella
Theſauris relines; prius hauſtu ſparſus aquarum
Ora fove, fumoſque manu praetende ſequaces. 230
Bis gravidos cogunt foetus, duo tempora meſſis,

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θαι· (ταύτην δε εἶναι τῶν ἀπαιδεύτων) τὴν δὲ ἰσχυροτέραν, οἷα ἐστὶ περὶ τοὺς σοφοὺς, καὶ μέχρι τῆς ἐκπυρώσεως. Δημόκριτος, Ἐπίκουρος, φθαρτὴν, τῷ σώματι συνδιαφθειρομένην. Πυθαγόρας, Πλάτων, τὸ μὲν λογικὸν, ἄφθαρτον, (καὶ γὰρ τὴν ψυχὴν οὐ θεὸν ἀλλ' ἔργον τοῦ ἀϊδίου θεοῦ ὑπάρχειν) τὸ δὲ ἄλογον, φθαρτόν.

227. *Succedere.*] Pierius found *ſe condere* in the Roman manuſcript.

228. *Si quando*, &c.] In this paragraph the Poet ſpeaks of the two ſeaſons of taking the honey, and of the paſſionate temper of the Bees.

Auguſtam.] Moſt Editors read *anguſtam*, as Pierius found it in the Lombard and in ſome other manuſcripts. It is *anguſtam* alſo in all the manuſcripts which I have collated, except one of Dr Mead's. But Servius, Grimoaldus, Paul Stephens, Heinſius, Schrevelius, and Maſvicius read *auguſtam*. It is *auguſtam* alſo in the old Nurenberg edition, and in two old editions printed at Venice *in folio*, in 1475 and 1476.

229. *Prius hauſtu ſparſus aquarum ora fove.*] This paſſage is very variouſly read. Servius, Grimoaldus, Heinſius, Ruaeus, Maſvicius, and ſome others, approve the reading which I have followed. Both Dr Mead's manuſcripts have *hauſtus* and *ore fove*, which are admitted by the three old editions quoted in the preceding note, and by Paul Stephens, La Cerda, and Schrevelius. Servius ſays *ſparſus* is uſed for *ſpargens*, one participle for another, which is not unuſual among the Poets. The conſtruction therefore will be *Prius fove ora hauſtu aquarum ſpargens*, *Firſt gargle your mouth with water ſpirting it.* The ſame Commentator obſerves that ſome read *ore fave*, an expreſſion uſed by the Ancients to command a religious ſilence, as *ore favete omnes* in the fifth Aenied, and *favete linguis* in Horace. According to this interpretation the ſence will be, *Firſt ſprinkling them with a draught of water, obſerve ſilence.* In one of the Arundelian mannſcripts it is *ore fare*, which I ſuppoſe was intended for *ore fave.*

230. *Fumoſque manu praetende ſequaces.*] It is a cuſtom to drive Bees with ſmoak. Columella ſpeaks largely on this ſubject.

231. *Foetus.*] The Commentators agree, that by this word not the young Bees but the honey is meant.

Duo tempora meſſis.] The Poet ſeems to follow Ariſtotle, who ſays there are two ſeaſons of making honey, in ſpring and in autumn: Τῇ δὲ τοῦ μέλιτος ἐργασίᾳ δισσοὶ καιροὶ εἰσιν, ἔαρ καὶ μετόπωρον. Varro mentions three ſeaſons; the firſt

at

Taygete ſimul os terris oſtendit honeſtum — *Taygete has ſhewn her beauteous face to the earth,*

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at the riſing of the Pleiades, the ſecond about the latter end of ſummer, before the whole conſtellation Bootes riſes, the third after the ſetting of the Pleiades: "Eximendorum "favorum primum putant eſſe "tempus vergiliarum exortu; ſecun- "dum aeſtate acta, ante quam totus "exoriatur arcturus; tertium poſt "vergiliarum occaſum." Columella mentions the twenty-ſecond or twenty-third of April, and the twenty-ninth of June: "Tertio calendas "Julii ventoſa tempeſtas. His die- "bus eadem quae ſupra. Sed et vi- "ciam in pabulum ſecare oportet ". . . alvos caſtrare, quas ſubinde "nono quoque aut decimo die ad ca- "lendas Maias conſiderare et curare "oportet." Pliny ſpeaks of May and July: "Dies ſtatus inchoandi, "ut quadam lege naturae, ſi ſcire aut "obſervare homines velint, trigeſi- "mus ab educto examine: fereque "Maio menſe includitur haec vinde- "mia. Alterum genus eſt mellis "aeſtivi, quod ideo vocatur horaeum, "a tempeſtivitate praecipua, ipſo "ſirio explendeſcente poſt ſolſtitium "diebus triginta fere." Palladius places the time of taking the honey in June.

232. *Taygete.*] Taygete was one of the Pleiades: ſee the notes on book I. ver. 138, and 221.

The Pleiades riſe with the ſun on the twenty-ſecond of April, according to Columella: "Decimo calen- "das Maias Vergiliae cum ſole ori- "untur."

I cannot help obſerving in this place, that Addiſon, in his tranſlation, has given warmth and luſture to the Pleiades:

"Twice in the year their flow'ry toils
"begin,
"And twice they fetch their dewy
"harveſt in;
"Once when the lovely Pleiades
"ariſe,
"And add *freſh luſtre to the ſummer*
"*ſkies*;
"And once when haſt'ning from the
"watry ſign
"They quit their ſtation, and for-
"bear to ſhine."

And yet, in his letter from Italy, he repreſents them as a northern conſtellation:

"We envy not the warmer clime,
"that lies
"In ten degrees of more indulgent
"ſkies,
"Nor at the coarſeneſs of our hea-
"ven repine,
"Tho' o'er our heads the *frozen*
"*Pleiads* ſhine."

But the Pleiades do not ſhine over our heads, but over thoſe of the Egyptians and Indians. I believe the Pleiades being called the ſeven ſtars, occaſioned this ingenious author to miſtake them for the ſeven ſtars called Charles's wain, which do indeed ſhine over our heads, and may be called frozen, being ſo near the pole.

233. *Oceani*

and has ſpurned the deſpiſed waters of the ocean: or when the ſame ſtar, flying from the conſtellation of the watry fiſh,

Pleias, et oceani ſpretos pede reppulit amnes:
Aut eadem ſidus fugiens ubi piſcis aquoſi

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233. *Oceani amnes.*] Thus Homer: ῥόος ὠκεανοῖο.

234. *Aut eadem*, &c.] It has been already obſerved, in the note on book I. ver. 221, that the morning ſetting of the Pleiades is about the latter end of October, or beginning of November.

Sidus fugiens ubi piſcis aquoſi.] The Commentators are greatly divided about the conſtellation, which the Pleiades are here ſaid to avoid. Servius affirms it is the ſouthern fiſh, that receives the water of Aquarius in his mouth, in which he is followed by May:

" *Againe when ſhe the ſouthern fiſh*
" *doth fly,*
" *To winter ſeas deſcending heavily:*"

Catrou ſays it is the conſtellation *Piſcis*: " fuyant la préſence du ſigne " des poiſſons." He obſerves in his note, that the Pleiades ſet before the Fiſh ariſe: " Les Pléïades ſe cou- " chent avant que le ſigne des poiſ- " ſons ſe leve." La Cerda was of the ſame opinion, but he ſays he will not diſpute with any one, who ſhall ſuppoſe it to be the Dolphin. Ruaeus contends that the *Hydra* is meant, which ſeems to follow the Pleiades, and hang over them. Dryden ſays it is the Scorpion:

. . . . . .
" Again when their affrighted quire
" ſurveys
" The wat'ry Scorpion mend his
" pace behind,
" With a black train of ſtorms and
" winter wind,
" They plunge into the deep, and
" ſafe protection find."

The ſetting of the Pleiades is confeſſed to mean the latter end of October or beginning of November, perhaps the eighth, for on that day Columella ſays they ſet in the morning, and according to the ſame author, winter begins the next. This agrees very well with their deſcending into the wintery waters. Now we may reaſonably ſuppoſe, that the conſtellation which they avoid, is one that riſes in the morning about the ſame time, or ſoon after they ſet. The Scorpion, according to Columella, riſes on the thirteenth of December: " Idibus Decembris Scorpio totus " mane exoritur." This is in favour of Dryden, only I can ſee no reaſon for calling the Scorpion by the name of *piſcis aquoſus*. The Scorpion is no fiſh, nor is it's uſual habitation in the water. The Dolphin riſes on the twenty-ſeventh of December: " Sex- " to calendas Januarias Delphinus " incipit oriri mane." The ſun does not enter Aquarius till the middle of January, nor Piſces till the middle of February. The Dolphin therefore ſeems to be the conſtellation meant, as it riſes ſooner after the ſetting of the Pleiades, than any other fiſh delineated on the ſphere. As for the Hydra,

Triſtior hybernas caelo deſcendit in undas.
Illis ira modum ſupra eſt, laeſaeque venenum
Morſibus inſpirant, et ſpicula caeca relinquunt
Adfixae venis, animaſque in vulnera ponunt.
Sin duram metues hyemem, parceſque futuro,
Contuſoſque animos, et res miſerabere fractas;
At ſuffire thymo, ceraſque recidere inanes

deſcends mournfully into the waters of winter. They are wrathful above meaſure, and if they are offended they breathe venom into their ſtings, and leave their hidden darts fixt to the veins, and part with their lives in the wounds that they inflict. But if you are afraid of a hard winter, and would provide for futurity, and take pity on their broken ſtrength, and ruined affairs, yet who would heſitate to fumigate them with thyme, and cut away the empty wax?

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Hydra, which Ruaeus thinks is the conſtellation intended, I cannot think Virgil would call it a fiſh.

236. *Illis ira modum ſupra eſt.*] He now aſſigns a reaſon for ſpirting water and ſmoaking them: becauſe otherwiſe, being animals of ſtrong reſentment, they would revenge their quarrel on the perſon who ſhould offer to aſſail them.

Pierius found *ſuper* inſtead of *ſupra* in ſome ancient manuſcripts.

238. *Adfixae venis.*] Pierius found *adfixa venis* in a very ancient manuſcript, and *adnixae venis* in the oblong one. It is *affixa in venis* in one of the Arundelian manuſcripts, and *adfixa in venis* in the other, making *affixa* to agree with *ſpicula*, which is not amiſs.

Animaſque in vulnera ponunt.] So I read with one of the Arundelian manuſcripts, and Heinſius. Pierius found the ſame in the Roman, and other manuſcripts. The common reading is *vulnere*.

It is ſaid to be a vulgar error, that Bees looſe their lives with their ſtings.

239. *Sin duram metues*, &c.] The Poet now proceeds to ſpeak of the manner in which thoſe hives ſhould be treated, where the honey is not taken, but left to ſupport the Bees in winter, and mentions the plagues that infeſt them.

Metues.] Pierius found *metuens* in ſome ancient manuſcripts. It is *metuens* alſo in the King's manuſcript.

240. *Contuſoſque.*] In the King's manuſcript it is *concuſſoſque*.

Miſerabere.] In the King's manuſcript it is *miſerabile*.

241. *At ſuffire thymo.*] Pierius found *aut* in ſome of the old manuſcripts.

The ſenſe ſeems to be, tho' you think fit not to benefit yourſelf by depriving them of their honey, *yet* it will be worth the while to take ſome pains about preſerving them.

This fumigation is recommended alſo by other authors. Varro ſays it ſhould be twice or thrice in a month, during the ſummer: "Vere tempore et aeſtivo fere ter in "menſe mellarius inſpicere debet fu"migans leviter eas, et a ſpurcitiis "purgare alvum, et vermiculos eji"cere."

Ceraſque recidere inanes.] Servius ſeems to underſtand the Poet to mean, that ſome wax ſhould be cut into ſmall pieces, and given the Bees for nouriſhment; in which he is followed by May:

"Give

for often the ſculking lizard has eaten the combs, and the chambers are full of beetles that avoid the light, the drone alſo that ſits without labouring at the repaſt belonging to another, or the fierce hornet has engaged them with unequal arms, or the dreadful race of moths, or the ſpider hated by Minerva hangs her looſe nets at their doors. The more they are exhauſted, the more pains

Quis dubitet? nam ſaepe favos ignotus adedit
Stellio, et lucifugis congeſta cubilia blattis,
Immuniſque ſedens aliena ad pabula fucus,
Aut aſper crabro imparibus ſe immiſcuit armis;
Aut dirum tineae genus, aut inviſa Minervae
Laxos in foribus ſuſpendit aranea caſſes.
Quo magis exhauſtae fuerint, hoc acrius omnes

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" Give them cut waxe."

But he is certainly to be underſtood of taking away the ſuperfluous wax, leſt the empty cells ſhould afford room for noxious animals. Thus Columella: " Higinius quidem in eo " libro, quem de apibus ſcripſit; " Ariſtomachus, inquit, hoc modo " ſuccurrendum laborantibus exiſti- " mat: Primum, ut omnes vitioſi " favi tollantur, et cibus ex integro " recens ponatur: deinde ut fumi- " migentur."

242. *Ignotus ſtellio.*] The *ſtellio* is a ſmall ſpotted lizard, called alſo a *ſwift*. The Poet calls it *ignotus*, becauſe of it's creeping into holes and corners.

Adedit.] Pierius found *adhaeſit* in the Roman manuſcript, which he takes to be a corrupt reading.

243. *Et.*] *Et* is left out in ſome editions; but Pierius ſays it is retained in all the ancient manuſcripts.

Lucifugis blattis.] The *blatta* is an inſect ſomething like a beetle: ſome take the cock-roch to be the *blatta*. They are called *lucifugae*, becauſe they do not appear by daylight.

245. *Crabro.*] The hornet is an inſect like a waſp, but twice as big.

Imparibus armis.] This inſect is too large and ſtrong, for the Bees to encounter with it.

Immiſcuit.] In one of Dr Mead's manuſcripts it is *miſcuit*.

246. *Dirum tineae genus.*] Many read *durum:* but Pierius found *dirum* in moſt of the ancient manuſcripts. In the King's, the Bodleian, and in one of the Arundelian manuſcripts it is *durum*. But *dirum* is generally received. Either of theſe readings ſeems to be good.

The *tinea* is the moth, that eats garments and many other things.

Inviſa Minervae aranea.] Arachne, a Lydian maid, diſputed with Minerva the preference in weaving tapiſtry. Arachne performed her work to admiration. But as ſhe had repreſented in it the crimes of ſeveral of the Gods, Minerva in a rage deſtroyed it: at which Arachne, being grieved, hanged herſelf. The Goddeſs in compaſſion changed her to a ſpider. This fable is related in the fifth book of Ovid's Metamorphoſes.

Servius and other Grammarians obſerve, that we ought to write *araneus*, in the maſculine gender: but both Virgil and Ovid uſe *aranea*.

248. *Quo magis exhauſtae*, &c.] It has been obſerved by the writers on

Incumbent generis lapſi ſarcire ruinas
Complebuntque foros, et floribus horrea texent.
Si vero, quoniam caſus apibus quoque noſtros
Vita tulit, triſti languebunt corpora morbo,
Quod jam non dubiis poteris cognoſcere ſignis;
Continuo eſt aegris alius color: horrida vultum
Deformat macies; tum corpora luce carentum
Exportant tectis, et triſtia funera ducunt.
Aut illae pedibus connexae ad limina pendent,
Aut intus clauſis cunctantur in aedibus omnes,
Ignavaeque fame et contracto frigore pigrae.

will they take to repair the ruins of their falling family, and will fill up their cells, and form their combs of flowers. But, ſeeing life afflicts Bees alſo with our misfortunes, if their bodies ſhall languiſh with a ſad diſeaſe, which you may know by certain ſigns; immediately the ſick change their colour; a horrid leanneſs deforms their countenances; then they carry the bodies of the dead out of their houſes, and make mournful proceſſions. Or elſe they hang at the entrance with clinging feet, or all of them loiter within their cloſed up doors, being faint with hunger, and ſluggiſh with contracted cold.

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on Agriculture, that if the Bees have too much honey left them, they will be idle; whereas if you leave them but little, they will be diligent in repairing their loſs.

251. *Si vero*, &c.] He ſpeaks of the diſeaſes of Bees, and the remedies for them, whence he takes occaſion to give a beautiful deſcription of a plant, which he calls *Amellus*.

According to Pierius, the oblong manuſcript has *ſin* inſtead of *ſi*.

254. *Horrida vultum deformat macies.*] In one of the Arundelian manuſcripts it is *difformat*.

Varro obſerves, that a rough look is a ſign that the bees are ſick, unleſs it is about the time of their beginning to work; for then they look rough with labour, and grow lean: "Minus valentium ſigna ſi ſunt pi-"loſae et horridae, ut pulverulentae, "niſi opificii eas urget tempus: tum "enim propter laborem aſperantur, "ac maceſcunt."

256. *Triſtia funera ducunt.*] Ariſtotle only ſays the Bees bring out thoſe which die in the hive: Τὰς δ' ἀποθνησκούσας τῶν μελιτ]ῶν ἐκκομίζουσιν ἔξω. Pliny ſays they accompany the dead bodies after the manner of a funeral proceſſion: "Quin "et morbos ſuapte natura ſentiunt. "Index eorum triſtitia torpens, et "cum ante fores in teporem ſolis "promotis aliae cibos miniſtrant, "cum defunctas progerunt, funeran-"tiumque more comitantur exe-"quias." Dryden has amplified what the Poet ſays of the funeral proceſſion:

"And crowds of dead, that never
"muſt return
"To their lov'd hives, in decent
"pomp are borne:
"Their friends attend the herſe,
"the next relations mourn."

257. *Pedibus connexae.*] "I do "not think that a *cluſter* is meant in "this place, which is afterward men-"tioned as a ſign of joy: it ſeems ra-"ther to be meant of a few Bees, "which being either dead or faint, "hang by their feet about the en-"trance." RUAEUS.

260. *Trac-*

Then a deeper ſound is heard, and they make a drawling hum; as when a cold ſouth-wind ſometime ruſtles in the woods, or the troubled ſea murmurs at the reflux of the waters, or as fire roars in a pent up furnace. In this Caſe I would adviſe to burn ſtrong ſcented galbanum, and to put in honey thro' canals of reed, ſoftly

Tum ſonus auditur gravior, tractimque ſuſurrant,
Frigidus ut quondam ſylvis immurmurat auſter;
Ut mare ſollicitum ſtridet refluentibus undis,
Aeſtuat ut clauſis rapidus fornacibus ignis.
Hic jam galbaneos ſuadebo incendere odores,
Mellaque arundineis inferre canalibus, ultro

NOTES.

260. *Tractimque.*] In the Bodleian manuſcripc it is *tractuque.*

Frigidus ut quondam, &c.] For the epithet *frigidus*, ſee the note on book III. ver. 279. For *quondam*, ſee the note on book III. ver. 99.

Theſe three ſimilies are taken from the fourteenth Iliad:

Οὔτε θαλάσσης κῦμα τόσον βοάᾳ ποτὶ χέρσον
Ποντόθεν ὀρνύμενον πνοιῇ βορέω ἀλεγεινῇ,
Οὔτε πυρὸς τόσσος γε ποτὶ βρόμος αἰθομένοιο,
Οὔρεος ἐν βήσσῃς ὅτε τ' ὤρετο καίεμεν ὕλην.
Οὔτ' ἄνεμος τόσσος γε ποτὶ δρυσὶν ὑψικόμοισιν
Ἠπύει, ὅσσ' ἐλάλησε μέγα βρέμεται χαλεπαίνων.

" Not half ſo loud the bellowing
" deeps reſound,
" When ſtormy winds diſcloſe the
" dark profound;
" Leſs loud the winds, that from th'
" Aeolian hall
" Roar thro' the woods, and make
" whole foreſts fall;
" Leſs loud the woods, when flames
" in torrents pour,
" Catch the dry mountain, and it's
" ſhades devour."

Mr POPE.

Here, as Mr Pope obſerves, Virgil has beautifully ſoftened theſe ſimilies, and, by a kind of parody, applied them to the buzzing of a Bee-hive.

Sylvis.] Pierius found *ſylvas* in the Lombard manuſcript.

262. *Ut.*] Pierius found *aut* in the Medicean manuſcript. It is *aut* alſo in the King's manuſcript. But *ut* is certainly the true reading.

264. *Hic.*] In the King's, and in one of Dr Mead's manuſcripts, it is *hinc.*

Galbaneos odores.] See the note on book III. ver. 415.

Columella has mentioned Galbanum and the other medicines here ſpoken of, which he ſeems to borrow from Virgil: " Nec non etiam " ille morbus maxime eſt conſpicuus, " qui horridas contractaſque carpit, " cum frequenter aliae mortuarum " corpora domiciliis ſuis efferunt, " aliae intra tecta, ut in publico " luctu, moeſto ſilentio torpent. Id " cum accidit, arundineis infuſi ca- " nalibus offeruntur cibi, maxime " decocti mellis, et cum galla vel " arida roſa detriti. Galbanum eti- " am, ut ejus odore medicentur, in- " cendi convenit, paſſoque et defruto " vetere feſſas ſuſtinere."

265. *Mella.*] We learn from the paſſage juſt now cited from Columella, that the honey ſhould be boiled.

267. *Tun-*

Hortantem, et feſſas ad pabula nota vocantem.
Proderit et tunſum gallae admiſcere ſaporem,
Arenteſque roſas, aut igni pinguia multo
Defruta, vel pſythia paſſos de vite racemos,
Cecropiumque thymum, et grave olentia centaurea.
Eſt etiam flos in pratis, cui nomen amello

perſuading the weary Bees, and inviting them to their well known food. It will be of ſervice alſo to add the taſte of pounded galls, and dried roſes, or wine thickened over the fire, or raiſins from the Pſythian vine, and Cecropian thyme, and ſtrong ſmelling centaury. We alſo have a flower in the meadows, which the country people call Amellus.

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267. *Tunſum.*] It is *tonſum* in the Bodleian, and in one of Dr Mead's manuſcripts, and in ſeveral of the old editions.

Gallae.] The gall is an excreſcence or neſt of an inſect, formed on the oaks in Italy, after the ſame manner that oak-apples are in England. All parts of the oak, eſpecially the galls, are aſtringent, they are very proper therefore for the purging, to which Bees are ſubject in the ſpring, occaſioned by their feeding greedily upon ſpurge after their winter penury, according to Columella: "Maximus autem annuus earum "labor eſt initio veris, quo tithymal-"li floret frutex, et quo ſameram "ulmi promunt: namque ſicut no-"vis pomis, ita his primitivis flori-"bus illectae, avide veſcuntur poſt "hybernam famem, nil alioquin ci-"tra ſatietatem, tali nocente cibo, "quo ſe cum affatim repleverint, "profluvio alvi, niſi celeriter ſuccur-"ritur, intereunt: nam et tithymal-"lus majorum quoque animalium "ventrem ſolvit, et proprie ulmus "apium."

Admiſcere.] In the King's manuſcript it is *immiſcere.*

268. *Arenteſque.*] In one of Dr Mead's manuſcripts it is *ardenteſque*, which is manifeſtly wrong.

269. *Pſythiae paſſos de vite racemos.*] See the note on book II. ver. 93.

270. *Cecropiumque thymum.*] See the notes on ver. 112, and 177.

Grave olentia centaurea.] Lucretius has *triſtia centaurea.* This herb was ſo called from the Centaur Chiron, who was ſaid to be thereby cured of a wound accidentally inflicted by an arrow of Hercules, according to Pliny: "Centaurea cu-"ratus dicitur Chiron cum Hercu-"lis excepti hoſpitio pertractanti ar-"ma, ſagitta excidiſſet in pedem, "quare aliqui Chironion vocant." There are two ſorts of centaury, the the greater and the leſs, which have no other ſimilitude, than in the bitterneſs of their taſte. The greater is cultivated in gardens, the leſs grows wild in England in many places, and is the beſt known.

271. *Eſt etiam flos in pratis, &c.*] I think we may venture to affirm, that the plant here deſcribed is the *Aſter atticus*, or purple Italian Starwort. But let us ſee how Virgil's deſcription agrees with the *Aſter atticus.* Ray ſays it is common in the uncultivated vallies of Italy, Sicily, and Narbonne. "Naſcitur "incultis et aſperis convallibus, in "Italia, Sicilia, et Gallia Narbo-

The herb is very easy to be found, for the root, which consists of a great bunch of fibres, sends forth a vast number of stalks. The flower itself is of a golden colour, surrounded

Fecere agricolae, facilis quaerentibus herba. 272
Namque uno ingentem tollit de cespite sylvam,
Aureus ipse; sed in foliis, quae plurima circum

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"nensi passim obvius." Therefore it is very easy to be found, *facilis quaerentibus herba.* The root *consists of a great bunch of fibres*, as I have rendered *uno de cespite*, for I take *cespes* in this place not to signify the earth, or turf, but *radix cespitosa*, a root whose fibres are thick matted together, so as to form a kind of turf. *Non de terra, sed de radice*, says Philargyrius. From this root arise a vast number of stalks, which Virgil poetically calls a great wood, *ingentem sylvam.* The flower is of that sort which Botanists call a radiated discous flower: the disk is yellow, and the ray purple. To make this plain to those who are not acquainted with Botany, I have added a figure of this plant. A, represents the yellow disk, which Virgil calls the flower itself; *aureus ipse.* B, represents the rays or purple leaves which surround the flower; *foliis, quae plurima circumfunduntur, violae sublucet purpura nigra.*

Cui nomen amello.] He uses the dative case here after the manner of the Greeks; as in other places, "Cui nomen Iulo," and "Cui "Remulo cognomen erat."

272. *Fecere agricolae.*] The Poet tells us *Amellus* is a rustick name, not that by which it was known at Rome, and among the writers of Natural History.

273. *Uno.*] It is *imo* in one of of Dr Mead's manuscripts, and in several old printed editions, and in most manuscript copies, according to Pierius: but *uno* is generally received, as the true reading.

274. *Aureus ipse, &c.*] Virgil plainly speaks of the flower, as being golden or yellow, which Columella mistook, not being acquainted with this herb himself; for he makes it a yellow shrub with purple flowers: "Optime tamen facit amelli radix, "cujus est frutex luteus, purpureus "flos." Ruaeus rightly interprets this description of Virgil: "Quippe uno e cespite erigit magnam copiam caulium: aureus ipse *est, sed* "purpura violae nigricantis sublucet "in foliis, quae multa in orbem ambiunt floscula." But our Translators have greatly erred: for May represents the leaves of the stalk as being purple:

"For from one roote he spreads a
"wood of boughes,
"*Whose many leaves*, although the
"flower be gold,
"Black violets dimme purple colour
"hold."

Addison has very much deviated from the sense of his author:

"A mighty spring works in it's root,
"and cleaves
"The sprouting stalk, and shews it-
"self in leaves:

"The

After Atticus.

B. Cole sculp

Funduntur, violae ſublucet purpura nigrae.
Saepe deum nexis ornatae torquibus arae.
Aſper in ore ſapor. Tonſis in vallibus illum
Paſtores, et curva legunt prope flumina Mellae.
Hujus odorato radices incoque Baccho,
Pabulaque in foribus plenis appone caniſtris.

with a great number of leaves, which are purple, like violets. The altars of the gods are often adorned with wreaths of theſe flowers. It has a bitteriſh taſte. The ſhepherds gather it in the open vallies, and near the winding ſtream of the river Mella. Boil the roots of this herb in the beſt flavoured wine, and place baſkets full of them before the door of the hive.

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" The flow'r itſelf is of a golden
" hue,
" The leaves inclining to a darker
" blue.
" The leaves ſhoot thick about the
" flow'r, and grow
" Into a buſh, and ſhade the turf
" below."

Dryden took the *folia quae plurima circumfunduntur* to be the branches of the plant:

" For from one root the riſing ſtem
" beſtows
" A wood of leaves, and *vi'let purple*
" *boughs:*
" The flow'r itſelf is glorious to be-
" hold,
" And ſhines on altars like refulgent
" gold."

Dr Trapp ſuppoſes the ſtem to be golden, and the leaves to be purple:

" For from one turf a mighty grove
" it bears:
" It's *ſtem of golden hue*, but in it's
" *leaves*,
" Which copious round it ſprout, the
" purple teint
" Of deep-dy'd violets more gloſſy
" ſhines."

275. *Violae nigrae.*] The common violet. It is called black, from it's dark purple colour. Thus Theocritus: καὶ τὸ ἴον μέλαν ἐνὶ.

277. *Tonſis in vallibus.*] Servius interprets this *non ſylvoſis.* " Unde, " *ſays he*, eſt contra intonſi montes." La Cerda takes it to mean *after mowing:* " Cum valles jam ſunt " tonſae, & demeſſae ſegetes." Servius's ſenſe agrees beſt with the account which Ray gives of the place where it grows. Ruaeus follows La Cerda, rendering this paſſage *in pratis demeſſis.* Dr Trapp adheres to this interpretation.

" — — — — — the ſwains,
" In new mow'd vales, near Mel-
" la's winding ſtream
" Gather this herb."

Tho' perhaps it may mean *in vallies where cattle have grazed*; for *tondeo* is uſed for grazing; as " Tondent du-" meta juvenci."

278. *Flumina Mellae.*] One of the Arundelian manuſcripts, and the Cambridge manuſcript have it *Amellae.* La Cerda reads *Melae.* There are ſeveral rivers of this name; but that which Virgil means here is a river of Lombardy.

280. *Appone.*] Pierius tells us that it is *expone* in the Roman, and ſome other manuſcripts.

But if the whole ſtock ſhall fail any one on a ſudden, and he ſhall not know how to repair his loſs by a new family, it will be time to unfold the memorable diſcovery of the Arcadian maſter, and how by ſlaying bullocks Bees have often been produced from their corrupted gore, I ſhall mention the whole ſtory at large, tracing it back from it's firſt ſource. For where the happy nation of Pellaean Canopus

Sed ſi quem proles ſubito defecerit omnis,
Nec, genus unde novae ſtirpis revocetur, habebit,
Tempus et Arcadii memoranda inventa magiſtri
Pandere, quoque modo caeſis jam ſaepe juvencis
Inſincerus apes tulerit cruor, altius omnem
Expediam prima repetens ab origine famam.
Nam qua Pellaei gens fortunata Canopi

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281. *Sed ſi quem proles*, &c.] The Poet having already ſpoken of the ways of driving noxious animals from the Bees, and of the method of curing their diſeaſes, now proceeds to deſcribe the manner after which the total loſs of them may be repaired, which he tells us was practiſed by the Egyptians.

Si quem.] Pierius found *ſiquidem* in the Medicean and other ancient manuſcripts. I find it alſo in the Bodleian, and in one of the Arundelian manuſcripts, and in ſome printed editions.

283. *Arcadii magiſtri.*] The Arcadian maſter is Ariſtaeus. See the note on ver. 317.

287. *Nam qua Pellaei*, &c.] Theſe ſeven verſes have greatly exerciſed the ſkill of the Commentators, who have given very different interpretations of them. La Cerda contends, that the Poet, in the three firſt lines, deſcribes Egypt; and in the reſt, Perſia. That the three firſt relate to Egypt, is univerſally agreed: the difficulty conſiſts in ſolving the other. He takes the *amnis devexus ab Indis* to be the Indus, to which Ptolomy has aſſigned ſeven mouths, as well as to the Nile. Now as the Indus does without doubt deſcend from the Indians properly ſo called, as it really preſſes the borders of Perſia, and as it has ſeventh mouths, he thinks it agrees better with the Poet's deſcription than the Nile, between which and Perſia all Arabia is interpoſed. As for ver. 291, he gets clear of that, by endeavouring to prove it not to be genuine, and excluding it from the text. Hardouin alſo underſtands the Poet to ſpeak of the Indus, but retains the verſe which La Cerda rejects. He obſerves, that there was an Iſland called Praſiane, formed by the mouths of the Indus, as the Delta was by thoſe of the Nile. He derives the Name of Praſiane from πράσιος, *viridis*, and thence imagines, that Virgil meant this iſland by *viridem Aegyptum.* Huet oppoſes his learned countryman, and underſtands the whole paſſage to relate to Egypt. As for the Nile being derived from India, he tells us it was the univerſal opinion of the Ancients, that this river roſe in India, which he confirms by the authority of Alexander, who thought he had found the ſource of the Nile, when he arrived at the Indus. Ruaeus alſo rejects the Indus, interpreting the whole paſſage concerning the Nile, deriving it from the Ethiopians, who were called

Accolit effuſo ſtagnantem flumine Nilum,
Et circum pictis vehitur ſua rura faſelis;

288 *inhabits the banks of the Nile' ſtagnating with it's overflowing waters, and is carried round about it's own fields in painted gallies;*

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led Indians by the Ancients. He interprets

" *Quaque pharetratae vicinia Per-*
" *ſidis urget,*

" where the countries bordering on-
" the quivered Perſians touch E-
" gypt." Theſe countries, he ſays, are Arabia, Syria, *&c.* all which are comprehended by the Poet under the name of Perſia, becauſe they were all ſubdued by Cyrus, and his ſon Cambyſes. Catrou propoſes a new ſolution of this difficult paſſage. He ſuppoſes Virgil to mean the whole courſe of the Nile, the lower Egypt in the three firſt verſes, the upper Egypt in the two next, and the ſource of the Nile in the two laſt, concluding with ver. 294, which plainly ſhews that the Poet intended to deſcribe only one country. For my own part, I take Virgil by all that he has here ſaid, to mean only a deſcription of the Delta, or lower Egypt. Canopus is the weſt angle of of that triangular region, Peluſium is the eaſt angle, being neareſt to Perſia, and the ſouth angle is the point, where the Nile is divided, to form the Delta. I ſhall endeavour to explain what has been ſaid, in the following notes on the particular expreſſions.

Pellaei Canopi.] Strabo tells us, that this city was ſo called from Canopus the pilot of Menelaus, who died there, and that it is a hundred and twenty *ſtadia* diſtant from Alexandria: Κάνωβος δ' ἐστὶ πόλις ἐν εἴκοσι καὶ ἑκατὸν σταδίοις ἀπὸ Ἀλεξανδρείας πεζῇ ἰοῦσιν, ἐπώνυμος Κανάβου τοῦ Μενελάου κυβερνήτου, ἀποθανόντος ἀυτόθι. Pella, according to the ſame author, was accounted the metropolis of Macedonia, being the birth-place both of Philip and Alexander: Τὴν δὲ Πέλλαν ὥσπερ μητρόπολιν γεγονέναι τῶν Μακεδόνων τὴν Φιλίππου, καὶ Ἀλεξάνδρου πατρίδα. The city Canopus gives name to one of the moſt conſiderable mouths of the Nile, being the neareſt to the city, which Alexander built in Egypt, and called from his own name Alexandria. Therefore Virgil deſcribes the weſt ſide of the Delta, by calling it the Pellaean Canopus, on account of the neighbourhood of Alexandria.

Gens fortunata.] The inhabitants of this part of Egypt are called happy on account of the great fertility of their country.

288. *Accolit effuſo ſtagnantem flumine Nilum.*] Strabo tells us, that when the Nile overflows, the whole country is covered with water, except their habitations, which are built either upon natural hills, or upon banks raiſed by art, which at that time have the appearance of ſo many iſlands: Ἐν δὲ ταῖς ἀναβάσεσι τοῦ Νείλου, καλύπτεται πᾶσα, καὶ πελαγίζει, πλὴν τῶν οἰκήσεων· αὗται δ' ἐπὶ λόφων ἀυτοφυῶν, ἢ χωμάτων ἵδρυνται, πόλεις τε ὠξιόλογοι καὶ κῶμαι, νησίζουσαι κατὰ τὴν πόρρωθεν ὄψιν.

and where the river that flows down even from the sun-burnt Indians presses the borders of quivered Persia, and fertilises green Egypt with black ooze,

Quaque pharetratae vicinia Persidis urget, 290
Et viridem Aegyptum nigra foecundat arena,

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290. *Pharetratae vicinia Persidis.*] The Persians were famous for riding, hunting, and shooting arrows. We are not to understand the Poet in this place, as speaking of Persia strictly so called, which was bounded on the west by Susiana and Media, on the north by Parthia, on the east by Caramania, and on the south by the Persian gulph, but of the empire of those people, extended by Cyrus. Xenophon tells us that great monarch left behind him an empire bounded on the east by the *mare erythraeum*, on the north by the Black-sea, on the west by Cyprus and Egypt, and on the south by Ethiopia: Καὶ ἐκ τούτου τὴν ἀρχὴν ἄριζεν αὐτῷ πρὸς ἕω μὲν, ἡ ἐρυθρὰ θάλαττα· πρὸς ἄρκτον δὲ, ὁ Εὔξεινος πόντος πρὸς ἑσπέραν δὲ, κύπρος καὶ Αἴγυπτος· πρὸς μεσημβρίαν δὲ Αἰθιοπία. Here then we see plainly how the Nile may press the borders of Persia, since the Persians had extended their dominion as far as to Egypt. The Poet had before spoken of the west side of the Delta under the name of Canopus: and now he expresses the east side, or Pelusian mouth of the Nile, as bordering on the empire of the Persians. Catrou finds some colonies of Persians seated on each side of the upper Egypt, which he thinks the Poet means in this verse.

291. *Viridem Aegyptum.*] Hardouin thinks the epithet *viridis*, applied to Egypt, is cold and inanimated: this being added to another observation, that Virgil does not use to be guilty of such tautology, as to make a double description of the same place, he concludes, that the Poet must speak of two different countries. Then finding mention in Pliny of a triangular island at the mouth of the Indus, he ventures to affirm, that Virgil meant this island by *viridem Aegyptum*, because it resembled the lower Egypt or Delta, in it's triangular shape, and that the epithet *viridis* is only a translation of Prasiane. But *viridis* is by no means a cold epithet for Egypt, being very proper to express the great fertility of that country, when overflowed by the Nile. As for the island Prasiane, Pliny does not say it is triangular. I do not find any mention of it, except in the twentieth chapter of the sixth book, where he says it is a very large island, and that there is another near it named Patale: "Ampliſſimam in-"sulam efficiens, quae Prasiane no-"minatur, et aliam minorem quae "Patale." As for Patale, he says in the next chapter, that it is triangular: "Sed ante sunt aliae, Patale, "quam significavimus, in ipsis fau-"cibus Indi triquetra figura ccxx. "M. pass. latitudine." But he no where says any thing of it's greenness or fertility. And to me it appears a great violence to make Virgil call two Indian islands *green Egypt*, because one of them resembles it in shape, and the other is derived from a Greek word signifying *green*; which etymology

Et diverſa ruens ſeptem diſcurrit in ora 292 *and pouring along divides it's ſelf into ſeven mouths:*

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etymology however is not very certain, ſince the learned Father himſelf confeſſes in another place, that Praſiane is derived from the name of the inhabitants, who were called Praſii: "Praſiane, a Praſiis, Indi amnis accolis, quorum ditionis fuit, nomen "invenit." As for the imaginary tautology, it has been obſerved already, that Virgil does not deſcribe the ſame place twice; but only diſtinguiſhes Egypt, by deſcribing the two ſides of the triangle, within which it is contained.

Nigra arena.] La Cerda thinks theſe words are a proof, that Virgil did not mean Egypt, becauſe the ſoil of the Nile is ooze, and not ſand. But *arena* is frequently uſed for any ſort of ſoil; and beſides it has been obſerved by travellers of the beſt credit, that the natural ſoil of Egypt is ſand.

292. *Septem diſcurrit in ora.*] The ſeven mouths of the Nile are ſo very famous, and ſo frequently ſpoken of, that it may ſeem unneceſſary to ſay any thing here concerning them. But as the ſenſe of this paſſage very much depends on a right underſtanding of the form of the lower Egypt, I ſhall follow the deſcription given of it by Strabo. This famous Geographer obſerves, that the Nile flows directly northward, from the borders of Ethiopia, till it comes to the Delta, where being divided as from a *vertex*, it makes a triangular figure: the ſides of the triangle are two channels of the Nile, running down on each ſide of it to the ſea; that on the right hand to Peluſium, and that on the left to Canopus and Heraclium: and the baſe is the ſea coaſt between Peluſium and Heraclium. Thus the iſland is encompaſſed by the ſea, and two channels of the Nile; and is called Delta, becauſe it reſembles the Greek letter Δ: Ἀπὸ γὰρ τῶν Αἰθιοπικῶν τερμόνων, ῥεῖ ἐπ' εὐθείας πρὸς ἄρκτους ὁ Νεῖλος, ἕως τοῦ καλουμένου χωρίου Δέλτα. εἶτ' ἐπὶ κορυφὴν σχιζόμενος ὁ Νεῖλος, ὥς φησιν ὁ Πλάτων, ὡς ἂν τριγώνου κορυφὴν ἀποτελεῖ τόν τύπον τοῦτον· πλευρὰς δὲ τοῦ τριγώνου τὰ σχιζόμενα ἑφ' ἑκάτερα ῥεῖθρα καθήκοντα μέχρι τῆς θαλάττης, τὸ μὲν ἐν δεξιᾷ τῆς κατὰ Πηλούσιον· τὸ δ' ἐν ἀριστερᾷ τῆς κατὰ Κάνωβον, καὶ τὸ πλησίον Ἡράκλειον προσαγορευόμενον· βάσιν δὲ τὴν παραλίαν τὴν μεταξὺ τοῦ Πηλουσίου, καὶ τοῦ Ἡρακλείου· Γέγονε δὲ ἡ νῆσος ἔκ τε τῆς θαλάττης, καὶ τῶν ῥευμάτων ἀμφοῖν τοῦ ποταμοῦ. καὶ καλεῖται Δέλτα, διὰ τὴν ὁμοιότητα τοῦ σχήματος. A little afterwards he ſets down the names of the ſeven mouths of this river: Μετὰ δὲ στόμα τὸ Κανωβικὸν ἔστι τὸ Βολβιτικόν· εἶτα τὸ Σεβεννυτικὸν καὶ τὸ Φατνικόν. . . . Τῷ δὲ Φατνικῷ συνάπτει τὸ Μενδήσιον· εἶτα τὸ Τανιτικόν, καὶ τελευταῖον τὸ Πηλουσιακόν. I wonder none of the Commentators have propoſed the Ganges, as the river here meant; for Virgil himſelf, in the ninth

all this country places a ſure expectation in this art.

Uſque coloratis amnis devexus ab Indis : 293
Omnis in hac certam regio jacit arte ſalutem.

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ninth Aeneid, deſcribes it as having ſeven mouths like the Nile:

" — — — Medio dux agmine
" Turnus
" Vertitur arma tenens, et toto ver-
" tice ſupra eſt.
" Ceu *ſeptem ſurgens ſedatis amnibus*
" *altus*
" Per tacitum *Ganges :* aut pingui
" flumine Nilus,
" Cum refluit campis, et jam ſe con-
" didit alveo."

293. *Coloratis amnis devexus ab Indis.*] Huet, to ſolve the difficulty of the Nile's being ſaid to flow from the Indians, has diſcovered, that the Ancients imagined the ſource of the Nile to be in India properly ſo called, which doctrine he ſupports by a relation, that Alexander thought he had found it in India. But this was far from being a received opinion in Virgil's time. For Strabo informs us, that Alexander himſelf was convinced of his error. When Alexander, ſays he, ſaw crocodiles in the Hydaſpes, and Egyptian beans in the Aceſine, he fancied he had found the ſource of the Nile, and prepared a fleet in order to invade Egypt that way. But he ſoon found it was impoſſible to put it in execution. For there are many rivers and dangerous channels between, and above all the ocean, into which all the rivers of India empty themſelves, and then there is Ariana, and the Perſian and Arabian gulphs, and all Arabia and Troglodytica : Αλέξανδρον δ' ἐν μὲν τῷ Υδάσπῃ κροκοδείλους ἰδόντα, ἐν δὲ τῷ Ακεσίνῃ κυάμους Αἰγυπτίους εὑρηκέναι δόξαι τὰς τοῦ Νείλου πηγὰς, καὶ παρασκευάζεσθαι στόλον εἰς τὴν Αἴγυπτον, ὡς τῷ ποταμῷ τούτῳ μέχρι ἐκείσε πλευσόμενον· μικρὸν δ' ὕστερον γνῶναι, διότι οὐ δύναται ὃ ἥλπισε. Μέσον γὰρ μεγάλοι ποταμοὶ, καὶ δεῖνα ῥεῖθρα, Ωκεανὸς μὲν πρῶτον εἰς ὃν ἐκδιδόασιν οἱ Ἰνδικοὶ πάντες ποταμοί, ἔπειτα ἡ Ἀριανὴ, καὶ ὁ Περσικὸς κόλπος, καὶ ὁ Ἀράβιος, καὶ αὐτὴ ἡ Αραβία, καὶ ἡ Τρωγλωδυτικὴ. But there is no occaſion to have recourſe to ſo abſurd an opinion, if any did entertain it, ſince it is eaſy to prove that the Ethiopians, from whoſe country the Nile is allowed to deſcend, were frequently called Indians by the Ancients. Thus our Poet himſelf, in the eighth Aeneid, mentions Indians among the nations that aſſiſted Anthony and Cleopatra :

" — — Omnis eo terrore Aegyp-
" tus et *Indus*,
" Omnis Arabs, omnes verterunt
" terga Sabaei."

Here the Indians are generally allowed to be the Ethiopians, for it does not appear, that there were any Oriental Indians in that army.

294. *Omnis regio.*] By theſe words the Poet plainly ſhews that he has been ſpeaking only of one country.

295. *Exi-*

Exiguus primum, atque ipſos contractus ad uſus
Eligitur locus: hunc anguſtique imbrice tecti
Parietibuſque premunt arctis, et quatuor addunt,
Quatuor a ventis obliqua luce feneſtras.
Tum vitulus, bima curvans jam cornua fronte,
Quaeritur: huic geminae nares, et ſpiritus oris
Multa reluctanti obſtruitur, plagiſque perempto
Tunſa per integram ſolvuntur viſcera pellem.
Sic poſitum in clauſo linquunt, et ramea coſtis
Subjiciunt fragmenta, thymum, caſiaſque recentes.

Firſt they chooſe out a ſmall place, that is contracted within a narrow compaſs for this purpoſe: this they ſtreighten with a narrow roof, and confined walls: and add four windows receiving an oblique light from the four quarters. Then they ſeek a ſteer of two years that juſt bends his horns: and whilſt he ſtruggles mightily they cloſe up both his noſtrils, and the breath of his mouth; and when he is bruiſed to death, his cruſhed bowels putrify, the ſkin remaining entire. Being thus placed they leave him ſhut up: and put ſprigs under him, thyme and freſh caſia.

NOTES.

295. *Exiguus primum*, &c.] It was the general opinion of antiquity, that Bees were produced from the putrid bodies of cattle. Varro ſays they are called βουγόναι by the Greeks, becauſe they ariſe from putrified bullocks: "Denique ex hoc putrefacto "naſci dulciſſimas apes mellis ma- "tres, a quo eas Graeci βουγόνας "appellant." And in another place he mentions their riſing from theſe putrid animals, and quotes the authority of Archelaus, who ſays Bees proceed from bullocks, and waſps from horſes: "Apes naſcuntur par- "tim ex apibus, partim ex bubulo "corpore putrefacto. Itaque Arche- "laus in epigrammate ait eas eſſe

"— — Βοὸς φθινομένης πεποιμένα "τέκνα.

"Idem:

"Ἵππων μὲν σφῆκες γενεὰ μόσχων "δὲ μέλισσαι."

Above all, we have the authority of the Holy Scriptures, that Bees will proceed from the putrid carcaſe of an animal. For, as we read in the fourteenth chapter of the book of Judges, "Samſon went down, and "his father, and his mother, to "Timnath, and came to the vine- "yards of Timnath: and behold a "young lion roared againſt him. "And the ſpirit of the Lord came "mightily upon him, and he rent "him as he would have rent a kid ". . . . and after a time . . . . "he turned aſide to ſee the carcaſe "of the lion, and behold there was "a ſwarm of Bees, and honey in "the carcaſe of the lion." It is not however to be imagined, that inſects are generated from a putrefaction. The truth is, ſuch carcaſes are a proper receptacle for their young; and therefore the female parent chooſes there to lay her eggs, that the warmth of the fermenting juices may help to hatch them.

301. *Obſtruitur.*] Fulvius Urſinus ſays it is *obſuitur* in the old Colotian manuſcript.

304 *Thymum.*] See the note on ver. 122.

Caſias.] See the note on book II. ver. 213.

205. *Zephyris*

This is done when the zephyrs first begin to stir the waters, before the meadows blush with new colours, before the chattering swallow hangs her nest upon the rafters. In the mean time the moisture, growing warm in his tender bones, ferments; and animals, wonderful to behold, are formed, at first without feet, but in a little while having also buzzing wings, and continually more and more try the thin air: till at last they burst out like a shower pouring from the summer clouds; or like arrows driven from the impelling string, when the light Parthians enter into the battle. What god, O ye Muses, who invented this art for us? whence did this new experience of men take it's rise?

Hoc geritur, zephyris primum impellentibus undas,
Ante novis rubeant quam prata coloribus, ante
Garrula quam tignis nidum suspendat hirundo.
Interea teneris tepefactus in ossibus humor
Aestuat, et visenda modis animalia miris,
Trunca pedum primo, mox et stridentia pennis
Miscentur, tenuemque magis magis aëra carpunt;
Donec, ut aestivis effusus nubibus imber,
Erupere; aut ut nervo pulsante sagittae,
Prima leves ineunt si quando proelia Parthi.
Quis deus hanc, Musae, quis nobis extudit artem?
Unde nova ingressus hominum experientia cepit?

NOTES.

205. *Zephyris primum impellentibus undas.*] This wind is said by Pliny to begin to blow about the eighth of February. See the note on book III. ver. 273.

307. *Hirundo.*] The time of the swallows coming is said by Columella, to be about the twentieth or twenty-third of February: "Decimo Calendas Martii leo definit "occidere, venti septentrionales, qui "vocantur ornithiae, per dies triginta esse solent, tum et hirundo "advenit:" and "Septimo Calendas Martii ventosa tempestas, "hirundo conspicitur." Pliny says it is on the twenty-second: "Octavo calendas Martii hirundinis visus."

311. *Tenuemque magis magis.*] The King's, the Bodleian, one of Dr Mead's manuscripts, and most of the old editions have *tenuem magis ac magis*. In the other of Dr Mead's manuscripts, it is *tenuemque magis ac magis*, where *que* is redundant.

Carpunt.] Pierius found *captant* in an old manuscript, which reading is countenanced by *frigus captabis opacum*, and by *captavit naribus auras*.

312. *Ut.*] It is *et* in one of Dr Mead's manuscripts.

313. *Erupere; aut ut.*] Pierius found *eripuere* in some ancient manuscripts, and in others *erupere velut*. The last reading he thinks more sweet, and the former more numerous. In one of the Arundelian manuscripts it is *velut*, and in one of Dr Mead's *vel ut*.

314. *Parthi.*] See the note on book III. ver. 31.

315. *Quis deus*, &c.] The Poet concludes the Georgicks with the fable of Aristaeus, which includes that of Orpheus and Eurydice. This paragraph contains the complaint of Aristaeus for the loss of his Bees, and his mother's permission to him to enter the sources of the rivers.

Extudit.] In the Bodleian, one of the Arundelian, and in both Dr Mead's manuscripts, it is *excudit*.

317. *Pastor*

Paſtor Ariſtaeus fugiens Peneïa Tempe, 317 *The ſhepherd Ariſtaeus flying from Peneian Tempe,*

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317. *Paſtor Ariſtaeus.*] I have already ſaid ſomething of Ariſtaeus, in the notes on ver. 14. of the firſt Georgick; but as the fable of him takes up ſo conſiderable a part of the fourth, I ſhall ſay ſomething more of him in this place.

It is generally agreed, that he was the ſon of Apollo, though Cicero, in one of his orations againſt Verres, makes him the ſon of Bacchus: "Ariſtaeus, qui, ut Graeci ferunt, "*Liberi filius*, inventor olei eſſe di- "citur, una cum *Libero patre* apud "illos eodem erat in templo conſe- "cratus." And yet Cicero himſelf, in his third book *de Natura Deorum*, allows him to be the ſon of Apollo: "Ariſtaeus, qui olivae dicitur in- "ventor, Apollinis filius." He was born in Libya, whither Apollo tranſported his mother, in order to enjoy her, according to Pindar: Νῦν δ' ευρυλείμων πόντια σοι Λιβύα δέξεται εὐκλέα νόμφαν δώμασιν ἐν χρυσέοις πρύφρων . . . . τόθι παῖδα τέξεται . . . . . μίγεν ἐν πολυχρύσῳ Λιβύας He married Autonoë the daughter of Cadmus, by whom he had Acteon. After the death of this ſon, being informed by the oracle of Apollo, that he ſhould receive divine honours in the iſland Cea, he removed thither, where, offering ſacrifice to Jupiter, he obtained the ceaſing of a plague, and was therefore honoured by them as a god after his death. He is ſaid alſo to have viſited Arcadia, Sardinia, Sicily, and Thrace, in all which countries he was adored, for having taught mankind the uſes of oil and honey, and the manner of curdling milk. The ſcene of the fable, as it is here related by Virgil, is placed in Theſſaly.

Peneïa Tempe.] *Tempe*, as was obſerved in the note on book II. ver. 469, is uſed by the Poets to expreſs any pleaſant plain; but here the epithet *Peneïa* plainly determines, that the real Theſſalian Tempe is meant. The river Peneus riſes in Pindus, a great mountain of Theſſaly, and flows through the delightful plains of the Theſſalian Tempe. Thus Ovid:

"Eſt nemus Haemoniae, praerupta "quod undique claudit
"Sylva; vocant Tempe: per quae "Penëus ab imo
"Effuſus Pindo ſpumoſis volvitur "undis;
"Dejectuque gravi tenues agitantia "fumos
"Nubila conducit, ſummaſque aſper- "gine ſylvas
"Impluit; et ſonitu plus quam vi- "cina fatigat."

A pleaſant grove within Aemonia grows,
Call'd Tempe; which high ragged cliffs incloſe,
Through this Peneus, pour'd from Pindus, raves,
And from the bottom rowles, with foaming waves,
That by ſteep down-falls tumbling from on hie,
Ingender miſts, which ſmoke-like, upward flie,

That

his Bees, as is reported, being loſt by diſeaſe and famine, ſtood mournful at the ſacred head of the riſing ſtream, grievouſly complaining; and thus addreſſed his parent: O mother, Cyrene, O mother, who inhabiteſt the bottom of this ſpring, why did you bear me deteſted by the fates, and yet ſprung from the glorious race of gods, if, as you pretend, Thymbraean Apollo is indeed my father? or whither is your love for me fled? why did you bid me hope for heaven? See, I loſe, whilſt you are my mother, even this glory of mortal life, fruits and cattle.

Amiſſis, ut fama, apibus morboque fameque,
Triſtis ad extremi ſacrum caput adſtitit amnis,
Multa querens, atque hac affatus voce parentem:
Mater Cyrene, mater, quae gurgitis hujus
Ima tenes, quid me praeclara ſtirpe deorum,
Si modo, quem perhibes, pater eſt Thymbraeus Apollo,
Inviſum fatis genuiſti? aut quo tibi noſtri
Pulſus amor? quid me caelum ſperare jubebas?
En etiam hunc ipſum vitae mortalis honorem
Quem mihi vix frugum et pecudum cuſtodia ſolers
Omnia tentanti extuderat, te matre relinquo.

which trying all things I had ſcarce ſtruck out from the diligent care of

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That on the dewy tops of trees diſtill,
And more than neighbouring woods with noiſes fill.

SANDYS.

Theocritus alſo mentions the *beautiful Peneian Tempe* and *Pindus* together:

Ἢ κατὰ Πενειῷ καλὰ Τέμπεα, ἢ κατὰ Πίνδῳ.

319. *Extremi.*] Pierius found *extremum* in ſome ancient manuſcripts.

Caput.] Some underſtand this of the mouth of the river; but that was near Tempe, where Ariſtaeus was ſuppoſed to dwell. He forſook the plains, and retired to the ſprings of the river, and the mountain Pindus.

321. *Mater Cyrene.*] Virgil makes Cyrene the daughter of Peneus; but Pindar makes her the daughter of Hypſeus, king of the Lapithae, ſon of the Naiad Creuſa, by Peneus: Κυνὸν ἁρμοζοισα θεῷ τε γάμον μιχθέντι τι κόυρᾳ Ὑ Τψέος εὐρυβία· ὃς Λαπιθᾶν ὑπερόπλων τουτάκις ἦν βασιλεὺς, ἐξ Ωκεανοῦ γένος ἥρως δ' ἔυτερος, ὃν ποτε Πίνδου κλεεννᾶις ἐν φλυχαῖς Ναΐς ἐυφρανθεῖσα Πηνειοῦ λέχει Κρέοισ' ἔτικτε Γαίας θυγάτηρ. Almoſt the whole ninth Pythian ode is taken up with the account of Cyrene, of which I ſhall give an abſtract. This beautiful young lady was educated by her father, in the vallies of Pindus. Her whole delight was in hunting wild beaſts, which greatly tended to the ſecurity of her father's cattle. Apollo happened to ſee her fighting with a lion, and fell in love with her, in conſequence of which he carried her into Africa, where ſhe was delivered of our Ariſtaeus, and gave her name to the famous city Cyrene.

323. *Thymbraeus Apollo.*] Apollo had this ſurname from Thymbra, a town of Troas, where he had a famous temple.

328. *Extuderat.*] In the King's, one of the Arundelian manuſcripts, and in ſome of the old editions, it is *excuderat:* in both Dr Mead's manuſcripts it is *excuterat.*

331. *Bipen-*

Quin age, et ipſa manu felices erue ſylvas:
Fer ſtabulis inimicum ignem, atque interfice meſſes:
Ure ſata, et validam in vites molire bipennem;
Tanta meae ſi te ceperunt taedia laudis.
At mater ſonitum thalamo ſub fluminis alti
Senſit: eam circum Mileſia vellera Nymphae
Carpebant, hyali ſaturo fucata colore:
Drymoque, Xanthoque, Ligeaque, Phyllodoceque,

But proceed, and with your own hand root up my happy groves: ſet hoſtile fire to my ſtalls, and deſtroy my harveſts: burn down my plantations, and exerciſe a ſtrong bill againſt my vines; if you have taken ſuch great offence at my praiſe. But his mother heard the voice under the bed of the deep river: the Nymphs were carding the Mileſian wool, died with a full ſea-green colour, around her; both Drymo and Xantho, and Ligea and Phillodoce,

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331. *Bipennem.*] The *bipennis* is a ſort of bill with two edges.

334. *Senſit.*] Pierius found *ſentit* in ſome ancient manuſcripts.

Mileſia vellera.] See the note on book III. ver. 306.

335. *Hyali.*] This colour is a ſea-green, or glaſs colour, ὕαλος ſignifying *glaſs.*

336. *Drymoque, &c.*] The Poet ſeem fond of making long catalogues of nymphs; as may be ſeen in Heſiod, Homer, and others.

Ruaeus gives the following etymology of their names: Drymo from δρύμος, a wood of oaks; Xantho from ξανθὴ, yellow or golden; Ligea from λέγεια, canorous; Phyllodoce from φύλλον, a leaf, and δέχομαι, I take; Neſaee from νῆσος, an iſland; Spio from σπεῖον, a den; Thalia from θαλλω, I flouriſh; Cymodoce from κύμα, a wave, and δέχομαι, I take; Cydippe from κῦδος, glory, and ἵππος, a horſe; Lycorias from λύκος, a wolf; Clio from κλείω, I praiſe; Ephyre from φύρω, I water; Opis from ὤψ, ὤπος a countenance; Deïopea from δήϊος, ardent, and ὄψ, ὄπος, a voice. Dryden has added epithets to ſeveral of theſe names, which are not warranted either by the original, or their etymologies:

" Spio with Drymo *brown*, and
" Xanthe *fair*.
" And *ſweet* Phyllodoce.
" Opis the *meek*, and Deiopeia
" *proud*,
" Niſea *lofty*.
" Thalia *joyous*, Ephyre the *ſad*."

Grimoaldus has given a large paraphraſe on all theſe names, which it may not be a miſs to tranſlate: " In the firſt place Drymo, ſo called from a grove of oaks. Then " Xantho, named either from a " yellow colour, or from a river of " Troy of the ſame name, which is " called alſo Scamander. Afterwards Ligea, who had her name " from the ſound of flowing waters, " or from a tree or herb, called by " the Greeks Ligeon. Then Phyllodoce, ſo called from receiving " leaves. And Neſaea, who had " her name either from ſpinning, " ſwimming, or waſhing. Speio " alſo, ſo called from dens and caverns of rivers. Thalia alſo, " named from greenneſs, joy, and " mirth.

having their ſhining hair diffuſed over their ſnowy necks; Neſae, and Spio, and Thalia, and Cymodoce, and Cydippe, and golden Lycorias, the one a virgin, the other having juſt experienced the firſt labours of Lucina; and Clio and her ſiſter Beroë, both daughters of Oceanus: both begirt with gold, both with painted ſkins; and Ephyre, and Opis, and Aſian Deïopeia, and Arethuſa having at length laid her ſhafts aſide.

Caeſariem effuſae nitidam per candida colla:
Neſaee, Spioque, Thaliaque, Cymodoceque,
Cydippeque, et flava Lycorias; altera virgo,
Altera tum primos Lucinae experta labores: 340
Clioque et Beroë ſoror, Oceanitides ambae,
Ambae auro, pictis incinctae pellibus ambae;
Atque Ephyre, atque Opis, et Aſia Deïopea;
Et tandem poſitis velox Arethuſa ſagittis.

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"mirth. And Cymodoce, ſo called from receiving and quieting waves. Alſo Cydippe, a riding virgin, who had her name from the excellence and glory of her horſes. Alſo Lycorias, who was married, and had the manners of a wolf. And Clio, who uſes to bring praiſe and glory to men. And her ſiſter Beroë, who retained the name of an old woman of Epidaurus, into whom Juno changed herſelf, to perſuade Semele, to entreat of Jupiter, that he would appear to her with his full glory. Ephyre alſo was preſent, from whom the city Corinth took it's ancient name. Opis alſo, a nymph full of care and conſideration. There was Aſian Deïopeia, alſo a warlike and ſtrong virago. And laſtly Arethuſa, a huntreſs, and companion of Diana, who took her name from a Sicilian fountain, who throwing away her arrows fled from Alpheus purſuing her."

336. *Phyllodoce.*] In both the Arundelian, and in one of Dr Mead's manuſcripts, it is *Phyledoce.* In Dr Mead's other manuſcript it is *Phillidoce.*

338. *Neſaee*, &c.] This verſe is omitted in one of Dr Mead's manuſcripts; and in ſome others, according to Pierius, and Fulvius Urſinus.

Cymodoce.] In one of the Arundelian manuſcripts it is *Cynodoce.*

339. *Cydippeque et flava Lycorias.*] In the King's, the Cambridge, one of the Arundelian manuſcripts, and in the old Nurenberg edition it is *Cydippe et flava Lycorias.* Pierius found *Cydippeque et flava Lycorias* in the Lombard manuſcript, which he thinks is Virgil's manner. This reading is generally admitted.

343. *Et Aſia Deïopea.*] Paul Stephens and Schrevelius read *atque Aſia Deïopea.* Some read *atque Aſia et Deïopeia*, making Aſia and Deïopea two nymphs. But I believe *Aſia* is an adjective, meaning that ſhe belonged to the *Aſian ſea:* ſee the note on book I. ver. 383.

344. *Tandem poſitis velox Arethuſa ſagittis.*] The nymph Arethuſa, according to the fable, was the daughter of Nereus and Doris, and one of Diana's companions. Being purſued by the river god Alpheus, ſhe was changed into a fountain by Diana.

345. *Curam*

Inter quas curam Clymene narrabat inanem
Vulcani, Martisque dolos, et dulcia furta:
Aque Chao densos divum numerabat amores.
Carmine quo captae, dum fusis mollia pensa
Devolvunt; iterum maternas impulit aures

Among whom Clymene was relating the vain care of Vulcan, and the deceits of Mars, and his sweet thefts, and enumerated the frequent amours of the gods down from Chaos. Whilst the Nymphs were hearkening to this song, as they turned the soft work, again the lamentations

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345. *Curam Clymene narrabat inanem Vulcani*, &c.] This story of the amour of Mars and Venus, and their being caught in a net by Vulcan is sung by Demodocus, in the eighth Odyssey. The Poet calls Vulcan's care *vain*, either because it did not hinder the lovers from enjoyment, or perhaps because, according to the song in Homer, the discovery of Mars seemed to be envied by the gods:

Ἑρμῆν δὲ προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων,
Ἑρμεία Διὸς υἱὲ διάκτορε, δῶτορ ἑάων.
Ἦρά κεν ἐν δεσμοῖσι θέλοις κρατερῇσι πιεσθεὶς
Εὐδειν ἐν λέκτροισι παρὰ χρυσῇ Ἀφροδίτῃ;
Τὸν δ' ἠμείβετ' ἔπειτα διάκτορος Ἀργειφόντης,
Αἴ γὰρ τοῦτο γένοιτο ἄναξ ἑκατηβολ' Ἀπόλλον.
Δεσμοὶ μὲν τρὶς τόσσοι ἀπείρονες, ἀμφὶς ἔχοιεν,
Ὑμεῖς δ' εἰσορόωτε θεοὶ, πᾶσαί τε θέαιναι,
Αὐτὰρ ἐγὼν εὐδοίμι παρὰ χρυσῇ Ἀφροδίτῃ.
Ὣς ἔφαθ' ἐν δὲ γέλως ὦρτ' ἀθανάτοισι θεοῖσιν.

" ——— He who gilds the skies,
" The gay Apollo thus to Hermes
" cries.
" Wou'dst thou enchain'd like Mars,
" oh Hermes, lie
" And bear the shame like Mars, to
" share the joy?
" O envy'd shame! (the smiling
" youth rejoin'd)
" Add thrice the chains, and thrice
" more firmly bind;
" Gaze all ye gods, and ev'ry god-
" dess gaze,
" Yet eager I would bless the sweet
" disgrace,
" Loud laugh the rest."

Mr POPE.

347. *Aque Chao.*] According to Hesiod, Chaos was before the other gods; and from him the rest were generated:

Ἦτοι μὲν πρώτιστα Χάος γένετ'.
. . . . . .
Ἐκ Χάεος δ' Ἔρεβός τε μέλαινά τε Νὺξ ἐγένοντο.

Numerabat.] It is *narrabat* in one of Dr Mead's manuscripts, and in the old Venice edition of 1476 and 1482.

350. *Vitreis-*

Luctus Ariſtaei, vitreiſque ſedilibus omnes
Obſtupuere: ſed ante alias Arethuſa ſorores
Proſpiciens, ſumma flavum caput extulit unda,
Et procul: O gemitu non fruſtra exterrita tanto,
Cyrene ſoror; ipſe tibi tua maxima cura
Triſtis Ariſtaeus Penei genitoris ad undam
Stat lachrymans, et te crudelem nomine dicit.
Huic percuſſa nova mentem formidine mater,
Duc age duc ad nos; fas illi limina divum
Tangere, ait: ſimul alta jubet diſcedere late
Flumina, qua juvenis greſſus inferret: at illum
Curvata in montis faciem circumſtetit unda,
Accepitque ſinu vaſto, miſitque ſub amnem.
Jamque domum mirans genetricis, et humida regna,

of Ariſtaeus ſtruck his mother's ears; and all were aſtoniſhed in their glaſſy ſeats: but Arethuſa looking forwards beyond the other ſiſters, raiſed her golden head above the top of the water; and called from afar; O ſiſter Cyrene, not in vain aſtoniſhed at ſo great a wailing; your own Ariſtaeus, your greateſt care, ſtands grievouſly lamenting, by the ſpring of your father Peneus, and calls you cruel by name. Hence the mother having her mind ſmitten with a new dread, cries, come, bring him, bring him to us; it is lawful for him to touch the threſholds of the gods. At the ſame time ſhe commands the deep river to open wide, for the youth to enter: and the water ſtood round him heaped up like a mountain, and received him into it's vaſt boſom, and admitted him under the river. And now admiring the habitation of his mother, and the watery realms,

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350. *Vitreiſque ſedilibus.*] In the King's manuſcript it is *vitreis quoque ſedibus.*

352. *Flavum.*] Pierius reads *placidum:* but he is better pleaſed with *flavum*, which he found in moſt of the ancient manuſcripts.

355. *Penei genitoris.*] We have ſeen already, that Peneus, according to Pindar, was the grand-father of Cyrene.

357. *Huic.*] In one of the Arundelian, one of Dr Mead's manuſcripts, and in ſome old printed editions, it is *hinc.*

359. *Diſcedere.*] It is *deſcendere* in one of Dr Mead's manuſcripts.

361. *Curvata in montis faciem.*] Thus Homer:

Πορφύρεόν δ' ἄρα κῦμα περιστάθη οὔρεϊ ἶσον
Κυρτωθὲν, κρύψέν τε θεόν.

Thus alſo Ovid:

" Cum mare ſurrexit; cumuluſque
" immanis aquarum
" In montis ſpeciem curvari, et
" creſcere viſus."

363. *Jamque domum*, &c.] This paragraph contains the entrance of Ariſtaeus within the earth, and his aſtoniſhment at the ſight of the ſources of the ſeveral rivers.

Servius obſerves, that what is here ſaid is not by a poetical liberty, but is taken from the ſacred myſteries of the Egyptians. For on certain days ſacred to the Nile, ſome boys, born of holy parents, were delivered to the nymphs by the prieſts. Who, when they were grown up and returned back, related that there were groves under the earth, and an immenſe water containing all things, and from which every thing is procreated. Whence, according to Thales, *Oceanumque patrem rerum,*

Homer

Speluncisque lacus clausos, lucosque sonantes,
Ibat, et ingenti motu stupefactus aquarum,
Omnia sub magna labentia flumina terra
Spectabat diversa locis, Phasimque, Lycumque,
Et caput, unde altus primum se erumpit Enipeus,

and the lakes shut up in dens, and the sounding groves, he went along, and astonished at the vast motion of the waters, he surveyed all the rivers gliding under the earth in different places, Phasis and Lycus, and the head whence great Enipeus first breaks forth,

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Homer makes the ocean to be the source of all rivers:

— — — βαθυῤῥείταο μέγα σθένος ὠκεανοῖο,
Ἐξ οὗπερ πάντες ποταμοὶ καὶ πᾶσα θάλασσα
Καὶ πᾶσαι κρῆναι καὶ φρείατα μακρά ναουσιν.

Th' eternal ocean, from whose fountains flow
The seas, the rivers, and the springs below.

Mr POPE.

But Plato, whom Virgil seems to follow here, as he did before concerning the soul of the world, supposes all the rivers to rise from a great cavern, which passes through the whole earth, and is called by the Poets *Barathrum*, and Tartarus: Ἔν τι τῶν χασμάτων τῆς γῆς, ἄλλως τε μέγιστον τυγχάνει ὄν, καὶ διαμπερὲς τετρημένον δι' ὅλης τῆς γῆς· τοῦτο ὅπερ Ὁμήρος εἶπε, λέγων αὐτὸ.

Τῆλε μαλ', ἦχι βάθιστον ὑπὸ χθονὸς ἐστὶ βέρεθρον.

ὅ καὶ ἄλλοθι καὶ ἐκεῖνος καὶ ἄλλοι πολλοὶ τῶν ποιητῶν Τάρταρον κεκλήκασιν. This opinion of Plato is largely opposed by Aristotle, in his second book of Meteorology: Τὰ δὲ ἐν Φαίδωνι γεγραμμένον περὶ τε τῶν ποταμῶν καὶ τῆς θαλάττης, ἀδύνατόν ἐστι. The doctrine however of a subterraneous abyss of waters has been of no small use to some modern Philosophers, in the construction of their theories.

367. *Phasimque Lycumque.*] These rivers, according to Strabo, are two of the most famous of Armenia, and fall into the Black sea: Ποταμοὶ δὲ πλέιους μὲν εἰσιν ἐν τῇ χώρᾳ. γνωριμώταλοι δὲ Φάσις μὲν καὶ Λύκος, εἰς τὴν Ποντικὴν ἐκπίπλονλες θάλατλαν. (Ἐρατοσθένης δ' ἀντὶ τοῦ Λύκου τίθησι Θερμώδονλα οὐκ ἔυ.) εἰς τὴν Κασπίαν δὲ Κύρος, καὶ Ἀράξης· εἰς δὲ τὴν Ἐρυθρὰν ὅ τε Εὐφράτης, καὶ ὁ Τίγρις.

368. *Primum se erumpit Enipeus.*] Pierius found *primum se rumpit* in the Roman manuscript; and *primum erumpit* in that oblong one, which Pomponius Laetus used to call his darling, also in the Medicean it had been altered from the same reading. I find *primus erupit* in the King's manuscript, *primum erupit* in one of Dr Mead's, and *primum se erupit* in the Cambridge manuscript, and in the old Venice edition of 1475.

Pierius found *Enipheus* in some old manuscripts. It is *Enitheus* in one of Dr Mead's.

Enipeus is a river of Thessaly flowing through Pharsalus, and fal-

whence father Tyber, and whence the floods of Anio, and Hypanis ſounding over the rocks, and Myſian Caïcus, and Eridanus having the face of a bull with gilded horns; than which no river ruſhes more violently through the fruitful fields into the ſhining ſea. After he was arrived under the roof of the chamber hanging with pumice ſtones, and Cyrene knew the vain lamentations of her ſon; her ſiſters in order pour pure water on his hands,

Unde pater Tiberinus, et unde Aniena fluenta,
Saxoſumque ſonans Hypanis, Myſuſque Caïcus,
Et gemina auratus taurino cornua vultu
Eridanus; quo non alius per pinguia culta
In mare purpureum violentior effluit amnis.
Poſtquam eſt in thalami pendentia pumice tecta
Perventum; et nati fletus cognovit inanes
Cyrene; manibus liquidos dant ordine fontes

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ling into Peneus, according to Strabo: Ὁ δ' Ἐνιπευς ἀπὸ τῆς Ὀθρυὸς παρὰ Φαρσάλον ῥυεὶς, εἰς τὸν Απιδανὸν παραβάλλει, ὃ δ' εἰς τὸν Πηνείον.

Homer calls this river the divine Enipeus, and the beautiful ſtreams of Enipeus:

Φῆ δὲ Κρηθῆος γυνὴ ἔμμεναι Αἰολίδαο,
Ἣ ῥα μολοῦ ἠράσσατ' Ενιπῆος θείοιο
Ὡς πολὺ κάλλισ]ος ποταμῶν ἐπὶ γαῖαν ἴησι·
Καὶ ῥ' ἐπ' Ἐνιπῆος πωλέσκετο καλὰ ῥεέθρα.

369. *Pater Tiberinus.*] The Tyber, on the banks of which Rome is built.

One of Dr Mead's manuſcripts has *caput* inſtead of *pater*.

Aniena fluenta.] The Anio is a river of Italy.

370. *Hypanis.*] The Hypanis is a river of Scythia.

Myſuſque Caïcus.] The Caïcus riſes in Myſia.

371. *Gemina auratus taurino cornua vultu Eridanus.*] The Eridanus, called alſo the Po, is a great and famous river of Italy. It is common with the Poets to repreſent great rivers with the face of a bull.

373. *In mare purpureum.*] Victorinus, according to Servius, imagined the Poet to mean the Red ſea: a monſtrous ſuppoſition, that a river ſhould riſe in Italy, and have it's outlet near India. Purple is an epithet frequently given to the ſea by the Ancients. See the note on book III. ver. 359.

Effluit.] I follow Heinſius; though *influit* is the common reading. Pierius found *effluit* in the Roman and other moſt ancient manuſcripts.

374. *Poſtquam eſt*, &c.] This paragraph contains the reception of Ariſtaeus by his mother, her inſtructions, and the character of Proteus.

375. *Perventum et nati fletus.*] In the King's manuſcript it is *Perventum nati flentes*; where *flentes* is manifeſtly a miſtake.

Inanes.] Servius ſays theſe lamentations were *vain*, becauſe they were moved by things eaſy to be repaired, in which he is followed by Grimoaldus and La Cerda. Ruaeus interprets *inanes*, *immoderatos*; but on what authority I do not know.

376. *Manibus liquidos dant ordine fontes.*] *Dare aquam manibus* is a frequent Latin expreſſion. Thus our Poet again in the firſt Aeneid:

" Dant

Germanae, tonſiſque ferunt mantelia villis.
Pars epulis onerat menſas. et plena reponunt
Pocula. Panchaeis adoleſcunt ignibus arae.
Et mater, cape Maeonii carcheſia Bacchi;

and bring ſmooth towels: ſome load the tables with viands, and place full cups; the altars blaze with Panchaean fires; Then, ſays the mother, take theſe goblets of Maeonian wine;

NOTES.

" Dant famuli manibus lymphas,
" Cereremque caniſtris
" Expediunt, tonſiſque ferunt man-
" telia villis."

377. *Tonſiſque ferunt mantelia villis.*] It is commonly ſpelt *mantilia*; but Heinſius and Maſvicius read *mantelia*, which I find alſo in the Bodleian, and in one of Dr Mead's manuſcripts. Voſſius alſo prefers *mantelia*, and obſerves that this word is written *mantelum*, *mantellum*, and *mantelium*. He alſo quotes a comment of the Servius of Fabricius, for it is not in that of Daniel, which I have by me, wherein Servius obſerves, that Varro called them *mantelia*, as it were *manutenia*, and that Plautus uſed *mantellum*, and Lucilius *mantella*: " Varro appellat mantelia, quaſi "manutenia. Caeterum Plautus hujus "ſingulare mantellum poſuit in Cap-"tivis:

" Nec his ſycophantiis, nec fucis
" ullum mantellum inveniam.
" Lucilius autem mantella dicit:
" — — Mappas, mantella, me-
" rumque,

" quae Graeci μάνδυα vocant." Voſſius farther obſerves, that there is probably an error in this note of Servius, and that it ſhould be *manuteria*, rather than *manutenia*, becauſe Varro derives it *a tergendo*, and not *a tenendo*; " Mantelium quaſi manu-" terium, ubi manus terguntur," ſays Varro.

Mantelium certainly ſignifies a *towel*, and it ſeems to have been made of ſome woolly or nappy ſort of cloth, which nice people had ſhorn or clipped, for the greater ſmoothneſs and delicacy. Our *napkins* were probably of the ſame ſort formerly, the word ſeeming to have been derived from *nap*.

379. *Panchaeis ignibus.*] Panchaea is a country of Arabia felix, famous for frankincenſe. Thus our Poet in the ſecond Georgick:

" Totaque thuriferis Panchaïa pin-
" guis arenis.

380. *Maeonii carcheſia Bacchi.*] Servius interprets *Maeonii*, *Lydii*. Philargyrius adds, that Lydia was anciently called Maeonia, and that the mountain Tmolus, famous for good wine, is in that country. Strabo mentions a country called Catacecaumene, which is otherwiſe called Myſia and Maeonia, and was remarkable for affording no other tree than that ſort of vine from which the catacecaumenian wine is obtained, which yields to none in elegance: Μετὰ δὲ ταῦτ' ἐσ]ὶν Κατακεκαυμένη λεγομένη χώρα, μῆκος μὲν καὶ πεντακοσίων σ]αδίων, πλάτος δὲ τετρακοσίων, εἴτε Μυσίαν χρὴ καλεῖν,

let us make a libation to Oceanus. At the same time she prays to Oceanus, the father of all things, and to the sister nymphs, of whom a hundred preserve the groves, a hundred the rivers. Thrice she poured liquid nectar on the burning fire; thrice the rising flame shone up to the top of the roof. With which omen being confirmed, she thus began: There is a prophet in the Carpathian gulph of Neptune, blue Proteus, who measures the great sea with fishes, and with his chariot drawn by two legged-horses.

Oceano libemus, ait, simul ipsa precatur
Oceanumque patrem rerum, Nymphasque sorores,
Centum quae sylvas, centum quae flumina servant.
Ter liquido ardentem perfudit nectare Vestam;
Ter flamma ad summum tecti subjecta reluxit.
Omine quo firmans animum, sic incipit ipsa,
Est in Carpathio Neptuni gurgite vates,
Caeruleus Proteus, magnum qui piscibus aequor
Et juncto bipedum curru metitur equorum.

NOTES.

εἴτε Μεσσίαν· λέγεται γὰρ ἀμφοτέρως· ἅπαντα ἄδενδρος, πλὴν ἀμπέλου τῆς τὸν Κατακεκαυμένιτην φερούσης οἶνον, οὐδενὸς τῶν ἐλλογίμων ἀρετῇ λειπόμενον.

The *carchesium* was an oblong sort of cup, a little flatted about the middle, and having the handles reaching from top to bottom.

382. *Oceanumque patrem rerum.*] This expression is according to the philosophy of Thales, who was of opinion, that all things were originally derived from water. Homer makes Oceanus the father of all the gods:

Ὠκεανόν τε θεῶν γένεσιν, καὶ μητέρα τηθύν.

384. *Perfudit nectare Vestam.*] In one of Dr Mead's manuscripts it is *perfundit*.

Nectar is here used for wine, as in the fifth Eclogue:

"Vina novum fundam calathis Ari-
"visia nectar."

The Ancients had two Vesta's, one the mother of Saturn, who is the same with the earth; and the other the daughter of the same deity, who presides over hearths. See the note on book I. ver. 498.

387. *Carpathio.*] Carpathus, now called Scarpanto, is an Island of the Mediterranean, over against Egypt, from which the neigbouring sea was called Carpathian.

388. *Proteus.*] It does not appear certainly from antient history, who this Proteus really was. Homer makes him an Egyptian. Herodotus represents him as a king of Egypt. Some suppose him to have been a sophist, others a tumbler, &c. Sir Isaac Newton, finding him to have been contemporary with Amenophis or Memnon, takes him to have been only a vice-roy to Amenophis, and to have governed some part of the lower Egypt, in his absence. The Poets however have made him a sea-god, and servant to Neptune. This whole fable of Proteus is an imitation of the fourth Odyssey, where Homer represents Menelaus consulting this deity, by the advice and with the assistance of his own daughter Eidothea.

389. *Et juncto.*] It is *evincto* in one of Dr Mead's manuscripts.

Bipedum

Hic nunc Emathiae portus patriamque revisit
Pallenen: hunc et nymphae veneramur, et ipse
Grandaevus Nereus: novit namque omnia vates,
Quae sint, quae fuerint, quae mox ventura trahantur.
Quippe ita Neptuno visum est: immania cujus
Armenta, et turpes pascit sub gurgite phocas.
Hic tibi, nate, prius vinclis capiendus, ut omnem

He now revisits the ports of Emathia, and his own country Pallene; him we nymphs reverence, as does also aged Nereus; for the prophet knows every thing, what is, what was, and what is to come. For so Neptune has thought fit: whose monstrous herds, and ugly sea calves he feeds under the gulph. Him, my son, you must first take in chains, that he may

NOTES.

Bipedum equorum.] These fictitious sea-horses are supposed to resemble horses in their foreparts with two legs, and to end in a tail like fishes. Therefore Virgil calls them both fishes and horses.

390. *Emathiae.*] See the note on book I. ver. 489.

391. *Pallenen.*] Pallene is a peninsula of Macedon. Virgil makes this the native conntry of Proteus, though, as has been already observed, Homer calls him an Egyptian. He might perhaps be born in Macedon, and then travel into Egypt; for according to Herodotus, he was an obscure person in that country.

Veneramur.] It is *venerantur* in the King's and in one of the Arundelian manuscripts, and in the old Paris edition of 1494.

393. *Sint.*] It is *sunt* in one of Dr Mead's manuscripts.

Fuerint.] It is *fuerant* in one of the Arundelian manuscripts.

Trahantur.] It is *trahuntur* in the King's manuscript.

394. *Ita Neptuno visum est.*] Homer makes Proteus a servant of Neptune:

Ἀθάνατος Πρωτεὺς Αἰγύπτιος ὅς τε θαλάσσης
Πάσης βένθεα οἶδε. Ποσειδάωνος ὑποδμώς.

"Proteus a name tremendous o'er
"the main,
"The delegate of Neptune's watry
"reign."

Mr Pope.

396. *Vinclis capiendus.*] Homer says he must be seized, in order to make him discover what is required of him:

Τὸν γ' ἔιπως σὺ δύναιο λοχησάμενος λελαβέσθαι,
Ὥς κέν τοι ἔιπησιν ὁδὸν καὶ μέτρα κελεύθου
Νόστον θ' ὡς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα.

"Watch with insidious care his
"known abode;
"There fast in chains constrain the
"various god:
"Who bound, obedient to superior
"force,
"Unerring will prescribe your de-
"stin'd course."

Mr Pope.

discover the whole cause of the disease, and give you good success. For without force, he will not give you any advice, nor can you win him by prayers: when you have taken him, use violence and chains: against these his tricks will be vain. When the sun has scorched the middle of the day, when the herbs wither, and the shade is grateful to the cattle, then I myself will lead you to the senior's retirement,

Expediat morbi causam, eventusque secundet.
Nam sine vi non ulla dabit praecepta, neque illum
Orando flectes: vim duram et vincula capto
Tende: doli circum haec demum frangentur inanes.
Ipsa ego te, medios cum sol accenderit aestus,
Cum sitiunt herbae, et pecori jam gratior umbra est,
In secreta senis ducam, quo fessus ab undis
Se recipit; facile ut somno aggrediare jacentem.
Verum ubi correptum manibus, vinclisque tenebis;

where he withdraws from the waters; that you may easily attack him whilst he is overcome with sleep. But when you hold him fast with your hands and chains;

NOTES.

399. *Flectes.*] Pierius found *vinces* in the Medicean manuscript. It is the same in the King's, the Cambridge, the Bodleian, and in both the Arundelian manuscripts.

401. *Medios cum sol accenderit aestus.*] It is *accederit* in one of Dr Mead's manuscripts.

The heat of the day is mentioned also by Homer:

Ἦμος δ' ἠέλιος μέσον οὐρανὸν ἀμφιβεβήκει.

" When thro' the zone of heav'n the
" mounted sun
" Hath journey'd half, and half re-
" mains to run."

Mr POPE.

403. *Senis.*] Thus Homer:

——— ὀλοφωϊα τοῖο γέροντος.

405. *Verum ubi correptum*, &c.] These changes of Proteus are evidently taken from Homer:

Πάντα δὲ γινόμενος πειρήσεται ὅσσ' ἐπὶ γαῖαν
Ἑρπετά γίνονται, καὶ ὕδωρ, καὶ θεσπιαδὲς πῦρ.
Ὑμεῖς δ' ἀσπερχὲς ἐχέμεν, μᾶλλόν τε πιέζειν.
Ἀλλ' ὅτε κεν δή σ' αὐτὸς ἀνείρηται ἐπέεσσιν,
Τοῖος ἐὼν οἷόν κε κατευνηθέντα ἴδησθε,
Καὶ τότε δὴ σχέσθαι τε βίης, λῦσαί τε γέροντα
Ἥρως.

" Instant he wears, elusive of the rape,
" The mimic force of every savage
" shape;
" Or glides with liquid lapse a mur-
" m'ring stream,
" Or wrapt in flame, he glows at
" ev'ry limb.
" Yet still retentive, with redoubled
" might
" Thro' each vain passive form con-
" strain his flight.
" But when, his native shape re-
" sum'd, he stands
" Patient of conquest, and your cause
" demands,
" The cause that urg'd the bold at-
" tempt declare,
" And sooth the vanquish'd with a
" victor's pray'r.

" The

Tum variae eludent ſpecies atque ora ferarum.
Fiet enim ſubito ſus horridus, atraque tigris,
Squamoſuſque draco, et fulva cervice leaena:
Aut acrem flammae ſonitum dabit, atque ita vinclis
Excidet, aut in aquas tenues dilapſus abibit.
Sed quanto ille magis formas ſe vertet in omnes,
Tanto, nate, magis contende tenacia vincla;
Donec talis erit mutato corpore, qualem
Videris, incepto tegeret cum lumina ſomno.
Haec ait, et liquidum ambroſiae diffundit odorem;
Quo totum nati corpus perduxit: at illi
Dulcis compoſitis ſpiravit crinibus aura,
Atque habilis membris venit vigor: eſt ſpecus ingens
Exeſi latere in montis, quo plurima vento
Cogitur, inque ſinus ſcindit ſeſe unda reductos;
Deprenſis olim ſtatio tutiſſima nautis.
Intus ſe vaſti Proteus tegit objice ſaxi.

then will be deceive you with various forms and appearances of wild beaſts. For on a ſudden he will become a briſtly boar, and a fell tyger, and a ſcaly dragon, and a lyon with a yellow main: or elſe he will make a roaring like fire, to eſcape the chains, or glide away in the form of flowing water. But the more he varies himſelf into all ſhapes, do you, my ſon, ſo much the more ſtraiten the binding chains: till he ſhall transform his body into the ſame ſhape that you ſaw him have when he firſt went to ſleep. Having ſaid thus, ſhe poured the liquid odour of Ambroſia upon her ſon, anointing his whole body with it; whence a fragrant gale breathes from his hair, and ſtrong vigour is infuſed into his limbs. There is a great den in the hollow ſide of a mountain, where much water is driven in by the wind, and is divided into many bays, ſometimes a moſt ſafe ſtation for mariners in diſtreſs. Within this place Proteus hides himſelf behind a vaſt rock.

NOTES.

" The bands relax'd, implore the
" ſeer to ſay
" What Godhead interdicts the
" wat'ry way."
Mr POPE.

406. *Eludent.*] So I read with the Cambridge and one of Dr Mead's manuſcripts, with moſt of the old editions, and Heinſius and Maſvicius. Pierius found *ludent* in the Roman manuſcript, *eludunt* in the old oblong one, *eludent* in the Lombard, the Medicean, and moſt of the ancient ones. It is *illudent* in both the Arundelian, and in the other manuſcript of Dr Mead, which is admitted by La Cerda, Schrevelius, and Ruaeus. Many read *illudunt*.

407. *Atra.*] *Id eſt ſaeva*, ſays Servius.

411. *Vertet.*] It is *vertit* in one of the Arundelian, and in one of Dr Mead's manuſcripts.

415. *Haec ait.*] This paragraph contains the ſeizing of Proteus.

Ambroſiae.] Pierius found *ambroſia*, in the ablative caſe, in ſome manuſcripts.

Diffundit.] Pierius ſays it is *depromit* in the Roman manuſcript. I find *diffudit* in the King's, both Dr Mead's manuſcripts and in ſome printed editions.

416. *Perduxit.*] Pierius found *perfudit* in the Roman manuſcript.

417. *Aura.*] It is *auras* in the Roman manuſcript, according to Pierius.

421. *Deprenſis.*] It is *depreſſis* in the Cambridge manuſcript.

422. *Intus.*] In ſome copies it is *inter*.

Vaſti.] In the old Nurenberg edition it is *caſti*.

Objice.] In all the manuſcripts that I have collated, and in many of the printed editions, it is *obice*.

Here the Nymph places the young man in ambuſh concealed from the light, and ſtands herſelf at a diſtance involved in a cloud. Now rapid Sirius, ſcorching the thirſty Indians, blazed in the heavens, and the fiery ſun had finiſhed half his courſe: the herbs were parched, and the rays boiled the hollow rivers to mud being heated with dry channels: when Proteus went to his accuſtomed den from the waves: the watery race of the vaſt ſea rolling about him, ſcattered the bitter ſpray far about. The ſea calves ſpread themſelves aſleep on the ſhoar. He, like a herdſman on the mountains,

Hic juvenem in latebris averſum a lumine Nympha
Collocat: ipſa procul nebulis obſcura reſiſtit.
Jam rapidus, torrens ſitientes Sirius Indos,
Ardebat caelo; et medium ſol igneus orbem
Hauſerat: arebant herbae, et cava flumina ſiccis
Faucibus ad limum radii tepefacta coquebant.
Cum Proteus conſueta petens a fluctibus antra
Ibat: eum vaſti circum gens humida ponti
Exultans rorem late diſperſit amarum.
Sternunt ſe ſomno diverſae in littore phocae.
Ipſe, velut ſtabuli cuſtos in montibus olim,

NOTES.

423. *Averſum a lumine.*] In one of Dr Mead's manuſcripts, it is *averſum lumine* without *a*. Pierius found the ſame reading in moſt of the ancient manuſcripts.

424. *Reſiſtit.*] Some read *receſſit*; but all the ancient manuſcripts, according to Pierius, have *reſiſtit*. It is *reſiſtit* in all the manuſcripts that I have ſeen.

425. *Jam rapidus*, &c.] Here the Poet uſes a beautiful circumlocution, to expreſs the middle of one of the hotteſt days in ſummer. Sirius, a ſtar of the firſt magnitude in the mouth of the dog, riſes about the time of the ſun's entring into Leo, towards the latter end of July, making what we call the dog days. He ſhews it to be the time of noon, by ſaying the ſun had finiſhed the middle or half of his courſe. All theſe words, *rapidus*, *torrens*, *ſitientes*, *Indos*, *ardebat*, *igneus*, are expreſſive of great heat. He enlarges the idea, by repreſenting the graſs burnt up, and the rivers boiled to mud. It was the violent heat that cauſed Proteus to retire into his cave, where he would be the more eaſily ſurprized, being fatigued, and glad to ſleep.

427. *Arebant.*] It is *ardebant* in the King's manuſcript.

431. *Diſperſit.*] It is commonly read *diſpergit*: but Pierius found *diſperſit* in the Medicean and other manuſcripts. I find *diſperſit* in the King's, both the Arundelian, and in both Dr Mead's manuſcripts. This reading is admitted alſo by Heinſius and Maſvicius.

Amarum.] The ſea water is really bitter as well as ſalt. Homer has uſed the ſame epithet:

Πικρὸν ἀποπνείουσαι ἁλὸς πολυβενθέος ὀδμήν.

432. *Diverſae.*] So Pierius found it in the Roman and other manuſcripts of greater note. In one of the Arundelian manuſcripts, in the old Nurenberg edition, and in Schrevelius, it is *diverſo*. But *diverſae* is received by Heinſius, and moſt of the good Editors.

433. *Ipſe, velut ſtabuli cuſtos*, &c.] This ſimile alſo is in Homer:

Λέξεται

Veſper ubi e paſtu vitulos ad tecta reducit,
Auditiſque lupos acuunt balatibus agni,
Conſidit ſcopulo medius, numerumque recenſet.
Cujus Ariſtaeo quoniam eſt oblata facultas;
Vix defeſſa ſenem paſſus componere membra,
Cum clamore ruit magno, manicisque jacentem

when evening brings home the calves from feeding, and the lambs ſharpen the wolves with loud bleetings, ſits in the midſt on a rock, and reviews his number. As ſoon as Ariſtaeus hadgot this opportunity, ſcarce ſuffering the old deity to compoſe his wearied members, he ruſhes upon him with a great ſhout, and

NOTES.

Λέξεσθαι ἐν μέσσοισι νομεὺς ὡς πάσσι μήλων.

" — — Repos'd in ſleep profound
" The ſcaly charge their guardian
" god ſurround:
" So with his batt'ning flocks the
" careful ſwain
" Abides, pavilion'd on the graſſy
" plain."
Mr POPE.

434. *Reducit.*] It is *reduxit* in one of the Arundelian manuſcripts.

435. *Auditiſque.*] So Pierius found it in the Roman and Medicean manuſcripts. It is the ſame in the Cambridge manuſcript. All the other copies have *auditique.* Heinſius and moſt of the editors read *auditiſque.*

436. *Conſidit.*] Pierius reads *conſedit*, and mentions *conſidit*, as being only in the Roman manuſcript. It is *conſedit* in both the Arundelian, and in both Dr Mead's manuſcripts; *conſcendit* in the King's, but *conſidit* in the Bodleian and Cambridge copies; which laſt is admitted by Heinſius, and moſt of the Editors.

439. *Cum clamore ruit magno*, &c.] Thus Menelaus in Homer:

Ἡμεῖς δ' αἶψ' ἰάχοντες ἐπεσσύμεθ' ἀμφὶ δὲ χεῖρας
Βάλλομεν, οὐδ' ὁ γέρων ὀλίης ἐπελήθετο τέχνης,

Ἄλλ' ὅτοι πρώτιστα λέων γένετ' ἠϋγένειος,
Αὐτὰρ ἔπειτα δράκων, καὶ πάρδαλις, ἠδὲ μέγας σῦς.
Γίνετο δ' ὑγρὸν ὕδωρ, καὶ δένδρεον ὑψιπέτηλον.
Ἡμεῖς δ' ἀσπερχὲς ἔχομεν τετληότι θυμῷ.
Ἀλλ' ὅτε δὴ ῥ' ἀνίαζ' ὁ γέρων ὀλοφώϊα εἰδὼς,
Καὶ τότε δὴ μ' ἐπέεσσιν ἀνειρόμενος προσέειπεν,
Τίς νύ τοι Ἀτρέος υἱὲ θεῶν συμφράσσατο βουλὰς,
Ὅφρα μ' ἕλοις ἀέκοντα λεχησάμενος; τέο σε χρή.

" Ruſhing impetuous forth we ſtrait
" prepare
" A furious onſet with the ſound of
" war,
" And ſhouting, ſeize the god: our
" force t' evade
" His various arts he ſoon reſumes
" in aid:
" A lion now, he curles a ſurgy
" mane;
" Sudden, our bands a ſpotted pard
" reſtrain;
" Then arm'd with tuſks, and
" light'ning in his eyes,
" A boar's obſcener ſhape the god
" belies:

" On

binds him. He on the other ſide, not forgetful of his wonted art, tranſforms himſelf into all ſorts of wonderful ſhapes, a fire, a dreadful wild beaſt, and a flowing river. But when his deceit found no eſcape, being conquered he returned to his own form and at length ſpoke with human voice: who, O moſt preſumptuous youth, who commanded you to approach my habitation? or what do you want here? ſays he. To which he anſwered, you know, O Proteus, you know yourſelf; nor is it in any one's power to deceive you. But do you ceaſe to do ſo: I came by the command of the gods, to conſult you about my ruined affairs. When he had thus ſpoken, the Seer, with great violence, rolled his eyes flaſhing with blueiſh light; and grinding his teeth, thus opened his mouth to reveal the fates.

Occupat. Ille ſuae contra non immemor artis,
Omnia transformat ſeſe in miracula rerum,
Ignemque, horribilemque feram, fluviumque liquentem.
Verum ubi nulla fugam reperit pellacia, victus
In ſeſe redit, atque hominis tandem ore locutus:
Nam quis te, juvenum confidentiſſime, noſtras
Juſſit adire domos? quidve hinc petis? inquit. At ille:
Scis, Proteu, ſcis ipſe: neque eſt te fallere cuiquam.
Sed tu deſine velle: deum praecepta ſecuti
Venimus hinc lapſis quaeſitum oracula rebus.
Tantum effatus; ad haec vates vi denique multa
Ardentes oculos intorſit lumine glauco,
Et graviter frendens, ſic fatis ora reſolvit:

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"On ſpiry volumes there a dragon
"rides;
"Here, from our ſtrict embrace a
"ſtream he glides:
"And laſt, ſublime his ſtately growth
"he rears,
"A tree, and well diſſembled foliage
"wears.
"Vain efforts! with ſuperior pow'r
"compreſs'd
"Me with reluctance thus the ſeer
"addreſs'd;
"Say, ſon of Atreus, ſay what god
"inſpir'd
"This daring fraud, and what the
"boon deſir'd?"

Mr POPE.

439. *Maniciſque.*] It is *vincliſque* in the King's manuſcript.

443. *Pellacia.*] The common reading is *fallacia*. I have reſtored *pellacia*, on the authority of Heinſius. Pierius alſo found *pellacia* in ſome manuſcripts. In the ſecond Aeneid we find

"— — Invidia poſtquam *pellacis*
"Ulyſſei."

447. *Scis Proteu, ſcis ipſe.*] Thus alſo Menelaus.

Οἶθα γέρον τὶ μὲ ταῦτα παραιτροπίων ἐρεείνεις.

Neque eſt te fallere cuiquam.] A Graeciſm, for *nec licet cuiquam*; thus in the ſecond Eclogue, *nec ſit mihi credere*. Thus alſo Horace, *quod verſu dicere non eſt*.

449. *Venimus, hinc lapſis.*] This reading was found by Pierius in the Roman and other ancient manuſcripts. It is the ſame in one of the Arundelian, and in both Dr Mead's manuſcripts. It is admitted alſo by Heinſius, Maſvicius, and ſeveral of the old editors.

450. *Tantum effatus*, &c.] The Poet now proceeds to the anſwer of Proteus, wherein he tells Ariſtaeus, the cauſe of his diſaſter was the injury offered by him to Eurydice, the wife of

Non te nullius exercent numinis irae.
Magna luis commiſſa: tibi has miſerabilis Orpheus
Haudquaquam ob meritum, poenas, ni fata reſiſtant,
Suſcitat; et rapta graviter pro conjuge ſaevit.
Illa quidem, dum te fugeret per flumina praeceps,
Immanem ante pedes hydrum moritura puella
Servantem ripas alta non vidit in herba.
At chorus aequalis Dryadum clamore ſupremos
graſs.

It is not without ſome deity that you are puniſhed: you ſuffer for a great crime: Orpheus not miſerable for any deſert of his, calls for theſe puniſhments on you, unleſs the fates reſiſt, and grievouſly rages for his raviſhed wife. Whilſt ſhe fled haſtily from you along the river's ſide, the dying maid did not ſee a cruel water ſnake before her feet, that was guarding the banks in the high But the choir of her ſiſter Dryads filled the tops

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of Orpheus. This whole ſtory is told by Virgil in ſo beautiful a manner, that it does not ſeem unworthy of the mouth of a deity.

453. *Non te nullius.*] Servius interprets this *non humilis ſed magni*; but the Nymphs, who were offended with Ariſtaeus, were not great deities: and as for Orpheus and Eurydice, they were no deities at all.

454. *Magna luis commiſſa.*] La Cerda reads *lues*, and interprets it *nam commiſſa quidem eſt magna lues tuarum apum, delectaeque omnes ingenti occidione.* But *luis* is generally underſtood to be a verb, which ſeems to be the beſt interpretation.

Orpheus.] He was the ſon of Oeagrus, a king, or, according to Servius, a river of Thrace, by the muſe Calliope. Some will have him to be the ſon of Apollo: but I believe Virgil was not of that opinion; becauſe, in the fourth Eclogue, he derives the poetical ſkill of Linus from his father Apollo, and that of Orpheus from his mother Calliope:

"Non me carminibus vincet nec "Thracius Orpheus,
"Nec Linus: huic mater quamvis, "atque huic pater adſit,
"Orphei Calliopea, Lino formoſus "Apollo."

Not Thracian Orpheus' ſelf ſhould me excel,
Nor Linus: tho' his mother him ſhould aid,
His father him; Calliope inſpire
Orpheus, Apollo dictate Linus' verſe.

Dr TRAPP.

He is highly celebrated for his extraordinary ſkill in Muſick and Poetry, and was one of the Argonauts.

455. *Haudquaquam ob meritum.*] Some refer theſe words to *poenas*, in which ſenſe they are underſtood by May:

"——— To thee this puniſhment
"Though not ſo great as thou de- "ſerv'ſt is ſent."

Others refer them to *miſerabilis Orpheus.* Thus Dryden:

"For crimes, not his, the lover loſt "his life:"

And Dr Trapp:

"Orpheus, unhappy by no guilt of "his."

461. *Rhodopeïae*

of the mountains with their cries: the rocks of Rhodope wept, and high Pangaea, and the martial land of Rhesus, and the Getae, and Hebrus, and Attic Orithyia. He assuaging his love-sick mind with his hollow lyre, lamented thee, sweet wife, thee on the solitary shore, thee when day approached, thee when it disappeared. He also approached the jaws of Taenarus, the lofty gates of Pluto,

Implerunt montes: flerunt Rhodopeiae arces,
Altaque Pangaea, et Rhesi Mavortia tellus,
Atque Getae, atque Hebrus, et Actias Orithyia.
Ipse cava solans aegrum testudine amorem,
Te, dulcis conjux, te solo in littore secum,
Te veniente die, te decedente canebat.
Taenarias etiam fauces, alta ostia Ditis,

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461. *Rhodopeïae arces.*] Rhodope and Pangaea are mountains of Thrace.

462. *Pangaea.*] Some copies have Panchaia, but it is an absurd reading; for Panchaia belongs to Arabia, whereas Orpheus was confessedly a Thracian.

Rhesi Mavortia tellus.] Mars was said to be born in Thrace. Rhesus was the son of Mars, and king of Thrace in the time of the Trojan war, which was after the death of Orpheus.

463. *Getae.*] The Getae were a people dwelling in the neighbourhood of Thrace.

Hebrus.] A river of Thrace.

Et Actias Orithyia.] Some read *atque* instead of *et*.

Orithyia was the daughter of Erectheus, king of the Athenians. She was ravished by Boreas, and carried into Thrace.

464. *Cava testudine.*] The Poet calls the lyre *cava testudo*, because the ancient lyres were really made of the shells of tortoises. It was a received story among the Ancients, that Mercury, finding accidentally a dead tortoise on the banks of the Nile, made a lyre of it; whence Horace calls him *curvae lyrae parentem*. To this story the same Poet also alludes, in the eleventh ode of the third book:

"Tuque, Testudo, resonare septem
"Callida nervis,
"Nec loquax olim, neque grata:

And in the third Ode of the fourth book:

"O Testudinis aureae
"Dulcem quae strepitum, Pieri tem-
"peras!
"O mutis quoque piscibus
"Donatura cygni, si libeat, sonum!"

See the Philosophical Transactions, numb. 282. pag. 1267. Jones's Abridgment, Vol. IV. pag. 474.

465. *Te, dulcis conjux, &c.*] There is something wonderfully pleasing in the repetition of *te* in these lines. But Dryden has omitted it in his translation:

"On thee, dear wife, in deserts all
"alone,
"He call'd, sigh'd, sung, his griefs
"with day begun,
"Nor were they finish'd with the
"setting sun."

467. *Taenarias fauces.*] Taenarus is a promontory of Peloponnesus, fabled to be the entrance into the infernal regions.

469. *Manes.*

Et caligantem nigra formidine lucum
Ingreſſus, Maneſque adiit, regemque tremendum,
Neſciaque humanis precibus manſueſcere corda.
At cantu commotae Erebi de ſedibus imis
Umbrae ibant tenues, ſimulachraque luce carentum:
Quam multa in foliis avium ſe millia condunt,
Veſper ubi, aut hybernus agit de montibus imber:
Matres atque viri, defunctaque corpora vita
Magnanimum heroum, pueri, innuptaeque puellae,
Impoſitique rogis juvenes ante ora parentum,
Quos circum limus niger, et deformis arundo
Cocyti, tardaque palus inamabilis unda
Alligat, et novies Styx interfuſa coërcet.
Quin ipſae ſtupuere domus, atque intima Lethi
Tartara, caeruleoſque implexae crinibus angues
Eumenides, tenuitque inhians tria Cerberus ora,
Atque Ixionii cantu rota conſtitit orbis.

and entering the grove gloomy with black horror, he approached the Manes, and the tremendous king, and the hearts that know not how to relent at human prayers. But the thin ſhades being ſtirred up by his ſong from the loweſt manſions of Erebus moved along, and Ghoſts deprived of light: innumerable as birds when they hide themſelves in the leaves by thouſands, at the approach of Evening, or driven from the hills by a wintry ſtorm: mothers and huſbands, and the departed bodies of magnanimous heroes, boys and unmarried girls, and youths laid on funeral piles before the faces of their parents, whom the black mud and ſqualid reeds of Cocytus, and the lake hateful with ſtagnant water incloſes around, and Styx nine times interfuſed reſtrains. But the very habitations, and deepeſt dungeons of death were aſtoniſhed, and the furies having their locks twiſted with blue ſnakes, and gaping Cerberus reſtrained his three mouths, and the whirling of Ixion's wheel reſted at his ſinging.

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469. *Manes.*] This word is uſed for departed ſouls, for the places where they dwell, and alſo for the infernal deities.

471. *Erebi.*] Erebus, according to Heſiod, was the ſon of Chaos;

Ἐκ Χάεος δ' Ἔρεβός τε μέλαινά τε
Νὺξ ἐγένοντο:

but according to ſome, it is the name of the profoundeſt manſion of hell.

472. *Ibant.*] In the King's manuſcript it is *ſtant*.

473. *Foliis.*] The common reading is *ſylvis*; but Pierius found *foliis* in all the ancient manuſcripts. I find *foliis* in one of the Arundelian, and in one of Dr Mead's manuſcripts. Heinſius alſo reads *foliis*.

479. *Cocyti.*] Cocytus and Styx are rivers of hell.

480. *Inamabilis.*] Some read *innabilis*, as I find it in the King's and in one of Dr Mead's manuſcripts. But *inamabilis* ſeems to be the true reading, and is generally received.

481. *Stupuere.*] It is *obſtupuere* in one of Dr Mead's manuſcripts.

482. *Implexae.*] Pierius found *amplexae* in the Lombard and other manuſcripts, and *innexae* in the Roman. It is *amplexae* in the King's manuſcript, and in the old Nurenberg edition.

484. *Cantu.*] The uſual reading is *vento*, which I do not find any of the Commentators can make tolerable ſenſe. Servius ſays *cum* is underſtood, and therefore the meaning is, that Ixion's wheel ſtood ſtill with it's wind, that is, with the cauſe of it's volubility. Philargyrius thinks *vento* is put for *ventu*, and that for *adventu*, and

And now returning he had escaped all dangers; and his restored Eurydice was coming to the upper air following behind; for Proserpina had given those conditions: when a sudden madness seized the unwary lover, pardonable however, did the Manes know how to pardon. He stopped, and now, even at the confines of light, thoughtless alas! and deprived of understanding, he looked back at his Eurydice: there all his labour vanished, and the conditions of the cruel tyrant

Jamque pedem referens casus evaserat omnes,
Redditaque Eurydice superas veniebat ad auras,
Pone sequens; namque hanc dederat Proserpina legem:
Cum subita incautum dementia cepit amantem,
Ignoscenda quidem, scirent si ignoscere Manes.
Restitit, Eurydicenque suam jam luce sub ipsa,
Immemor heu! victusque animi respexit. Ibi omnis
Effusus labor, atque immitis rupta tyranni

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and so the sense will be, the wheel stood still at his approach. La Cerda interprets *vento, in aëre*, in the air. Ruaeus strains it to *flante vento contrario*, a contrary wind blowing. If the reader approves of any of these interpretations, he is welcome to restore *vento*. For my own part, I find them so unsatisfactory, that I have thought it necessary to read *cantu*, which Pierius found in several manuscripts, and seems to approve; only he is weighed down by the authority of Servius, who read *vento*. But surely Servius was not infallible.

The story of Ixion is, that he was condemned to a perpetual turning upon a wheel in hell, for attempting to violate the chastity of Juno.

485. *Jamque pedem referens, &c.*] The Poet proceeds to relate the return of Eurydice to light, the unhappy impatience of Orpheus to gaze at her, his lamentations for his second loss, and the miserable death of that great Poet, which concludes the speech of Proteus.

487. *Namque hanc dederat Proserpina legem.*] The condition of not looking at his wife, till they were quite retired from the infernal dominions, is inferred, tho' not directly expressed by the Poet. Ovid has mentioned it more at large:

" Hanc simul et legem Rhodopeïus
" accipit heros,
" Ne flectat retro sua lumina; donec
" Avernas
" Exierit valles: aut irrita dona fu-
" tura."

Given Orpheus with this law; till thou the bound
Of pale Avernus passe, if back thou cast
Thy carefull eyes, thou looseſt what thou hast. SANDYS.

488. *Subita.*] Pierius found *subito* in the Roman, and in some other manuscripts.

489. *Ignoscenda quidem.*] Ovid says Eurydice herself did not blame him, because his error proceeded from love of her:

" Jamque iterum moriens non est de
" conjuge quicquam
" Questa suo: quid enim sese quere-
" retur amatam?"

Nor

Foedera, terque fragor ſtagnis auditus Avernis.
Illa, quis et me, inquit, miſeram, et te perdidit Orpheu?
Quis tantus furor? en iterum crudelia retro
Fata vocant, conditque natantia lumina ſomnus.
Jamque vale: feror ingenti circumdata nocte,
Invalidaſque tibi tendens, heu non tua, palmas.
Dixit, et ex oculis ſubito, ceu fumus in auras
Commixtus tenues, fugit diverſa: neque illum
Prenſantem nequicquam umbras, et multa volentem
Dicere praeterea, vidit: nec portitor Orci
Amplius objectam paſſus tranſire paludem.
Quid faceret? quo ſe rapta bis conjuge ferret?

were broken and a groan was thrice heard in the Avernian lake. Then ſhe; who is it, O Orpheus, that has deſtroyed miſerable me, and thee alſo? Or what great madneſs was this? Lo, again the cruel Fates call me back, and ſleep ſeals up my ſwimming eyes. And now adieu: I am carried away encompaſſed with thick darkneſs, and ſtretching out my hands to you in vain alas! being no longer yours. She ſaid, and fled ſuddenly from his ſight a different way, like ſmoak mixing with the thin air: nor did ſhe ſee him catching in vain at ſhadows, and deſiring to ſay a great deal more; nor did the ferry-man of hell ſuffer him again to paſs over the withſtanding lake. What ſhould he do? whither ſhould he betake himſelf having twice loſt his wife?

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Nor did ſhe, dying twice, her ſpouſe reprove:
For what could ſhe complain of but his love?

SANDYS.

493. *Fragor.*] Servius underſtands *fragor* to mean an exultation of the ſhades at the return of Eurydice, and quotes a paſſage of Lucan in confirmation of his opinion:

"——Gaudent a luce relictam
"Eurydicen, iterum ſperantes Or-
"phea Manes."

But I think *fragor* is not uſed for a ſound of joy: at leaſt I am ſure Virgil never uſes it in that ſenſe, but for ſome great craſh, or horrid noiſe, I take it in this place to mean a diſmal ſound given by the earth, or perhaps a clap of thunder, to ſignify the greatneſs of the misfortune. Milton has a thought like this, on our firſt parents taſting the forbidden fruit:

"Earth felt the wound, and nature
"from her ſeat
"Sighing thro' all her works gave
"ſigns of woe
"That all was loſt."

And again,

"Earth trembled from her entrails,
"as again
"In pangs, and nature gave a ſecond
"groan.
"Sky low'r'd, and mutt'ring thun-
"der, ſome ſad drops
"Wept at completing of the mortal
"ſin
"Original.

Stagnis auditus Avernis.] Pierius found *ſtagni eſt auditus Averni* in the Roman manuſcript. It is the ſame in one of Dr Mead's. In the other, and in one of the Arundelian copies it is *ſtagnis auditur Averni.* In the old Paris edition of 1494, and in ſome others, it is *ſtagnis auditus Averni.* In the old Nurenberg edition it is *ſtagnis auditur Avernis.*

504. *Rapta bis conjuge.*] Pierius ſays it is *bis rapta conjuge*, in ſome of the ancient manuſcripts.

508. *Strymonis.*

with what complaint ſhould he move the Manes, with what ſong the deities? ſhe already ſat ſhivering in the Stygian boat. It is ſaid that he lamented ſeven whole continued months under a lofty rock, by the waters of deſerted Strymon, and that he ſung his misfortunes under the cold eaves, appeaſing tygers, and leading oaks with his ſong.

Quo fletu Manes, qua numina voce moveret? 505
Illa quidem Stygia nabat jam frigida cymba.
Septem illum totos perhibent ex ordine menſes
Rupe ſub aëria deſerti ad Strymonis undam
Fleviſſe, et gelidis haec evolviſſe ſub antris,
Mulcentem tigres, et agentem carmine quercus. 510
Qualis populea moerens philomela ſub umbra
So the mourning nightingale, under a poplar ſhade,

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508. *Strymonis.*] Strymon is a river of Macedon, on the borders of Thrace.

509. *Fleviſſe.*] Pierius found *fleſſe ſibi* in the Roman manuſcript.

Antris.] Pierius ſays it is *aſtris* in the Roman and in ſome other manuſcripts.

511. *Qualis populea*, &c.] This ſimile is no leſs juſtly than generally admired, as one of the moſt beautiful that ever came from the mouth of a Poet. None that ever attempted to tranſlate it, ſeem to come up to the original. May's is not worth repeating. Dryden's is not contemptible:

"So cloſe in poplar ſhades, her children gone,
"The mother nightingale laments alone:
"Whoſe neſt ſome prying churl had found, and thence
"By ſtealth convey'd th' unfeather'd innocence.
"But ſhe ſupplies the night with mournful ſtrains,
"And melancholly muſick fills the plains."

Dr Trapp's tranſlation is thus:

"As when, complaining in melodious groans,
"Sweet Philomel, beneath a poplar ſhade,
"Mourns her loſt young, which ſome rough village hind
"Obſerving, from their neſt, unfledg'd, has ſtole:
"She weeps all night; and perch'd upon a bough,
"With plaintive notes repeated fills the grove."

Lee alſo has attempted it, in the laſt act of his tragedy of Theodoſius:

"As in ſome poplar ſhade the nightingale
"With piercing moans does her loſt young bewail,
"Which the rough hind, obſerving as they lay
"Warm in their downy neſt, had ſtoln away;
"But ſhe in mournful ſounds does ſtill complain,
"Sings all the night, tho' all her ſongs are vain,
"And ſtill renews her miſerable ſtrain."

To theſe I ſhall add another tranſlation, which was made by a lady, and has not yet I believe appeared in print:

So

Amiſſos queritur foetus; quos durus arator
Obſervans, nido implumes detraxit: at illa

laments her loſt young, which ſome hard-hearted plowman obſerving, has taken from their neſt unfeathered; but ſhe

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"So Philomel, beneath a poplar "ſhade,
"Laments her young by ſome rude "hand betray'd.
"All night in mournful notes ſhe "ſeeks relief,
"And the wide woods re-eccho to "her grief."

Populea.] The poplar is judiciouſly choſen by the Poet, on this occaſion, becauſe the leaves of this tree, trembling with the leaſt breath of air, make a ſort of melancholy ruſtling.

Philomela.] Servius thinks the Poet puts the nightingale here for any bird: but ſurely what the Poet ſays here could not be applied to any other bird.

We have already ſeen the ſtory of Philomela and Procne, in the note on ver. 15. There is a different ſtory of Philomela, which is related by Mr Pope, in a note on the nineteenth Odyſſey, in the following manner: "Pandareus, ſon of Merops, had "three daughters, Merope, Cleothera, and Aëdon: Pandareus "married his eldeſt daughter Aëdon "to Zethus, brother of Amphion, "mentioned in the eleventh Odyſſey; "ſhe had an only ſon named Itylus; "and being envious at the numerous "family of her brother-in-law Amphion, ſhe reſolves to murther Amaleus, the eldeſt of her nephews; "her own ſon Itylus was brought up "with the children of Amphion, and "lay in the ſame bed with this Amaleus. Aëdon directs her ſon Itylus to abſent himſelf one night "from the bed, but he forgets her "orders; at the time determined "ſhe conveys herſelf into the apartment, and murders her own ſon "Itylus, by miſtake, inſtead of her "nephew Amaleus: Upon this, almoſt in diſtraction, ſhe begs the "gods to remove her from the race "of human-kind, they grant her "prayer, and change her into a "nightingale." Aëdon is the Greek name for a nightingale, and is therefore the ſame with Philomela. It is to this ſtory that Homer alludes in the nineteenth Odyſſey:

Ὡς δ' ὅτι Πανδαρέου κούρη χλωρήϊς ἀηδὼν
Καλὸν ἀείδησιν ἔαρος νέον ἱσταμένοιο,
Δενδρέων ἐν πετάλοισι καθεζομένη πυκινοῖσιν,
Ἥ τε θαμὰ τρωπῶσα χέει πολυηχέα φωνὴν,
Παῖδ' ὀλοφυρομένη Ἴτυλον φίλον, ὃν ποτε χαλκῷ
Κτεῖνε δι' ἀφραδίας, κοῦρον Ζήθοιο ἄνακτος.

"As when the months are clad in "flow'ry green,
"Sad Philomel, in bow'ry ſhades "unſeen,
"To vernal airs attunes her varied "ſtrains,
"And Itylus ſounds warbling o'er "the plains:

wails all night, and ſitting on a bough continues her melancholy ſong, and fills the places all around with her complaints. No love, no marriage rites could bend his mind. Alone he ſurveys the Hyperborean ice, and ſnowey Tanais, and the plains never free from Riphaean froſts; lamenting his raviſhed Eurydice, and the fruitleſs gift of Pluto. The Ciconian dames enroged at his neglect of them,

Flet noctem, ramoque ſedens, miſerabile carmen
Integrat, et moeſtis late loca queſtibus implet.
Nulla Venus, non ulli animum flexere Hymenaei.
Solus Hyperboreas glacies, Tanaïmque nivalem,
Arvaque Riphaeis nunquam viduata pruinis
Luſtrabat, raptam Eurydicen, atque irrita Ditis
Dona querens: ſpretae Ciconum quo munere matres,

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" Young Itylus, his parent's dar-
" ling joy!
" Whom chance mis-led the mo-
" ther to deſtroy:
" Now doom'd a wakeful bird to
" wail the beauteous boy.

Mr POPE.

Virgil ſeems alſo to allude to the ſame ſtory in this place, the grief of the nightingale being for the loſs of her young. According to the other fable, Philomela was not a mother.

514. *Sedens.*] It is *canens* in one of Dr Mead's manuſcripts.

516. *Non ulli.*] The common reading is *nullique*; but Heinſius and Maſvicius read *non ulli.* Pierius found *non ulli* in the Roman, Medicean, and other ancient manuſcripts.

517. *Hyperboreas glacies.*] See the note on book III. ver. 196.

Tanaïm.] The Tanais or Don is a river of Muſcovy, which empties itſelf into the lake Maeotis, and divides Europe from Aſia.

518. *Riphaeis.*] See the notes on book III. ver. 196, 382.

520. *Spretae Ciconum quo munere matres.*] In the Bodleian manuſcript, and in many printed editions, we read *ſpreto*, which Pierius alſo found in ſome ancient manuſcripts. But the King's, the Cambridge, both the Arundelian, and both Dr Mead's manuſcripts have *ſpretae*, which is admitted alſo by moſt of the old editors, and by Paul Stephens, Heinſius, La Cerda, Schrevelius, and Maſvicius.

The Cicones were a people of Thrace, living near the mountain Iſmarus, and the outlets of the river Hebrus.

Some authors have related, that the Thracian women had a more juſt cauſe of reſentment againſt Orpheus; his being guilty of an unnatural vice, and even of teaching it to the Thracians. With this he is charged by Ovid:

" — — — Omnemque refugerat
" Orpheus
" Foeminеam Venerem; ſeu quod
" male ceſſerat illi;
" Sive fidem dederat. Multas ta-
" men ardor habebat
" Jungere ſe vati: multae doluere
" repulſae.
" Ille etiam Thracum populis fuit
" auctor, amorem
" In teneros transferre mares: ci-
" traque juventam
" Aetatis breve ver, et primos car-
" pere flores."

But

Inter ſacra deum, nocturnique orgia Bacchi, *tore the young man in pieces, even at the ſacred rites of the gods, and nocturnal orgies of Bacchus,*

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But it is not probable, that this vice ſhould have it's riſe in Thrace, as it is known to be the growth of warmer climates. Nor is ſuch a guilt conſiſtent with the extraordinary paſſion of Orpheus for his Eurydice. Our Poet himſelf has been accuſed of the ſame unnatural inclinations, but, I think, without any good reaſon. The principal argument is taken from the ſecond Eclogue, where the Poet deſcribes the paſſion of Corydon for Alexis. Here he is ſuppoſed to mean himſelf under the name of Corydon, which however cannot be proved. Nor is it at all to be wondered at, that he ſhould deſcribe his ſhepherds as ſubject to that vice, which is ſtill too common in the country where he lived. A Poet muſt repreſent mankind as they are, given up to various follies, vices, and paſſions. Therefore he makes his ſhepherds ſubject to ſuch paſſions, as he elſewhere ſufficiently ſhews that he does not approve. And at the cloſe of that very Eclogue, Corydon begins to diſcover his folly, and repent of it:

" Ah Corydon, Corydon, quae te
" dementia cepit!"

Dryden endeavours to vindicate his author from this cenſure, but at the ſame time takes pains to ſhew that he was averſe from the fair ſex, which, if true, would ſtrengthen the accuſation. He adds, that there is hardly the character of one good woman in all his poems. But notwithſtanding theſe conceſſions of his celebrated tranſlator, I ſhall venture to affirm, that Virgil had other thoughts of women. He has indeed repreſented Dido under no very advantageous character. But this was not with any deſign of caſting a ſlur upon the ſex, but on the Carthaginians, the moſt inveterate enemies of the Roman people. And, on the other ſide, Virgil never fails of ſetting conjugal love in a beautiful light. In the paſſage before us, we have a husband venturing even to the infernal regions, to fetch back his wife, totally inconſolable for the loſs of her, and invoking her with his dying lips. His heroe, the great Aeneas, leaves his father and ſon, and ruſhes through the flames of Troy, and the victorious enemies, to ſeek his loſt Creüſa, and continues his purſuit of her, till her ghoſt appears, and exhorts him to deſiſt. Thus, though our Poet condemns impure and idle paſſions, yet he applauds the love of women, when it does not deviate from virtue: and this, I hope, will not be imputed to him as a crime. The virgin Camilla is far from a bad character; and the deſcription of Lavinia ſhews, that the Poet was by no means inſenſible of the charms of beauty, when ſupported by modeſty. To conclude this digreſſion, I ſhall beg leave to obſerve, that had our Poet been thought fond of the vice of which he is accuſed by the defaming pens of ſome later writers; thoſe of

and ſcattered over the wide plains his limbs. Even then, whilſt Oeagrian Hebrus bore his head, and rolled it down the middle of the tide, his voice and even his cold tongue called Eurydice,

Diſcerptum latos juvenem ſparſere per agros.
Tum quoque marmorea caput a cervice revulſum
Gurgite cum medio portans Oeagrius Hebrus
Volveret, Eurydicen vox, ipſa et frigida lingua,

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his own and the next ſucceeding ages, would never have celebrated him as a pattern of modeſty and virtue. Ovid indeed, who was under the diſpleaſure of Auguſtus Caeſar, on account of the obſcenity of his verſes, excuſes himſelf by the example of Virgil, who deſcribed the flames of Amaryllis and Phillis, and the unlawful commerce of Aeneas and Dido:

" Et tamen ille tuae felix Aenëidos
" author
" Contulit in Tyrios arma virum-
" que toros.
" Nec legitur pars ulla magis de cor-
" pore toto,
" Quam non legitimo foedere junc-
" tus amor,
" Phyllidis hic idem, teneraeque
" Amaryllidis ignes
" Bucolicis juvenis luſerat ante
" modis."

Had this contemporary Poet known, and he could not but have known it if it had been true, that Virgil deſcribed his own impure thoughts under the fictitious name of a ſhepherd, he would not have failed to mention it on this occaſion. But we find that Ovid had not the leaſt ſuſpicion of any ſuch thing, and therefore charged him only with the mention of ſuch paſſions as are according to nature, however criminal they are in other reſpects.

521. *Nocturnique orgia Bacchi.*] Some read *nocturnaque*, which ſeems to be approved by Pierius. But he found *nocturnique* in the Medicean and other ancient manuſcripts, which laſt reading is generally received.

The Orgies were a mad ſolemnity ſacred to Bacchus, which was celebrated with a kind of drunken fury. The word is derived from ὀργὴ, *fury*. It was in one of theſe drunken fits it ſeems, that Orpheus was torn in pieces.

524. *Oeagrius Hebrus.*] The Hebrus is called Oeagrian, from Oeagrus the Thracian king or river mentioned before to be the father of Orpheus.

525. *Eurydicen.*] The repetition of the name of Eurydice, in this and the following verſes, is exceedingly beautiful.

The reader will not be diſpleaſed perhaps, if I give him the ſatisfaction of knowing, that Orpheus ſoon after found his Eurydice in the happy manſions of the other world, where he could gaze on her inceſſantly, without any fear of loſing her, as it is beautifully deſcribed by Ovid:

" Umbra ſubit terras: et quae loca
" viderit ante,
" Cuncta recognoſcit. Quaerenſque
" per arva piorum

" Inven

Ah miſeram Eurydicen anima fugiente vocabat:
Eurydicen toto referebant flumine ripae.
Haec Proteus, et ſe jactu dedit aequor in altum:
Quaque dedit, ſpumantem undam ſub vertice torſit.
At non Cyrene: namque ultro affata timentem:
Nate, licet triſtes animo depellere curas.
Haec omnis morbi cauſa: hinc miſerabile Nymphae
Cum quibus illa choros lucis agitabat in altis,
Exitium miſere apibus. Tu munera ſupplex
Tende petens pacem, et faciles venerare Napaeas.
Namque dabunt veniam votis, iraſque remittent.
Sed, modus orandi qui ſit, prius ordine dicam.
Quatuor eximios praeſtanti corpore tauros,
Qui tibi nunc viridis depaſcunt ſumma Lycaei,

ah! poor Eurydice, as his life departed, and all the rocks repeated Eurydice thro' the whole river. Thus ſpake Proteus; and threw himſelf into the deep ſea, and as he went, the water foamed about his head. But Cyrene did not plunge into the ſea: for ſhe came and ſpoke to her trembling ſon, and bid him lay aſide his vexatious cares. Hence, ſays ſhe, is all the cauſe of your diſaſter: hence the Nymphs, with whom ſhe was dancing in the thick groves, have ſent a miſerable deſtruction on your Bees. But do you in a ſuppliant manner offer gifts, and aſk peace, and worſhip the favourable wood Nymphs. For prayers will move them to pardon, and they will remit their anger. But firſt I will tell you in order, in what manner thy muſt be intreated. Pick out four choſen bulls of the largeſt ſize, that now graze on the ſummit of green Lycaeus,

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" Invenit Eurydicen, cupidiſque am-
" plectitur ulnis.
" Hic modo conjunctis ſpatiantur paſ-
" ſibus ambo:
" Nunc praecedentem ſequitur, nunc
" praevius anteit:
" Eurydicenque ſuam jam tuto reſpi-
" cit Orpheus."

His ghoſt retires to under ſhades: once more
He ſees and knows what he had ſeen before.
Then through the Elyſian fields among the bleſt
Seekes his Eurydice. Now repoſſeſt
With ſtrict imbraces, guided by one minde,
They walke together: oft he comes behinde,
Oft goes before: now Orpheus ſafely may
His following Eurydice ſurvay.

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529. *Vertice.*] Some read *vortice.*

530. *At non Cyrene.*] Proteus having delivered his oracular anſwer, Cyrene adviſes her ſon to offer ſacrifices to the offended Nymphs, and to appeaſe the Manes of Orpheus and Eurydice. Ariſtaeus follows the inſtructions of his mother, and is ſurprized to ſee a ſwarm of bees come out of the carcaſſes of the ſacrificed oxen.

531. *Deponere.*] In one of Dr Mead's manuſcripts it is *depellere.*

535. *Napaeas.*] The *Napaeae* have their name from νάπη *a grove*; they are the ſame with the Dryades.

537. *Qui.*] It is *quis* in one of Dr Mead's manuſcripts, and in moſt of the old editions.

538. *Eximios praeſtanti corpore.*] Pierius found *eximio praeſtantes corpore* in the Roman manuſcript.

La Cerda obſerves that *eximios* is no ſuperfluous epithet, being a ſacerdotal word, and derived from *eximere*, to pick or chooſe.

and as many heifers untouched by the yoke. Raiſe four altars for them at the high temples of the goddeſſes, and let out the ſacred blood from their throats, and leave the bodies of the cattle in the ſhady grove. Afterwards when the ninth morning has appeared riſing, you ſhall offer Lethaean poppies to the manes of Orpheus, and worſhip appeaſed Eurydice with a ſlain calf, and ſacrifice a black ſheep, and reviſit the grove. Without delay, he immediately obeys his mother's commands: He comes to the temple, and raiſes the altars as directed, he leads four choſen bulls of the largeſt ſize, and as many heifers untouched by the yoke. Afterwards as ſoon as the ninth morning appeared riſing; he offers to the manes of Orpheus, and reviſits the grove. And now they behold a ſudden ſight, and wonderful to relate; Bees humming in the putrid bowels of the victims thro' all their bellies, and burſting out of their ſides; then forming thick clouds; and ſettling on the top of a tree, and hanging like a cluſter of grapes from the bending boughs. Thus did I ſing of the management of fields, of cattle, and of trees: whilſt great Caeſar thunders in war at deep

Delige, et intacta totidem cervice juvencas.
Quatuor his aras alta ad delubra dearum
Conſtitue, et ſacrum jugulis demitte cruorem:
Corporaque ipſa boum frondoſo deſere luco.
Poſt, ubi nona ſuos Aurora oſtenderit ortus;
Inferias Orphei lethaea papavera mittes,
Placatam Eurydicen vitula venerabere caeſa,
Et nigram mactabis ovem, lucumque reviſes.
Haud mora: continuo matris praecepta faceſſit:
Ad delubra venit; monſtratas excitat aras;
Quatuor eximios praeſtanti corpore tauros
Ducit, et intacta totidem cervice juvencas.
Poſt ubi nona ſuos Aurora induxerat ortus,
Inferias Orphei mittit, lucumque reviſit.
Hic vero ſubitum ac dictu mirabile monſtrum
Aſpiciunt, liquefacta boum per viſcera toto
Stridere apes utero, et ruptis effervere coſtis;
Immenſaſque trahi nubes: jamque arbore ſumma
Confluere, et lentis uvam demittere ramis.
Haec ſuper arvorum cultu pecorumque canebam,
Et ſuper arboribus: Caeſar dum magnus ad altum

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540. *Intacta.*] Pierius found *intactas* in the Roman manuſcript.

543. *Corporaque.*] In the King's manuſcript it is *corpora quaeque.*

545. *Oſtenderit.*] In one of the Arundelian manuſcripts it is *induxerit.*

545. *Inferias.*] The *Inferiae* were ſacrifices offered to the Manes.

Lethaea papavera.] See the note on book I. ver. 78.

546 and 547.] Theſe two lines are tranſpoſed in both the Arundelian, both Dr Mead's manuſcripts, in the old Nurenberg edition, thoſe of Paul Stephens, Schrevelius, and others.

550. *Ad delubra venit.*] In one of the Arundelian manuſcripts, it is *at delubra petit.*

552. *Intacta.*] It is *intactas* in the old Venice edition of 1482.

552. *Induxerat.*] It is *induxerit* in one of the Arundelian, and in one of Dr Mead's manuſcripts.

556. *Et ruptis.*] It is *eruptis* in in the King's, and in the Cambridge manuſcripts.

558. *Uvam.*] See the note on book II. ver. 60.

559. *Haec ſuper*, &c.] Virgil having now finiſhed this noble Poem, takes care to inform the reader of the time when it was written, and of the name of the author, aſſerting it to himſelf, that no future plagiary might pretend to ſo great an honour.

560. *Caeſar dum magnus*, &c.] Theſe lines are a freſh argument, that

Fulminat Euphraten bello, victorque volentes
Per populos dat jura, viamque affectat Olympo.
Illo Virgilium me tempore dulcis alebat
Parthenope, ſtudiis florentem ignobilis oti:
Carmina qui luſi paſtorum, audaxque juventa
Tityre, te patulae cecini ſub tegmine fagi.

Euphrates, and being conqueror gives laws through the willing people, and affects the way to heaven. At that time did ſweet Parthenope nouriſh me Virgil, flouriſhing in the ſtudies of ignoble eaſe: who recited the verſes of ſhepherds, and, being bold in youth, ſung thee, Tityrus, under the covering of a ſpreading beech.

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that Virgil continued the care of his Georgicks, as long as he lived, for the time here mentioned is the year before his death. It was then that Auguſtus Caeſar was at the head of the Roman legions in perſon, on the banks of the Euphrates, and compelled Phraates to reſtore the Eagles, which the Parthians had taken from Craſſus, and drew the neighbouring nations, and even the Indians to make a voluntary ſubmiſſion to him. See the notes on ver. 27, 30. book III.

563. *Alebat.*] In the King's manuſcript it is *habebat.*

564. *Parthenope.* This was the name of an ancient city, which when rebuilt was called Naples.

565. *Audaxque juventa.*] According to Servius, Virgil was twenty-eight years old when he wrote his Eclogues.

The End of the Fourth Book.

The following REMARKS were ſent me, after the Publication of the Third Georgick, by the learned EDWARD KING, *Eſq;* in a Letter dated from Bromley in Kent, Nov. 20, 1740.

GEORGICK I. *ver.* 48. It is the cheapeſt and beſt way of improving land in the old huſbandry: but then it muſt be plowed more than four times.

Ver. 97. Mr B—'s remark is wrong in another particular; for when theſe chinks are thus filled up, and then corn ſowed, there will not be fine mould enough to cover the ſeed. Virgil does not ſpeak of ſowing in this place.

Ver. 208. When Libra has made the day and hours of ſleep equal.

Ver. 357, The limbs of the trees being dry increaſes the friction and noiſe, when they rub againſt each other, and makes this *aridus fragor*. There would be no *fragor* if the trees were wet: for that would take off the friction.

Ver. 403. Virgil here ſpeaks of the ſigns of fair weather. *Nequicquam* tranſlated *in vain*, and applied to the owl's ſinging, ſuits but ill with Virgil's exactneſs; for that would be making him ſay, that the owl's ſinging, which is a ſign of foul weather, is a vain omen, becauſe it will be fair: it is ſaying that one ſign of foul weather, is not a ſign of foul weather. But Virgil has not been guilty of any thing like this in his tokens of foul or fair weather. He ſays before *Nec fratris radiis obnoxia luna:* which in the familiar Engliſh expreſſion is, *The moon riſes as bright as day.* It ſeems to me therefore, that there ſhould be a ſtop at *nequicquam*, and then the ſenſe will run thus; *The owl from the top of the roof obſerves* (or waits) *the ſetting of the ſun in vain, becauſe the night will be* poetically *as bright as day. Serus cantus* is peculiar to the owl, I know no bird beſides, that ſings only in the night. The nightingales with us ſing in the day-time from about the middle of May, to the time they leave us. This perhaps has not been attended to, becauſe her voice in the day-time is drowned in the neighbouring *chorus*. Thus moſt will readily ſay that bloſſoms are antecedent to leaves, but upon examination will find, that leaves are equally forward (at the ſame time) in proportion to their full growth, with bloſſoms in reſpect to the fruit that follows them as in the Peach, Nectarine, Almond, *&c.* The glaring appearance of the bloom takes up all the common attention; as the chirping, whiſtling, diſcord notes of various other birds divert the undiſtinguiſhing ear from attending to the ſingle part of the muſical nightingale. We are only apt to conſider her

her *Solo* part *per amica ſilentia Lunae*, and with the beſt Poets liſten to her chiefly, when ſhe does *flere noctem*, Virg. *ſing darkling*, Milt.

Ver. 416. *By the fate of things a greater prudence*; and this carries on the Epicurean principle.

Ver. 419. Aut *quae denſa relaxat*; for it is impoſſible that both ſhould happen in the ſame inſtant.

Ver. 462. I never could be reconciled to *quid cogitet humidus Auſter*. I had rather read *cogat et* or *concitet (contra omnes codices)* than *cogitet*.

Georg. II. *ver.* 10. Thoſe that riſe from ſuckers, or from ſcattered ſeeds. There is no occaſion, I think, to reſort to the old opinion of ſpontaneous generation.

Ver. 20. *Hos natura modos primum dedit*, are thoſe which riſe *ſponte ſua*.

Ver. 22. I cannot conſtrue this line without reading *Sunt alii* queis *ipſe* viam *ſibi repperit uſus*. The *alii* (viz. *modi*) *queis*, *&c.* anſwers what went before, *His genus omne*.

Ver. 59. This relates to the *ſeminibus jactis*. The apples produced from kernels do not taſte like the apples that produced the kernels.

Ver. 60. So the kernels of a bunch of grapes produce *turpes racemos*. I never ſaw a vine raiſed from a kernel; but a curious friend of mine informed me he had ſeen in Barbadoes vines raiſed from the kernels of raiſins.

Ver. 149. It would ſomewhat abate Virgil's compliment to his own country, if, with Mr B— we were to attribute the *Ver aſſiduum* only to foreign graſſes.

Ver. 357. *Preſſo vomere* ſignifies deep plowing. Mr Dryden tranſlates it *looſens it* (the earth) *above*; but that would be by preſſing the handles, not by preſſing the ſhare.

Georg. III. *ver.* 52. I think none of the quotations expound *turpe caput*. But if it is like the bull's, which Virgil recommends, *ver.* 58. it will be *turpe*. The curling of the hair upon the head will retain more duſt and chaff than is lodged upon a ſmooth headed cow; ſo that the meaning is rather rough or ſhock headed than large, A cow with a large long neck and a great head would be a monſtrous unproportionable figure.

I take *plurima cervix* to be thick necked. Virgil ſays *omnia magna*; that is, proportionably ſo.

Ver. 85. But what *ignis* is this? It is either the ſmoak of his noſtrils, or the remarkable flame colour of the fine membrane within them. The action of neighing throws the blood over the membrane, and makes the flame colour appear more red and lively; and this anſwers every part of the verſe, viz. *premens collectum ignem volvit ſub naribus*. This I take to be the *glory of his noſtrils*.

Ver. 87. *Duplex ſpina*, a kind of furrow thrown up on each ſide of the ſpine, by which the ſpine itſelf would not be ſeen, but each furrow would look like a ſpine.

Ver. 106. *Verbere torto* rather deſcribes the manner of laſhing, than the whip or laſh.

Ver. 130. Dryden and B——have manifeſtly miſtaken this. I ſhall only

ly add to your juſt obſervation upon this line, a repreſentation of this deſire in Proſerpina, *Claud. de Rapt. Proſerp.*

" Jam vicina toro plenis adoleverat annis
" Virginitas: tenerum jam pronuba flamma pudorem
" Sollicitat; miſtaque tremit formidine votum.

Ver. 134. The *ſurgens zephyrus*, I believe, means the ſpring, as in *G.* II. *ver.* 330.

" —— Zephyrique tepentibus auris
" Laxant arva ſinus."

Ver. 147. I ſhould be glad to read

" ——— Ilicibuſque virentem
" Pluribus."

It ſeems forced to make *volitans* a ſubſtantive.

Ver. 219. This line is much below Virgil, is a very bad one, and breaks the context to no purpoſe.

Ver. 471. He ſeems to mean, that the plagues of different cattle were more numerous than the ſtorms before winter; as *ver.* 480.

" Et genus omne neci pecudum dedit, omne ferarum."

Ver. 482. *Nec via mortis erat ſimplex:* I take this to mean that the manner of their death was various; *ver.* 496.

" —— Canibus blandis rabies venit, & quatit aegros
" Tuſſis anhela ſues."

Speaking of the horſe, *ver.* 501.

" ——————— Aret
" Pellis, et ad tactum tractanti dura reſiſtit."

According to your note on this verſe, horſes were differently affected.

Ver. 513. I cannot help thinking *errorem illum* ſignifies ſome miſtake in the practice or application, and do ſomewhat incline to Dryden's interpretation; for if the giving wine was always bad in it's conſequence, he would hardly have ſaid *profuit*. But there may be another interpretation, which will favour my opinion, *viz.* That wine, which was of ſervice to ſome of them, (or which was ſometimes of ſervice) increaſed the diſtemper of others to madneſs (or at other times increaſed the diſtemper to madneſs). And this comes to what Lucretius ſays in his ſixth book, and is in your note upon *ver.* 549. And the Criticks agree, that Virgil had Lucretius in his eye, when he wrote this account of the Murrain. The difficulty was to know when to apply this medicine, and the miſapplication of it is what Virgil deprecates: *Erroremque hoſtibus illum.* Either of theſe interpretations naturally introduces the exclamation of this line: *Let the gods deal better with good men, and let their enemies only ſuffer by ſuch a miſtake.*

Ver. 536. I fancy *contenta* ſignifies *yoaked*, which is a natural ſignification

tion of the word, from the manner of uſing oxen in a team, at the time when Virgil wrote. And it conveys a melancholy idea, when we conſider men drawing the waggon, in the place of oxen. *Stridentia plauſtra* I would tranſlate *creaking waggons*; the *ſtridor* I imagine to proceed from the inequality of the motion, and the inequality of the motion from the weakneſs of thoſe who drew them, in proportion to the weight they drew.

I had marked ſeveral lines that Mr B—— had taken notice were an eccho to the ſenſe. He ſeemed to me too fond of attributing to the ſound, Virgil's great care of conveying the idea of the thing ſpoken of, by ſtrength of expreſſion. Much of this depends upon fancy; but I will mention an inſtance or two, in which I think Mr B—— carries this much too far.

Georg. II. *ver.* 153.

" Nec rapit immenſos orbes per hu-
" mum neque tanto
" Squameus in *gyram* tractu ſe col-
" ligit anguis."

Here Mr B—— ſays the beginning and ending of the firſt line are ſnatched up like the motion of that frightful creature; and the *immenſos orbes* betwixt makes the dreadful circle. No doubt of it, Virgil deſigned it ſhould: but leaves this to the ſound, and *immenſos orbes* are full as like a ſquare as a circle.

Ver. 247.

" Illic, ut perhibent, aut intempeſta
" ſilet nox
" Semper, et obtenta denſentur nocte
" tenebrae."

Mr B—— not content with having obſerved, and kept to the beauty of the firſt line in his tranſlation, injudiciouſly obſerves a palpable darkneſs in the ſecond; thus it is, ſays he, wove cloſer with thickening letters than any other line in the Latin language that I can recollect. I ſuppoſe he means chiefly the letter *e* (or his obſervation is nothing); and he has uſed one too many in *denſentur*. But to my ear the night would be full as dark, and more ſtill, if four of the *e*'s were not in the verſe; thus

" Et circumfuſa denſantur nocte te-
nebrae."

Ver. 441. Mr B—— ſays the ſtorm *roars* through the line. To me it ſounds whiſtling. *Quas animoſ' Eur' aſſidue* is ſtrong ſibilation.

I believe Virgil, in ſome inſtances, deſigned the ſound ſhould anſwer the ſenſe; but not in near ſo many as Mr B—— imagined he did. I ſhall mention no more, as I find you have avoided following him where he is wrong.

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